

H=Ka
GREGORII
OPUSCULA:

OR,
NOTES & OBSERVATIONS
UPON
Some Passages of SCRIPTURE,
With other Learned Tracts.

WRITTEN BY
JOHN GREGORY, M. A. and
late Chaplaine of Ch: Ch: in Oxon,



L O N D O N,
Printed for R. ROYSTON, at the
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OPUSCULA
GREGORIANA

NOTES & OBSERVATIONS



NOTES
AND
OBSERVATIONS
UPON SOME PASSAGES
OF
SCRIPTURE.

By I. G. late Master of Arts of
Christ Church OXON.

R. Hillel said,
אִם אֵין אֲנִי לִי וְכִשְׁמִי לְעַמִּי מִה אֲנִי וְאֵם לֹא עָכְשִׁי
אִם אֵין אֲנִי לִי וְכִשְׁמִי לְעַמִּי מִה אֲנִי וְאֵם לֹא עָכְשִׁי

Si non ego mihi, quis mihi? Et cum ego mihi met ipsi, quid ego?
& si non modo, quando?

The second Edition.

LONDON,
Printed by R. C. for Richard Royston, dwelling in
the Angel in Ivie-lane, MDCL.



9 Nd



TO THE
RIGHT REVEREND
FATHER IN GOD
BRIAN, Lord Bishop of *Sarum*,
and Tutour to both their Highnesses,
The most Illustrious *CHARLES* the
Prince of *Wales*, and the most
noble *JAMES* the Duke
of *York*, my most Honored
Lord and Patron.

Right Reverend Father in God,



OUR Lordship hath oftentimes call'd upon me to goe out and shew the people their Transgressions, and the House of Jacob their sins.

Next to my owne conscience I confesse my selfe bound to give your Lordship satisfaction,

The Epistle Dedicatory.

To fall foul upon the degenerous and intractable nature of this people cannot answer you, for it doth not me.

I doe not say I am not eloquent and therefore that you *would send by the hand of Him whom you should send.* When I am indeed able for these things, I doubt not to have *Him with my mouth*, because I mean to leave all my self out. There was never more provocations for all men to speak then now, when all the mischief that other ages did but *imagine* are practised by a Law, and in the mean time the *dumbe Ases* are taught to forbid the madnesse of the Prophets.

The *Harvest* is confessedly Great, but then the *Labourers* are not few. And if while so many are thus excellently imployed about the rest of the Building, some one or other doe as well as hee can towards the making good of the *Ground-work*, I think he may be let alone at least. The hopes of the Superstruction ly from the assurance of the Foundation. I shall give them leave to be *Pillars*. This I am sure is the *Corner-stone*, and I need not tel you how rejected, I mean it not of all, but of the *Common Builders*. If

The Epistle Dedicatory.

If the Church be an *Ark* he that hath never so little to doe with the *Compass*, though he sit still in his place, yet does as much or more then all the other *necessary Noise* in the *Ship*: the *Comparison* is quit of arrogance, for it holdeth in the *design*, it is not meant of the *performance*.

The course I have run here is *Labour* too, and in the same *Vineyard*. And I trust my self for this, that my accounts will bee as well pass't *above*, if I reckon upon these pains, the pretence whereof though not so popular, yet is as substantially proficient towards the main *Ædification*.

I have principally endeavoured to redeem my Reader from that slavery, by which I have so long late down my self, in not printing (so near as I could I have not) the same things over again.

I am sure I have set downe nothing but what I beleive, if more sometimes then I well understood, I have company enough, and the acknowledgement of an error is more ease to me, then the committing of it was.

Why I should make these addresses to your

The Epistle Dedicatory.

Lordship there is all the reason in the world; what have I but what *I* have received from you? and that which is, would be Nothing of it selfe. Rayes of incidency contract no warmth upon the Earth, unlesse reflected back upon their originall Sun.

My Lord, As once *the Sons of the Prophet s* said unto the Man of God, Behold now the place where we dwell is too straight for us. Wee are humbly expecting the last course of *that* Iudgment which began at the House of God. What shall be done to the dry Tree, or where the sinner will appear, is to be left to him to whom vengeance belongeth.

The Great Genius of this Place must now burn a while like those Subterraneous Olibian Lampes under the Earth. *We shall see it but not now, we shall behold it but not nigh.*

Have, salve, fit tibi terra Levis.

Abite hinc pessimi fures,

Quid vobris vultis cum oculis Emissitiis?

Your Lordships most faithfull
Servant and Chaplain

JOHN GREGORY.
To



To the Reader.



HE Mahumetans say, that the first thing that God created was a Pen; Indeed the whole Creation is but a Transcript. And God when he made the world did but write it out of that Copy which he had of it in divine understanding from all Eternity. The Lesser worlds or men are but the Transcripts of the Greater, as Children

*Chronicon. de vi-
tis Mahumet. &
successor.
Ben Sidi Ali
de Dogmar. Mus-
le mannor &
vid. Maron. De
Morib. Orientis.
C. 14.*

and Bookes the Copies of themselves.

But of other Bookes the Wise man hath pronounced upon them their doome already, that in making them there is no end, and that the reading of them (especially many of them) is a wealdnesse unto the flesh.

But if you will heare the end of all, there is one Booke more besides the great Volume of the World, written out of God himselfe, such a one as may indefatigably be meditated in day and night. This indeed is the only Text wee have, all other Bookes, and arts, and men, and the world it self are but Notes upon this.

So unworthy are they to unloose the Seales of this Booke, or to looke thereon who reccessfully and impertinently pretend to a Spirit of Interpretation. Ephraims that feed upon the winde.

This is indeed a Spirit that bloweth where it listeth, and no man can tell whence it cometh, nor whither it will goe. I would have you tell me by this spirit of what kinde the Dyall of Ahas was, or how the Sunne could goe ten degrees backwards.

For

To the Reader.

Pet. Nonius.

For the kinde I'me sure 'twas like none of ours now in use, and if the *Retrocession* could be meant of the shadow (and some men look no further) the same thing may be made to fall out every day upon an ordinary Dyall, and (notwithstanding what a good Mathematician hath said to the contrary) in a Site and Position of Spheare without the Tropicks.

Therefore the going back is to be meant of the Sun it selfe. Tell me by the same Spirit how darknesse could be upon the Face of the whole Earth at the Passion of our Saviour, and no Astronomer of the East, nor any man of all that Hemisphere (excepting those of Hierusalem) perceive it?

Make it good if you can out of the mouth but of two witnesses, (what's Phlegon and Apollonides?) or if the first be one, the Notice is so single, that it will not serve to celebrate, but bring the Wonder into doubt. The Sun was not totally Eclipsed as to all the World. One Hemisphere of his body shined still. And the Face of the whole Earth is to be meant of the Land of Judea, as 'tis elsewhere.

By the same Spirit I would know why the Greek and Hebrew Scripture should differ so vastly in Accompt, and how the *Cainan Name* got into Saint Luke's Gospel intolerably (For Scaliger hath said more) against all originall trust.

But I may possibly tell you the manner of that hereafter, and that the Jews did not cut off (as the Arabick Catena would have it) but the Hellenists or Græcists (so it ought to bee read, not Greeians, *Act. 6. 1.*) added what is supernumerary to these Epilogismes. And Cainan came in too, at this back doore, as I thinke I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Hellenisticall Chiliaists.

But if by this or any other spirit whatsoever (that of God only excepted) you can declare what was Melchizedeck's Generation, I shall think you try'd here too much.

* Hugh Broughton.

To say he was Sem the Great, *as one especially, in a bundle of businesse hath taken so much paines to doe, is not little enough to despise, and too much to answer to. I reckon it at the same rate as I doe their opinion who accounted him for the

To the Reader.

none, or no known ones, but כִּי לֹא יִדְרֹלָה אֵב וְאִלְמָנָה Because he hath no Father or Mother put down among the rest of the Genealogies. And so the printed Arabick translate the place, as the Syriack also, &c.

Doe you know now of what spirit you are?

*Alcoran Arab.
MS. in Arch.
Bod.*

The Turke writes upon the outside of his *Alcoran* לֹא יִמְסְכֵה אִלְמָנָה Let no man touch this booke but he that is pure. I would no man would meddle with ours (*Alcoran* signifieth but the Scripture, you need not be afraid of the word) but such as indeed are what other men doe but thinke themselves.

If I have not an opportunity to tell you henceforth what the meaning of this Chester Bishop was you may see (if you have a mind to it) The Pro-
cessionall of Sa-
rum upon Saint
Innocents day,
and Molanus de
Canonicis lib. 2.
c. 4. which is
De Episcopo
(puerum) in
die Innocentium
Martyrum.

If I should meet a Prophet or the son of a Prophet with any pretence to this spirit about him, he would looke to mee like the little childe in Salisbury Church that lies buried in a Bishopps Robes. Indeed I beleve God ordained more strength out of the mouth of these Episcopal Babes, & because of his enemies too, Pjal. 8. 2. then from these other Infants of dayes and Children of a 100 years old, Esay 65. 20.

I was asked once by an able and understanding man whether the *Alcoran* as it is of it self, had so much in it as to work any thing upon a Rationall beleef. I said yes. Thus much only I required that the belcever should bee brought up first under the engagement of that book, That which is every where called Religion hath more of Interest and the strong Impressions of Education, then perhaps we consider of. Otherwise for the Booke it self it is taken for the greater part out of our Scripture and would not heare altogether so ill, if it were looked upon in it own Text, or through a good Translation.

But (not as to gaine any thing by this) the *Alcoran* is scarcely Translated yet. The best disguise of it is, That *Arragnois* by *Joannes Andrews* the Moore, but the Entire Copy of it is not easily met with.

Our Scripture to the eternall glory of it, is rendred almost into the Whole Confusion. Strangers at Rome, Parthians, Medes, and Elamites, Cretes and Arabians, may all read the Wonderfull Workes of God in their own tongue in which they were borne.

This

To the Reader.

This Booke of ours (or a good part of it) may be read in Samaritan, Greeke,) and the vulgar Greeke too.) In Chaldee, Syriack, Arabick, the Hierusalem Tongue, in the Persian, Armenian, Ethiopian, Coptick or Egyptian, Gothick, Russian, Saxon, &c. to say nothing of the more commonly known, Italian, Spanish, French, Dutch, &c.

And though we meet not yet with any peice of *Scripturs* translated into the China Tongue, yet there is extant even in that a very full Tradition of our Gospell, as it was found written upon a Stone, wrought in the forme of a long square, and dugge out of the ground at the building of a wal in *Sanxuen*, in the yeare 1625.

The Title of the Stone is written upon with 9 Characters in the Chinois, expressing as followeth. *Lapis in laudem & memoriam eternam Legis lucis & veritatis portatus de Judea, & in China promulgatus, erectus.* *Prodrom. copt.*

The Stone saith, that our Saviour ascended up into Heaven about Noone, & relinquens septem viginti tomos doctrine ad portam magnae conversionis mundi aperiendum.

And left behind him 27 Bookes of Doctrine, (so many there are in the New Testament) to set open a gate for the great Conversion of the world.

Baptisum instituit ex aqua & spiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis reverentiam exhibere jubens versus Orientem, ut pergant in via vitae gloriose. "He instituted Baptisme by water and the spirit to wash away sins; Hee stirr'd all men up in the voyce of Charity, and gave command that they should worship towards the East, that they might goe forward in the way of a glorious life.

If the Stone say true you have reason to take it so much the better, which you will finde hereafter said of this Leading Ceremony.

But whether you doe or doe not, I shall make bold to tell you here that this was the reason why our Saviour so often made use of the Mount Olivet (which was upon the East side of Hierusalem) for his Private Devotions.

To the Reader.

And because I am false upon this, I will here satisfy something which hath been objected unto me as concerning this Adoration towards the East, how it can be made good upon all positions of the Sphere. Suppose Hierusalem to be the Center, and the *Aequinoctiall* East of that to be the East of the whole world, because it answers to the place of our Saviours especial presence in the Heaven of Heavens.

It is required that I tell which way they shall worship who live a quadrant of the Equator or more East from the Horizon of the Holy City. The answer is ready.

They are to worship toward the West, in respect of the rising of the Sun, which is not the thing regarded in this matter, for I am not engaged to account for the word, but as to this Northerne Hemisphere, the Center whereof Hierusalem is to be, and the *Aequinoctiall* East of that the Center of all Adoration and devotion from all degrees of the whole Circle, be it where it will.

For the Stone I mention'd the Original could not so well be brought off from the Place. But Alike to that they can shew you still at Rome, in *Bibliotheca Domus professa*.

There is a short and admirable Tradition of the whole Creation in Hieroglyphicall Scripture, where you may see the great world written all out into a lesser print then that of a Man. In the lower Limbe and second Scheme of the *Tabula* * *Laudina Hieroglyphica* (it is the same with that which the Cardinall Bembo had) there is set downe the Figure of the *Scarabæus* or Beetle for the Trunk, but with the Head and Face of a Man, and holding a little Table with this Coptick Inscription, *ΦΥΛΟ*. About the Neck a Number of Concentrick Circles to expresse the Orbes and motion of the Heavens; upon the top of the Head a Face of the increasing Moone to shew her Monethly Revolution; within that a Crosse marke for the foure Elements; near to all this above a winged Globe, and wreathed about with two Serpents.

The meaning of this last is told you by *Barachias Albenephi* in his Booke of the *Ancient Egyptian learning*, and in that part thereof, where he discourseth, *פִּי מִסְאֵלָה פֶּרֶעוֹן* of Pharaohs

* An Hieroglyphical table given to the Publique Library with an Arabick Map, and many other Monuments of ancient & unusual Learning, by that great example of excellency and Fidelity, the Most Reverend Father with God, William Laud

Archbishop of Canterbury, and the ever to be honoured and remembered Chancellor of this University.

Vid. Athanas. Kirch. *reconditissima eruditio- nis vitium in Prod & p. cap. ult.*

raohs

To the Reader.

raobs Obeliques Hee saith, מחלק מננה מניא והלך מננה מחלק מניא *i.e.* The winged Sphear wreathed about with Serpents is the Hieroglyphick of the soule and spirit of the world. The Humane face is meant of the Sunne and his courses.

For the Holy Beetle (which an old *Aegyptian* durst not tread upon) *Horus Apollo* saith it signifyeth for the Figure of the world, and he giveth this reason and secret for it.

The Beetle, saith he, when it hath a minde to bring forth, βόες ἀφ' οὐραυμα λαβόν σφαιρίησιν περιελυσσόν τὸν κόσμον ὡς ἡμῶν ὁ ἐκ τῶν ὀπιδίων μαζῶν κυλίσουσιν ἀνατολῆς εἰς δύσιν αὐτοῖς ὡς ἀνατολῆς ἑλάνει. Taketh the excrement of an Ox, which having wrought into small pellets round as the world, it turneth them about from East to West, it self in the mean time (as to call up Great Nature to these Travailles) turning towards the East.

The *Aegyptian* word φύλο held out in the Table is the same with the Greek φύλις, to shew that the whole frame hangs together by a true magnetick Love, that invifible Harmony and binded discord of the Parts.

¶ I cannot think that time sufficiently well employed which hath bin spent upon the Integrity and distinction of Scripture into Canonickall and Apocryphall.

There's no *Apocrypha* in the *Alcoran*. It is told you in the *Synodicum* set forth by *Pappus*, that the Council of *Nice* made a miraculous Mound betwixt those two. Ἐν γὰρ τῷ ὁικῷ τῷ θεῷ κατὰ παρὰ τῇ θείᾳ τετραπλῇ αὐτὰς παρεθεμένῃ, προσήνυξαν ὡς εὐρεθῆναι τὰς βιβλίους ἐπάνω, τὸν κύριον ἐξαυτοπαύσῃ, ἢ τὰς καὶ θύλας ὅς τὴν γέροντες, ἵνα τὰς βιβλίας. They set all the Bookes in a Church a little below the Holy Table, and prayed God that those of the company Ρῆππὶ συνόδου καὶ. Syno. 34. which were done by his inspiration might bee found above, but the sscrrious part underneath; and God did so. Doe you beleeve this?

The Canon of Scripture subjoynd to the Councell of *Laodicea* is much depended upon for this matter of distinction.

And yet this very Canon it selfe is not extant in some very ancient Manuscripts. It is wanting in one Greeke Συνόδικον

To the Reader.

Eurodin. gr. here, and moreover then so it is not to be found in *Joseph the*
Mss. in Arch. Ba- *Egyptian's Arabick Code.*

rec cod. concil. And there is no man of sense but must thinke, that this was
Ara. Mss. in a thing more likely to bee put in into some Copies, then left
Arch. Rom. Bib. out of any.
Ed.

The Hebrew Canon indeed is a good sure ground. And yet you must not thinke that all, no nor any of the Apocryphall Bookes, were first written in the Greek.

The Hebrew Edition by the Jewes at *Constantinople* is the undoubted Text of *Tobit* (Saint Hierome saith as much for *Judith*) *Libellus vere aureus*, as *Munster* said truly of it.

For that of the Son of *Syrach* it is confessed in the Preface, where I must tell you by the way that this Booke of *Syracides* was heretofore accounted among the *Hagiographa*.

Talmud in Baba
Kama. cap. 8.
fol. 92. b.

I know not what else to make of that in *Baba Kama* where the *Talmudists* quote this Proverbe out of the *Cetubim* (which is the same with *Hagiographa* עֲטֻבִּים &c. Every Bird sorteth it selfe with one of the same kind, (Birds of a Feather, &c.) and so every man to his like.

The *Tosephoth* say to this that שמוע &c. perhaps it is in the Booke of *Ben Syra* (was *Ben Syra* reckoned for Canonick too?) but sure enough there's no such saying in that Booke. In the Booke of *Syracides*, you meet indeed with it *Chap. 13. ver. 10.* Πάν (ὅν ἀγαπᾷ τὸ ὅμοιον αὐτοῦ, ὡς πᾶς ἀνθρώπος τὸν ἑαυτοῦ αὐτοῦ.

For the *Wisedome of Solomon*, a Booke worthy enough of that name, and comparing with any that was ever writ by the hand of Man. That this Booke was written in *Chaldee* is certain, for *R. Moses Ben Nachman* quoteth it so out of *Chap. 7. v. 5.* &c. & v. 17. &c. in the Preface to his Comment upon the *Pentateuch*.

One of the Bookes of the *Maccabees* are known to bee in Hebrew, and the worst of all the company (and excepted against by *Bellarmino* himselfe) though appointed to bee read in our Churches) that is the fourth of *Ejdras* will bee clearly
of

To the Reader.

of another credit and Reputation to you, if you read it in the *Mf. Arab. in Arch. Bibl. Bod.*
Arabick.

The story of the Woman taken in Adultery hath met with very much adversity. Saint *Hierome* noteth it wanting in severall Copies of his time. The Paraphrast *Nonnus* had nothing to say to it. Nor is it noted upon by *Theophylact*, &c. The *Armenian Church* (as one of their Priests informed me) allow it not a place in the body of the Gospell, but reject it to the latter end as a suspected peice. The Syriack Paraphrast leaveth it out (that is, the Printed Paraphrast) But in some of the Manuscripts it is found to bee, though not received as the rest of Scripture, but written upon with this Asterisme. אלה

נכפישו' א'תו' That it is not of the Text.

But the Arabick hath it, and in the Greek Manuscripts it wanteth but in one of seaventeene, *sed ita* (saith *Beza*) *ut mira sit sectionis varietas*, enough to make me (he saith so too) *ut de totius istius narrationis fide dubitem*.

But *Eusebius* noted long agoe, that the setter forth of this *Ecclesiast lib. 3.*
History was the ancient *Papias*. *ὁ τὸ πρῶτον ἐκ τῶν ἐπαγγέλων, fol. 32b.*
ἐκ τῶν. And that it was to bee had in the Gospell, *Secundum Hebræos*.

Et suspicari merito quis possit (saith *Drusus*) *ex Evangelio illo ad exemplaria rimanasse*, though I shall conclude from hence, (but as he doth) with a *Nihil affirmo*.

To say nothing here of *Salomons Psalter* lately put forth by *de la Cerda*, our account of *Dauids Psalmes* is 150. but the Arabick and some other Translations set downe one more. *Iosephus Hypomnesticus* saith that *David* made *ἑκατὸν ἀπέναντος*, an infinite number of Psalmes.

Athanasius saith he made 3000. and reckoneth this to bee one, *αὐτὸς τὸν τοῖον αὐτῶν, &c.* *Ioseph Christian. græc. Mf. Athanasius Syrop.*

In the Greek Psalters it is no rare thing to meet with it in the Manuscripts. 'Tis extant in more then one or three in our publick Library.

One hath it in *Magdalen Colledge*, anot her in *Trinity Colledge*, and a third in *Corpus Christi Colledge*, given them by *Clai-mund* their first President.

In

To the Reader.

In the late printed Copies you are not to looke for it, but in the older ones you will finde it, in that of *Aldus* especially. And *Justine Decadus* who wrote the Epistle to the Reader tels you, that having gotten so excellent an Assistant (as *Aldus* indeed was) they were resolved to begin to the world (printing was not very ancient then) with † ἡ βίβλος τῶν ψαλμῶν *The Booke of Psalmes* inspired by God. And yet they reckon this supernumerary for one of the company.

You may take it perhaps as forbidden by the *Laodicean* Canon among the *Idioticall Psalmes*. But the *Arabick Scholia* to that Cannon will minde you of another matter.

*Ioseph. Egypt.
Cod. Concil. A-
rab. Ms. in Arch.
Rogan. Bibl. Bod.*

לֹא חָנַה אֶן יִקְרִי פִי אֶלֶכ יִנְסָה מִזְמוֹר גִּיר מִזְמוֹרִי רֵאשִׁית
אֶלְנִבִּי לֵאמֹר וְעַתָּה אֶלִּי אֶלְנִבְמַעֲשֶׂה אֶלְמִקְדָּשָׁה אֶן קִוִּינִי
מִן אֶלְאֶרְאֶס עֲמֻלֹתַי אֶיִצָּא מִזְמוֹרִי אַחֲרֵי גִיר מִזְמוֹרִי
רֵאשִׁית אֶלְנִבִּי וִיקְרֹבֶנָה וְעֲמֻלֹתַי אֶנְחֶם נָאֶס מִתְקֵן
מִחֵר רֵאשִׁית אֶלְנִבִּי וְאֶנְחֶם חֲנֻכֹּתַי מִתְלָה וְאֶחָתִיוֹתַי
פִּי דִרָה בִּכְתָב אֶלְאֶרְכָּסִיס לְמֵה קֵאֵר עֵן אִיוִּי.
אֶלְנִבִּי חֲנֻכֹּתַי בְּנִינִם וּבְנֵי אֶחָתֶם וִירוֹן אֶשׁ אֶחָתֶם
אֶחָלַסְתָּ וְכִאֲנוֹתַי יִקְבְּלוּ חֵלֶךְ אֶלְמִזְמוֹרִי אֶלְמַעֲמֻלָּה
פִּמְנֵעֵי אֶלְנִבְמַעֲשֶׂה

i.e. No man shall read in the Church any other Psalmes then those of David, for it had beene related to the Holy Synod that certaine men among the Heretickes had made to themselves other Psalmes over and above those which were made by the Prophet David, and that they read them in the Church, saying for themselves boastingly that they were good and honest men as well as David the Prophet, and that they were able to Prophecy as well as Hee. And they alleadged for themselves out of the Booke of the Acts, that of the Prophet Joel, Your Sonnes and your Daughters shall Prophecy, and your old menshall see Visions, &c. And there were that received these new made Psalmes, but the Councell here forbids them.

But I can tell you something which will not make very much towards the repute of this Psalm.

In

To the Reader.

In the *Maronites Edition* you find the Number in the head of it, and which is worse then that, it is there said that *David* fell'd the Gyant with three Stones which he flung out in the strength of the Lord.

You will not easily meet with either of these things in the Manuscripts: Here are severall to be seen, and one I have of my owne, but all without mentioning the Number, or this Particular.

The *Revelation* of Saint *John*, you know what *Erasmus* himselfe hath said of, and how little *Beza* hath said to that.

What if it be wanting in some of the *Syriack Copies*? 'tis extant in others. 'Tis wanting in a Manuscript *Arabick* translation in *Queenes Colledge*. The Printed *Arabick* hath it, so the *Coptick*, *Armenian*, &c.

What if the *Laodicean Canon* acknowledge it not? It is more to be marvail'd at that it should be found in the *Apostolicall*. In the *Greek* I do not say, but in the *Arabick* Translation it is thus mentioned. אלסאסח גלמאן יורח' אלמסמי. The sixth is the Revelation of Saint John call'd *Apocalipsis*.

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To the Reader.

In the late printed Copies you are not to looke for it, but in the older ones you will finde it, in that of *Aldus* especially. And *Justine Decadurus* who wrote the Epistle to the Reader tels you, that having gotten so excellent an Assistant (as *Aldus* indeed was) they were resolved to begin to the world (printing was not very ancient then) with τὸ βιβλίον τῶν ψαλμῶν *The Booke of Psalmes inspired by God.* And yet they reckon this supernumerary for one of the company.

You may take it perhaps as forbidden by the *Laodicean* Canon among the *Idioticall Psalmes*. But the *Arabick Scholia* to that Canon will minde you of another matter.

*Ioseph. Egypt.
Cod. Concil. A-
rab. Ms. in Arch.
Rog. Bibl. Bod.*

לֹא תִהְיֶה אִין יְקָרִי פִי אֶלֶכּ יִנְסָה מוֹמֹר גִּיר מוֹאֲמִיר רֹאדוֹר
אֶלְנָבִי לֹאנָה זֶמַע אֱלִי אֶלְנִמְאֶתֶר אֶלְמִקְדָּסָה אִין קוֹמָה
מִן אֶלְאֶרְאֶסֶס עֲמֻלוֹת אִיִּצָּה מוֹאֲמִיר אַחֶר גִּיר מוֹאֲמִיר
דֹּאד אֶלְנָבִי וִיקְדִּיתָהּ וְעֵמִיִּת אֶנְהָם נָאֶס מִתְקִין
מִתֵּר דֹּאדוֹר אֶלְנָבִי וְאֶנְהָם תִּנְבִּיָּה מִתְלָה וְאַחֲרֵיִת
פִּי דֶרֶה בִּכְתָּבִי אֶלְאֶבְרֶכְסִיס לִמָּה קֹאֵר עֵן אִיִּוִּי
אֶלְנָבִי תִנְבִּיָּה בְּנִינִים וּבְנִמְאָתָם וִירֹן אֵשׁ אַחֶס
אַחֲלָאֶס וְכִאֲנֻתָּ יִקְבֹּלוֹת חֵלֶךְ אֶלְמוֹאֲמִיר אֶלְמַעְמֻלָּה
פִּמְנֵעָה אֶלְנִמְאֶתֶר

i.e. No man shall read in the Church any other Psalmes then those of David, for it had beene related to the Holy Synod that certaine men among the Heretickes had made to themselves other Psalmes over and above those which were made by the Prophet David, and that they read them in the Church, saying for themselves boastingly that they were good and honest men as well as David the Prophet, and that they were able to Prophecy as well as Hee. And they alleadged for themselves out of the Booke of the Acts, that of the Prophet Joel, Your Sonnes and your Daughters shall Prophecy, and your old menshall see Visions, &c. And there were that received these new made Psalmes, but the Councell here forbids them.

But I can tell you something which will not make very much towards the repute of this Psalme.

In

To the Reader.

In the Maronites Edition you find the Number in the head of it, and which is worse then that, it is there said that David fell'd the Gyant with three Stones which he flung out in the strength of the Lord.

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The Revelation of Saint John, you know what Erasmus himselfe hath said of, and how little Beza hath said to that.

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אֶלְנִבִּי לֹאנָה זֶפֶע אֵלִי אֶלְבִּמְאֶעֱה אֶלְמִקְדָּשָׁה מִן קֹמֶה
מִן אֶלְאֶרֶאסֶס עִמְלוֹנָה מִיֵּצֶה מִזְמִיר אַחֲרִי גִיר מִזְמִיר
רִאשׁוֹן אֶלְנִבִּי וְיִקְדֹּחֶנָּה וְעִמְלוֹנָה אֶנְחֹם נָאס מִתְקֵן
מִחֵר רִאשׁוֹן אֶלְנִבִּי וְאֶנְחֹם תִּנְבִּינָה מִתְלָה וְאַחֲרֵינוֹ
פִּי הִרָה בִּכְתָבִי אֶלְאֶבְרֶכְסִיס לִמְנָה קֶאֱרָ עֵן מִיֵּוֹי
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To the Reader.

est. "You are to note here too (saith he) that this Author
"maketh not any mention at all of Saint *Iohns Apocalyps*, no
"not in one word, and therefore they would do well to con-
"sider what they doe, who affirm that this Evangelist wrote
"that booke in *Patmos*. Indeed the Booke was ever yet rec-
"koned among the *Apocrypha*.

And yet his great reason is, because this Arabick Authour
maketh no mention of the Booke. But you will finde
the Learned man (it might easily bee) very much mista-
ken.

His order is not to make a full and answering translation
of the *Arabick*, but to turne the principall and best under-
stood sense of it (as to him) and so to set down the Text.

He takes the same course in this matter. *Iam itaq; verba A-*
rabica ad locos hos tres pertinentia adscribere tempestivum est,
Quorum periodum ultimam doctioribus hujus linguae relinquimus.
I shall lay no claime to the *Doctioribus*, but I doubt not to
read the words right, and then the place will easily be under-
stood.

The Period which hee will not undertake upon, is this,
אבוגלמסיס עלי פוגיר וקיל אן יחננא אמלי *Abogal-*
masis indeed signifieth nothing, it should be read, אבוגלמסיס
Abogalubsis (there's but one letter mistaken) and then the En-
glish of it will be, And it is said that John delivered the *Apoca-*
lyps to Pheugir.

This *Pheugir* was a Disciple of his, as the same Arabick Au-
thor saith before.

The leaving of this Booke out of some Copies is just no-
thing against it; you may say as much (and as justly too) of
the Canonick Epistles, and there is the same reason for all.

These were more lately written, and therefore not so soon
received into the *Canon* as the rest.

I think every man ought to have a very reverend and singu-
lar opinion of that Epistle of *Clemens Romanus* to the *Corin-*
thians, and yet I doe not thinke that either this or the rest of
that Booke was of *Teclaes* owne hand writing, no more then
I beleive that *John Fox* translated the *Saxon* Gospels into En-
glish.

To the Reader.

glish. I have seene the third Epistle of Saint Paul to the Corinthians in the Armenian Tongue, beginning Paul a Servant of Jesus Christ, &c. And an Epistle of the Corinthians to Saint Paul in the same Tongue, beginning, Steven, &c. to our Brother Paul, greeting. Kirstenius saith that there be many Epistles of Saint Paul in Arabick, which we know not of yet.

Lib: Ms. Arme-
nice cum versi-
one Ital. apud
ingeniosissimum
virum Gilbert-
um North.

The Armenian Priest I mentioned before told me they had more Bookes of Moses then we.

But now to discharge my selfe of all this that hath been said, and to give up a sincere and sober account of the thing.

An indifferent man of any Nation under heaven could not deny but that this Booke throughout, discovereth an incomprehensible secret power and excellency; enabled to make any man whatsoever, wise to Salvation. And that Canon of it which is undoubtedly received on all hands, is sufficiently entire.

And for detracting any the least jot or tittle from this, unlesse it be notoriously made knowne to be heterogeneous and abhorrent (and he that beleeveth this too must not make haste) God shall take away his part out of the Booke of Life. But for him that shall adde any thing thereto, though it were a new Epistle of Saint Paul (as to Seneca or the Loadiceans (and as good as any of these we have) God shall adde unto him the Plagues that are written in this Booke.

You must not reckon of the Scripture by the bulk. It were the biggest Book in the world if it were lesse then it is, and it was purposely fixed to that proportion it hath, that it might compare and comply with our Size and Magnitude.

If you would have all written that Solomon disputed from the Cedar in Libanus to the Hyssop that grows upon the wall; or all that which was done and said by One that was Greater then he, and spake as never man did, The world it selfe would not be able to containe the Bookes that should be written, Amen. that is, The Lord let it be so as it is.

¶ It will not be so successfull an argument for this Book to

To the Reader.

urge the miraculous conservation and Incorruption of the Text. The *Alcoran* it selfe hath had much better luck.

That of the Old Testament how tenable soever it hath been made by their encompassing and inaccessible *Masora*. I doe not finde it so altogether (though wonderfully enough) entire.

But for the New there's no prophane Author whatsoever (*ceteris paribus*) that hath suffered so much at the hand of time. And what of all this? Certainly the providence was shewed to be greater in these miscarriages (as we take them) then it could have beene in the absolute preservation. God suffered Tares to be sowed in the Genealogies (while men slept) or in some elementall parts, that we might not insist upon those *משגרות שאלות* (See *Ben. Bar Jonah's Itinerary*) *Extracta questionum* as these things are called and kept by the Jewes themselves. It is an invincible reason for the Scriptures part that other escapes should be so purposely and infinitely let passe, and yet no saving or substantiall part at all scarce moved out of its place. To say the truth, These varieties of Readings in a few by-places doe the same office to the maine Scripture, as the variations of the Compass to the whole Magnet of the Earth. The Mariner knowes so much the better for these how to steere his Course.

¶ For the style of this Scripture it is unspeakable good, but not admirable in their sense who reckon the height of it from the unusualnesse of the phrase. The Majesty of that Booke sits upon another Throne. He that was among the Heardsmen of *Tekoa*, did not write like him that was among the Priests at *Anatboth*. Read *Ben Syra* and the Arabick Centuries of *Proverbs*. Read the *Alcoran* it selfe. Though the saying of our Saviour, *It is easier, &c.* was originally, *It is easier for an Elephant, &c.* Yet *Mahomet* expresseth as our Saviour did, *חתי ילן אלכמל פי* They shall not (saith he) enter into Paradise, *אלדחמס תחורת* till a Camell goe through a Needles eye. You will get more by that Book to this purpose, if you make no worse use of it then you should.

Yet you must have a care too, for the Authors of that good
confused

Alcoran in Syr.
sat. תחורת
in Arab. 17.

To the Reader.

confused heape have elsewhere exprest loofely enough. They say in another Surat *אנ אללה ומלאכיה יצלו עלי אלנבי* That the Angels and God himfelfe too say prayers for his Prophet, that is, that God prayes for Mahomet. An odde saying you may think, and yet how much different can you make it to be from that of ours, where it is said, that the Spirit maketh intercession for us, &c. but doe you make this use of it. It is from hence that the Mahumetans expresse the memory of the Dead in God, (especially of the Prophet himfelfe) by those strange words, Peace and the Prayer of God be upon them.

But if you would raise a Reputation upon our Scripture like your self, and the dimensions of a man, take it from those without. I should think it to be very well that *Aben Rois* in his Arabick Commentaries upon *Aristotles Moralls* translated into Latine, should call the greatest man of the East, *Beatum Job*, Blessed Job, and to urge him for an example of Fortitude. *Augustin. Streub. in Job. ult.*

Galen in his Booke *De usu partium*, not knowing what to say to the haire of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue *Moses* his Philosophy, and faith of God, *Neque si lapidem repente velit facere hominem, efficere id poterit, &c.* (yes but he could even of these Stones too) But Old *Orpheus* sayes that the man that was born out of the water (so *Moses* indeed is to be called in the *Aegyptian*) did well, and *Dionysius Longinus* (one that knew what belonged to expression) having first of all cast a scorne upon his *Homer*, saith, *Ἰσοδότης θεομωδέτης*, that the Lawgiver of the Jews *ἔχ' ὁ τοῦ θεοῦ δυνάμει* (no ordinary man neither) was in the right, when hee brought in his God, saying, *παύσατο φῶς καὶ ἦν ἡσυχία*, Let there bee Light and there was Light, &c.

If you see what *Strabo*, *Tacitus*, *Justin*, *Diodorus Siculus*, * See the translation of *Abu Maasfiar*, or *Al-Bumazar* in *Robinson's lib. 5. c. 9.*
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To the Reader.

in a full and fixt Translation. And upon that a Cleare and disengaged Commentary.

The way to doe this will not be to doe the Work a great, and undertake the whole or any considerable part of the Booke by one man if he could live one Age.

How little we have gotten, and lost how much by those who have prayed to God, they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not thinke to looke upon this mirrour of the word as you are to be scene in Roger Bacon's Perspective, *Ubi unus homo videbitur plures*, where one man will seeme to be more then so. No, Break the Glasse in peices and see every one a face by himselfe.

He that shall thus begin to build may perhaps be one of those that will be able to finish.

Leo Moden. Di
gli Riti He-
braici. Part. 1:

The Jewes when they build a house are bound to leave some part of it unfinished in memory of the destruction of *Jerusalem*. The best Master Builder that shall come to this worke will be forc't to doe so too. And yet if those that have undertaken upon the whole had in stead of that compleated but one small part, *This House of God and Tabernacle of good men had been reared up ere this.*

He that goeth upon this with any Interest about him, Let him doe otherwise never so admirably, he does indeed but translate an *Angel of Light* into the Devill.

I would not render or interpret one parcell of Scripture to an end of my owne, though it were to please my whole Nation by it, if I might gain the World.

These Wrestlers of the Booke are *unstable* if not *ignorant men*, and it will follow that they must needs doe it to their *owne Destruction*.

When all these things are fitly and understandingly resolv'd upon, It would be good too to bring these principall matters as neare to a *Standard* as we can, that we might have something to trust to, and settle upon.

Some say that the *Heavens* could not move unlesse the *Earth* stood

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stood still. I am sure since the Earth began to turne about, the Kingdome of Heaven hath suffered a violence of Rest, and doth not seeme to be so open to all Beleevers as before.

I am sorry I have so much to accuse my Nation of that ever since the times of *Hen: the 8.* they should goe about in a maze of *Reformation*, and not know yet how to get either us or themselves out.

I am not much given to the Admiration and amusements of Astrologically matters, therefore I will not tell you (plainly) here what * *Protolmy, Cardan, Silen, Alchindus, Eschwald, Roger Bacon, &c.* say of us. And yet the Sage *Guido Bonate* (*Zoroaster* in chiefe to some Almanacke men) I cannot chuse but give you notice of.

This Gymnosophist in the 13 Chapter of his First part tells you that Christ himselfe was an Astrologer, and made use of Elections. The same Man in the third Chapter at his third Part is busie to let you know under what Figure of the Heavens you are to pare your Nailles.

But that which I indeed intend to say to you is this,

In the Geographically Resemblances I finde that *Maginus* could liken *Scotland* to nothing. But for *England* 'tis fancied by some to come very neare the fashion of a Triangle. I am sure 'tis farre enough from a Square, or that Honest man in *Aristotle* who falleth still upon his owne Legges.

The Arabick *Nubian* Geographer likeneth us to an *Estrich*

& non adeo manifeste sua agent. Ranzovius. Alchindus saith that we are signified by the Woman Planet, *addensque figura & pictura decorari solent.* What because you Turkes have none? Would the Religion had no more to doe with that Planet, then so.

Others put us under the Sunne (I think they cannot tell what to put us under very well) *Silen* saith that we are governed by the Moone, and the Scots by γ . If it be so, then γ is not so dull a Planet as *R. Bacon* took him for, who giveth this reason why the Jewes rested upon the Saturday.

But as to the first our *Eschwald* quoteth an old Astrologer to say as much and with this Vnde, *Angli pauci & sunt infabiles, nunc ad summum, nunc adimum delati.* Diff. v. cap. x. fol. 42. a.

Protolmy placeth us under ψ and ϕ unde *impasientes regni, &c.* saith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation, *semper novos ritus legis & divini cultus fabricantes, aliquando quidem in melius, but for the most part in deterius, in Tetrab. C. 3. Tax. 1. 2.*

Hali Aben Ragel saith that he found in an old Booke called *Andalareprosu* that the signe of the world is *Aries*. 'Tis the same with ours. And it were well that the fashion of the whole had not selfe passed away then that of the *Divises of the Britanians*. They did right to call us a people by our selves, for I thinke we are like to no body else.

* *Giasar Abu Masfaiar Belebita* (commonly called *Albumasar Abalacbi*) purteth our Religion under the Dominion of ψ inde (saith *Roger Bacon*) *intracuribus et profundis maxime momentis laborat propter impeditis illis & motus, & Eccentrum Eccentri.* It is indeed like enough to ψ in one sense it is good with the good, and bad with the bad. *Facit homines incipit natura & semper novae excogitant, qui non quiescunt,*

(indeed

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(indeed we have digested Iron enough) But this is that silly thing which leaveth her Egges in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wilde Beast may break them. She is hardened against her young Ones as though they were not hers, her labour is in vaine without feare. And why? Because God hath depriv'd her of wisdom, neither hath he imparted to her understanding. And yet what time she listeth up her selfe on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of knowledge, we are like to be the Men.

NOTES



NOTES VPON SOME
PASSAGES OF SCRIPTURE.

CHAP. I.

Also he bad them teach the Children of Judah the (use of the) bow:
Behold it is written in the Booke of *Jasbar*, 2 Sam. 1.18.



Strange Parenthesis to all Respects, but especially that of the Bow. Yet so the *Targum* reads it, and so the *Rabbines* constantly expound. *Rab. Solomons* glosse is. And *David* said ——— from henceforth seeing that the mighty in *Israel* are false, it will be necessary that the men of

Judah learne to exercise their armes, and to draw the bow. *Levi ben Gersom* saith that inasmuch as *David* saw that the death of *Saul* was caused by his feare of the Bowmen, and that there was none in *Israel* skill'd in this kinde of Artillery, he gave order that the men of *Judah*, (as being the principall men at Armes) should be taught the use of the Bow, &c. To the same purpose *R. David*, and others quoted in the *Celi Jasbar*, fol. 264. a. & b. And yet *R. Ilay* saith, that *Saul* and *Jonathan* taught the sonnes of *Judah* the bow, because the sonnes

B

of

of Judah were mighty men, and fit to draw the Bow by the blessing of Jacob, Gen. 49. 8. Where it is prophesied that the hand of Judah shall be in the neck of his Enemies, that is, (saith Chimbi as some of our wisemen expound) the Bow. Therefore they take the Booke of Jasher to be the first of Moses called Genesis, in which the Acts of Abraham, Isaac, and Jacob the Jesharim, or upright men are recorded; but especially they take the Booke to be Beracoth Jacob, or the Blessings of Jacob. Thus the Jewes.

Though we have wisemen of our own to follow them in the Interpretation of the Bow: yet they will appeare to be as idle in this, as in their conceipt of the booke.

Is it a thing to be thought that the men of Judah were now to learne the use of the Bow? 'Twas the common Tactick practise.

The Hebraisme of Bow is like that of Bread: It nameth for all other kinde of Ammunition. And where's the consequence here that because Saul and Jonathan (excellent Archers themselves, for the Bow of Jonathan turned not back) fell downe before the Arrowes of the Philistines, that therefore the men of Judah should be taught the use of the Bow? But the Coherence is worse. And David, &c.

The Author of the Booke bringeth David in beginning an *epicedium* upon the death of Saul and Jonathan, and immediately breaketh him off with an impertinent command to the sons of Judah, that they should learne to handle the Bow. And where is it, or why is it that this should be written in the Booke of Jasher?

Therefore Mariana very understandly stept aside out of the common Road of Interpretation, and considered with himselfe that the Bow here might be taken for the Title of the Song, which cannot be strange to them that will compare this with the granted superscriptions upon David's Psalmes, as Psal. 69. To the chiefe Musitian upon Shoshannim. Psal. 67. Upon Neginoth. Psal. 59. To the chiefe Musitian Altasbith, &c. So here to the chiefe Musitian Kesheth, or the Bow. For so the Text is to be read, And hee bade them, that is, the chiefe

chiefe Musicians, *Heman, Ethan, and Jeduthun*, to teach the ignorant people how to sing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was intituled *Kesheth*, or the Bow, because it was occasioned by the *Philistin* Archers, *1 Sam. 31. 3.* But especially respecting to the Bow of *Jonathan*, which returned not back from the blood of the slaine, as the Song it self expresseth. And *David* could not but remember the Bow of *Jonathan* out of which that Arrow was shot beyond the Lad, *1 Sam. 20. 36.* It was the time when that Covenant was made, and that affection expressed betwixt them which was greater then the love of women.

And 'tis said there too that *David* exceeded, *v. 41.* And there also *Jonathan* required that this kindnesse of the Lord should be shewed unto him longer then he lived. And thou shalt not only whilest yet I live, &c. *v. 14, 15.*

The Lxx will beare out this Interpretation. The version there is, *Kal i'spiron David tin spiron te ton eni saul kai eni Ionathan tin vion autu kai eni te didasautes vides Iudai. Iste y'gagaw ton eni biblos te e'udus.* [that is] And *David* lamented this Lamentation upon *Saul* and *Jonathan* his Sonne, and caused it to be taught to the Sonnes of *Judah*. Behold it is written in the Booke of the Just man.] So the vulgar. *Planxit autem David planctum huiusmodi super Saul & super Jonathan filium ejus, & praecepit ut docerent Filios Iudab planctum sicut scriptum est in libro Iustorum.* And here 'tis plainer yet that *David* commanded to teach the Sonnes of *Judah* this Lamentation. 'Tis true the late Editions of this Translation have shifted in the word *Arcum* instead of *Planctum*. But in the ancient Manuscripts it is so as I have quoted it. And in the Elder printed copies 'tis *Arcum*, but in the Margin onely which afterwards crept into the Text, if I may call the Translation so.

Therefore also by these two great Authorities that which the Sonnes of *Judah* were commanded to learne was not the use of the Bow. But the Bow, as 'tis originally set down, that is, a Song of *David* so called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was written in the Booke of *Iasher*. Why this Booke was so called, or who

was the Author of it, I cannot tell you. That it was not the first of *Moses* (as the Rabbines would have it) is ridiculously plaine. *Josephus* hath let us know thus much that it was a Record in the Temple, and you must not thinke it hard if it be lost to us as yet, you shall heare more of this hereafter. It is quoted twice in Scripture, here and *Josh. 10*. And if both places be considered, 'tis to be judg'd that nothing was recorded in this Booke but Memorials of this kinde, and which is more to be noted, they were metricall too. The place in *Joshua* put to this here maketh it cleare. There it is quoted out of the Booke of *Jasher*, that the Sun stood still in *Gibeon*, and the Moone in the valley of *Ajalon*. This Quotation is a plaine Canticle. *Chimbi* commeth so neare to the matter, as onely to make a doubt of it. But the thing is certain, It is reckoned among the 10 Songs by the *Mechilta* an old Commentary upon *Exodus* to the 15 Chapter. The 4 is that of *Moses* before his decease: and the 6 is that of *Deborah* and *Barak*, and this of *Joshua* is the fifth. I would say more of this had not the learned *Masius* prevented me upon the place, *Josh. 10. 12*. This is enough to shew that the Song of the Bow might, but the use of it could not be set downe in the Booke of *Jasher*. It is certaine that this command of *David* to the Children of *Judah*, is not delivered in Meeter. Indeed matter of that kinde was no fit subject for a Song. And now 'tis come to *Tyndalls* turne againe, for the New must be corrected by his *Old Translation*. He rendered thus, 'And *David* sang this Song of Mourning over *Saul* and over *Jonathan* his Sonne, and bade to teach the Children of *Israel* the Staves thereof.

Here I may note one thing more, and I marvaile at it too, that the vulgar Edition hath one verse over and above in the Canticle of the Bow. Considera *Israel* pro his qui mortui sunt, super excelsa tua vulnerati. It seemeth to pretend as if it would translate the first verse of the Song; but that's done, and better too, immediately in the next, *Incliti Israel super Montes tuos interfecti sunt. Quomodo ceciderunt fortis?* I found it so in some of the written as well as the printed Copies: And yet I think *Arius Montanus* did better to leave it out, then some others since

since to keep it in. It is plainly void and supernumerary, and an escape not fit to be accounted upon the Sagenesse of that translation.

CHAP. II.

Why our Saviour said not Jehovah Jehovah, but Eli Eli, (as Saint Matthew) or Eloi Eloi (as Saint Marke) in that great case of Dereliction.

FOR the variety of Reading, the Criticisme need not be done over againe. According to the *Syriack* translation of the *Psalmes*, *Saint Marke* might as well set it downe *Eloi Eloi*, as *Saint Matthew* alter *Dauids* Hebrew *Eli Eli*, 'tis all one. My God, &c.

To the Respect of the Question we know already that the greatest interviews 'twixt God and man passe especially upon the termes of these two Attributes *Mercy* and *Justice*, where also it will be something too, to observe how *Mercy* rejoyceth against Judgement.

The Hebrewes note, *Quando egreditur sententia ad Clementiam &c.* That in all proceedings of God with men concern'd in mercy and loving kindnesse, he chuseth to be called by his great Name *Jehovah*, as to *Moses* in the Clift of the Rock, *Jehova Jehova*. The Lord mercifull and gracious, slow to anger, &c.

But as the same Doctors observe, *Quando egreditur sententia ad justitiam, &c.* In any procelle of Justice and Judgement, &c. he alwayes stileth himselfe *Eloah* or *Elobim*. So the matter will be to distinguish of the use and dignity of these two names as to this purpose.

Jehovah is his proper name of his owne Imposition, and *Jehovah*, incommunicable to any Creature, of what Rank or Quality soever: a Name of such immoderate Reverence amongst the oldest Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High Priest, and but in

one place, the *sanctum sanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpose) onely in one case, which was that of Benediction, when the Blessing and Goodnesse of God by the holy intervention of the Priest was to be derived downe upon the People.

At any other time or in what place soever for any man of *Israel* to presume to utter this Name was more then death by the Law, as by a report of theirs in the Talmud in the case of *Teradion's* sonne.

And as it would seem to be by the Jewes, our Saviour might not himsele make use of this Name in kinde: for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphrasticall Tetragrammaton*, or *Shem hamphorash* (as they call this Name at length and in other words) and this way of Enunciation they say was cut into his feet, and produced as occasion served, as to cast out Devills (by a knowne Recess of the blacke Art) through him that is the Prince. And to exalt and make up the Legend they can afford his mother (the blessed Virgin to us, and very well spoken of in the *Alcoran* it selfe) no better language then that she was a cunning woman, and brought this kinde of Legerdemain out of Egypt.

Elohim.

Elohim (saith a great Master in the Language) *Nomen divinum à Iudicio, quasi Deus Iudex*, though I thinke he translated this sense rather from the use then the power and Originall of the word, which retained (as many other) in the *Arabicke*, though not in the *Hebrew*; reacheth not to this meaning directly (and yet not unfittly) for there it signifieth first for power and force, and nothing could more properly make up the Judge of all the world in words, then such as were derived from a sense of Omnipotency. And to this the Scripture beareth witnesse and correspondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called so, *Psal.* 86.8. Men are called so, (the Judges especially) *Exod.* 21.6. *1 Sam.* 2.25. Nay and the false Gods too. *Ioshua* 23.16. The
summ

summe is, that the Name *Iehova* was of higher Import and estimation, then that of *Elohim*. Also that in addresses of mercy and loving kindnesse God was pleased to bee called rather by the former, but in those of Execution and Sentence by the later.

Therefore our Saviour (in the case he was) cryed not *Jehova Jehova*: (much lesse Father, as at other times) but *Eli Eli*, or *Eloi Eloi*, My God, My God: as naming the Judge of all the world, and doing the extreamest right upon his own Sonne treading the Winepresse alone under the person of all Mankinde.

CHAP. III.

בית עליוה or *ερεσων*.

And hee shall shew you a large Upper Roome, &c. Mark. 14. 15. The Upper Roome. And when they were come in, they went up into an Upper Roomes. &c. *Act*. 1. 13. Whom when they had washed, they layed her in an Upper Chamber, *Act*. 9. 37. Then Peter arose and went with them, when hee was come, they brought him into the Upper Chamber, v. 39. And there were many lights in the Upper Chamber, where they were gathered together, &c. *Act*. 20. 8. And there sate in a window a young man named Eutychus, &c. v. 9.

THe Latine turneth it *Camaculum*, for that the Fashion was to sup or dine in these Upper Roomes. But that is the Roman fashion (and not that neither.) The Jews eate no Supper here but that of the passeover, (as the Christians afterwards that of the Lord in the same place.) It was their *Beth Tephillah*, or private House of Oratory in the upper-most part of their Dwelling Houses.

The Disciples therefore being returned to Jerusalem from the Mount Olivet *αὐτὸν εἰς τὸ ερεσων* went up into an Upper Room: where they continued all with one accord in prayer and Supplication. *Act*. 1. 13. 14.

Scholias. Syri-
ack M^{ss} in A^B.
Apostolor. in
Arch Biblioth.
Bodleiana.
Ludovic. de
Dieu Animad.
in A^B. c. 1. 13.
Geograph. Nubi-
ens. Clim. 3.
Par. 5. p. 113.

A Sirtack Scholiast upon the place, saith, That it was the same (upper room) in which they had eaten the Passeeover.

It was so truly an House of Prayer, that by some it is taken for an upper Room in the Temple it self. For so it may seem by the former Treatise. (Ch. 24. 53. *וְהָיוּ שְׂמֵרֵי הַבַּיִת* *וְהָיוּ שְׂמֵרֵי הַבַּיִת* *וְהָיוּ שְׂמֵרֵי הַבַּיִת* &c.) And they were continually in the Temple.

And an Arabick Geographer findeth this upper Roome in the Temple of Sion, where yet (saith he) the Table remaineth, upon which our Lord did eat with his Disciples, and that it useth to bee solemnly visited upon the Thursday, meaning (as I think) that before Easter.

I added this to De Dieu's note because it seemeth to beare up towards his meaning, but it is not to be expected that it should prove so in the Reccess.

I can tell that the Second, as the Former Temple (1 Chro. 28. 11.) had its *ὑψηλὰ* or Upper Roomes, and those too of religious use, but not of this kinde. Judge of the rest, by one of the likest, and yet nothing at all to this purpose.

The Code Middoth maketh mention of an *ὑψηλὸν* or Upper Rome in the second Temple, the Westerne wall whereof was let in with holes into the *sanctum sanctorum* &c. But it followeth in the *Mishna*, that the use of these was (when occasion of reparation should require (as the Glosse there) to let downe the workmen by ropes in Chests into the *Sanctum Sanctorum*, &c. *כִּי טַלַּם חֲזָנוּ עֵינֵיהֶם* that they might not feed their eyes ('tis the expression of the Text) with the sight of that Presence there.

To speak it after our own rate. Such profane and common men might not enter by the doores, nor be suffered to see any more of that holy place then they were to mend.

As I will not deny, so neither will I charge any Superstition upon this practise, but when I compare their extreames with ours, I can be sorry to thinke that instead of Holinesse upon Aarons Brestplate, we are now about to write filthinesse to the Lord.

Bnt as to the matter of the Upper Roome, when it shall come to be considered what an *ὑψηλὸν* of the kinde we speake to,

is to be, it will be besides expectation that any such should be found in the Temple.

Therefore notwithstanding the learned likelihood of De Dieu's conjecture, it must passe, that this upper Roome into which the Apostles went up (Act. 1. 13.) was appertaining to some private house; though whether that of Saint John the Evangelist, as Euodius delivered, or that of Mary the mother of John Marke (as others have collected) cannot be certaine. The Disciples indeed were διαπαντός ἐν τῷ ἱερῷ, continually (that is dayly) in the Temple. Act. 2. 46. Not all the day, but at the houre of Prayer, ἐν αἷς τῆς προσευχῆς. Act. 3. 1. At other times, and especially for the Breaking of that Bread, that is the Eucharist (as the Syriack) or distribution of the Body of Christ (as the Arabicke) they met together, ἐν ὑψίστοις, in these upper Roomes, Act. 20. 7. which could not possibly be in the Temple, for it was not at Ierusalem. They continued dayly with one accord in the Temple (but) Breaking Bread ἐν οἴκῳ from house to house, or as the margine there is, at home. Act. 2. 46.

And now to reflect upon the word, that meaning which is intended, this is to be remembred.

That the Iewes were bound to worship in the Temple, towards the Arke; without the Temple, towards that, or at least towards the place whereabouts that was, at what distance soever.

It is noted by Casw Effendus in his Commentaries upon the Alcoran to Suratul bacara which is the second Chapter, where he saith that the Nazarites (as he calleth us Christians) worship toward the East, the Iewes towards their Country.

Casw Effendus.
Com. ad Alcoran.
Arab. Ms.
in Archiv. Laurentinis Bib. Bod.

The Canons for this out of the 2 Chron. 6. are set downe by the Talmudists in Beracoth Cap. 4. fol. 30. a. Maimon. in Halaca Tephilla Cap. 5. fol. 42. a. Orach chajim Num. 94. Shukhan Aruch Num. Eod. fol. 40.

And the rule is of a strict requirie, for the Mishna saith that in case a man at the houre of prayer should be riding abroad upon his Asse, he must alight, if that may be, or if not, yet he must turne his face toward the Sanctuary. In like manner be that is

carried in a Chariot, or in a Ship at Sea. And if he cannot turne his Face, he must turne his heart toward the Sanctuary. Talm. in Berac. Cap. 4. fol. 28. b. Maim. in Halac. Tephill. C. 3. Num 3.

*Seckard de
Jure Reg. Heb.*

*Leon Modena
Histor. de gli
Riti Hebraici
di questi tempi
Part. I. C. 10.
Num. 3.*

And therefore the Reader is to be advised of that passage in a learned Author, where he telleth that though it be more then he know whether the Jewes bury their dead (as we Christians) towards the East, yet he is sure they pray that way. 'Tis true they doe so, but no otherwise then of those in these parts which lye West of the holy Land. And so their owne Rabbis is to be understood, where he saith, *Dalla parte di Oriente è posto un Arca &c.* that the Jewes set their Arke in the Easterne part of their Synagogues.

He treateth of the moderne uses of the Hebrewes, according to which they are to have a little Chest imitating as much as it may the fashion of the old Arke, in which they put the bookes of the Law, and doe their devotions towards it. This Arke they therefore alwayes set in that part of their Synagogues which pointeth towards Jerusalem, so that those in Italy, as any where else in these Western parts, were to place it towards the East.

*Johan. Baptist.
Bellus de Tem-
plo Angulari.
C. 9. pag. 164.*

And for him that said that the Jewes within Solomons Temple, worshipped towards the West; but without it, towards the East, I remember such a Proverbe in the Arabicke Centuries, That the errors of wise men are so too; but if I grant him that this was learnedly, I must tell him too that it was (induriously indeed enough and) sufficiently mistaken. Solomon's Temple I know was set towards the West, and I know for what reason too, and that the Worshipers within the Temple turned that way, not towards the West, but towards the Arke which was placed at the West end of the Sanctuary. Without the Temple they worshipped towards the Temple it selfe, and according to their distance of abode, towards the holy City, or however towards the holy Land: meaning still the Place where the Arke was. And to this rule whatsoever, wheresoever, they say as concerning this matter, is to be enacted.

Now the better to accommodate this rite of Devotion, their private

private Oratories were appointed in the uppermost Contignation of their Houses, called therefore by them עליית *Alijath* from *Alab* to goe up, which the Greeke well rendred (and from them the Authors of the New Testament) ὑπερῶνα, *upper Roomes*, so the Syriack and Arabicke have rendred or rather expressed, for they doe it for the most part by the same word. And so the Originall ought to have been turned *Dan. 6.10. Jeremie 22.13, & 14.* and elsewhere. I say not simply Chambers, as we doe it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrell against the grave and learned Interpreters of *That booke*.

The worke was *usque ad invidiam aliarum gentium elaborata versio*, as one said that understood it. Yet to shew us how *Drusus* unprofitable we men are when we have done all, the Jewes say that God himselfe when he made this World, purposely left one part unfinished. 'Tis old *Eleazar's* Tradition in the *Zohar* לא נמרה *he left a hole in the North*.

Now then for the Notation of the word, ὑπερῶνα saith *Eustathius* is from the *Lacedaemonian* ὑπερῶνα for so they call Τεμενω- *Eustath. in Illi- ad. 11*
 εν τῶν ὑπερῶνων, the uppermosts of their Houses, ὑπερῶνος (saith *Moschopulus*) ὑπερῶνα τὸ ὑπὲρ, ὑπερῶνα ὑποδυναμεινον ὁ παρὰ τοῖς Ἀθηναῖς Δυνα- *Moschopul. περ 24 δὲ p. 138.*
 ρες λέγουσι, is a Roome built upon another Roome &c. And he interpreteth ὑπερῶνα by ὑπερῶνα, as *Hesychius* doth ὑπερῶνα by ὑπερῶνα. καλινεξ, and ὑπερῶνα by ἀνωθῶνα, as the upper Room is called *Mark 14. 15. Luk. 22. 12.* So that the Greek account of this word is the very same which the Hebrew Grammarians give of their *Alijath*, they are so called saith *Kimchi* לפי שגדרם עליה כהם because they are to be gone up to by ascents, as being in the uppermost parts of the House.

And the *Ανώθῶνα* in the Gospels is the very same with the ὑπερῶνα in the *Act. chap. 1.* The very same *upper Roome* (If the *Scholias* I first mentioned hath observed rightly.) However, the severall words signifie the same thing, and so the Arabicke and the Syriack have translated them, and in both places, by the very Hebrew word it selfe, *Alijah*.

Now you shall see how all this holds.

Daniel the Prophet, after the signing of the writing went in- *Dan 6.10.*

to his house, and his Windows being open in his Chamber (his upper Chamber it should be) towards Ierusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greeke is, *Kai ai dveides anagynetai autois tis uperous xariton Ierousalim.*

Upon this practice of Daniel in Babylon, the Talmudists ground that Canon in Beracoth, That no man pray but in such a Roome, Shejesh to Chalonoth, which hath Windows or Holes in the Wall, opening towards the Holy City.

*Talm. in Berac.
c. 5 fol. 31. a. &c.
34. b.*

And Benjamin Bar Iona saith, that the Jewes of his Time in Babylon went to Prayers *עלייה וניאל בכנסיות* not onely in their Synagogues, but in this very upper Roome of Daniel. It was an old stone-house, (he saith) and that it was built by the Prophet himselfe, &c. Bar Iona died in the ycare 933 of theirs, that is, 1173 of our Computation.

*Juchasan. fol.
131. Ifernach
David. fol. 55.*

It shall be plainer yet by this Tradition in Tobit.

Sarah the daughter of Raguel, in distresse at Echbatane, is said to have gone up *אל עלייה אביה* into her Fathers upper Roome (so some Hebrew Coppies of that Book) and that there she prayed, &c. I meete with an Arabicke Translation which rendreth *כמה אלי כצנע ביתה ולמחל* &c. that she went into the Bed-Chamber of her house, and did not eate, &c. The Author understood not the Place.

*Tobia verso A-
rab. Ms. in
Arch. Bodleian.*

But the Originall Hebrew (so the Jewes Edition at Constantinople, reprinted afterwards, and translated by Paulus Fagius, is taken to be) readeth thus, That she went up into her upper Room, and turning her selfe *נגה החלון* towards the window, she prayed and said, &c. which the Greeke very well rendred (as that in Daniel) *αυδς η̄̄ dveid̄s*, towards the window or hole in the wall, which opened towards Ierusalem. And though the Greeke expresseth not that she went up, yet it plainly saith, that she came downe *εν τῷ ὑπερωσ*, out of her Fathers Upper Roome saith the Hebrew of Munster's Edition, The Greeke is *εν τῷ ὑπερωσ αὐτης*, out of her owne, The Originall Hebrew is out of the upper Roome in which she had prayed.

Note here that in stead of the Greeke *αυδς η̄̄ dveid̄s*, the Hebrew of Munsters Edition is that she prayed *לפני השם* Be-fore

fore the Lord, that is, towards His Sanctuary at Ierusalem, where the *Shecina* sate. And therefore these or this Hole in the wall, (it was commonly but one) is called in *Jeremy* the Prophet, Gods window, Chap. 22. 14. *Woe unto him that saith, I will build me a wide House and large Chambers* (it should be *Upper Chambers*, and so v. 13.) and cutteth him out *Windowes* (it should be *My Window*, as the Margin confesseth) and it is sieled with Cedar, and painted with Vermilion. The meaning is, that if a man ('twas spoken of a King) shall raise himselfe up a vast and stately Pile of Building, and proportionably erect an *Upper Room* to my honour and Service, and cut me out a *Window* opening towards the place of my Sanctuary, and siele it with Cedar, and paint it with Vermilion, yet if this be done by oppression and unrighteousnesse, *Woe* to the man and his magnificence.

Here we may give to, and take light from *Petronius*.

He calleth this *Window* or these *Holes* in the Wall, *Summas Cæli Variar. Lection, auriculas*, The uttermost eares of Heaven, as the Learned *Petit* hath lib: 2. c. 1. almost observed before me.

*Iudeus licet & porcinum Numen adoret,
Et Cæli summas advocet auriculas.*

The Jew thought that the Swine as God he feares;
And prays as farre as utmost Heaven hath eares.

Petronius meaneth it especially of their *Proscenæ* (Houses of prayer without the Townes) the respective walls whereof were bound to open towards Ierusalem, with such *Holes* as these. But the matter commeth to the same.

But wholly to assure the meaning of the word *אָרִיכוֹל*, and moreover to make good this use of these *Upper Roomes* in Saint *Lukes* owne time, Receive this Tradition of the Elders out of the Code *Beracoth*. שְׁחֵלָה בְּנוֹ שֶׁל רַגְמָן The Elders deliver that the Sonne of *Gamaliel* (that *Gamaliel* at whose feete Saint *Paul* was brought up) was sicke, and hee sent Two of his Disciples to *R. Hanina Ben Rosa* to pray to God for him, so soone as hee saw them, עָרַח לַעֲלִיָּה (אַרְבָּעָה חֲסִידֵי רַבּוֹתָא) he went up

Talmud in En.
Omendini: Berac
c: 9. fol. 34. b.

Heinsius Añ.

la miles, but not apostolis ut peregrinis ac fortune tenuis tributa; let out to the Apostles, as Strangers and men of low condition, &c. as the Learned must observe no more.

Architectur:
2.c.8.

It may be noted out of Varro and Vitruvius, that the Ancient Roman Houses were of one onely contignation at the first, Sed in ea majestate urbis & Civium infinita frequentia, saith Vitruvius, but when the City grew to that height, by the infinite increase and confluence of People, they were forced to raise up higher Stories, altitudines extructas crebris contignationibus coassatas (so it should be read, not coactas, as Philander hath let it passe) & cœnaculorum summis utilitates, &c. And since the Citizens began to goe up staires, they thought it more agreeable to their State and glory (it holdeth still) to have the dining Roome above, then below in the Area plana, as Vitruvius calleth it. Now Varro noteth moreover, that since this fashion of dining above came in, omnia superiora domus, all the Vpper Roomes whatsoever were called Cœnacula, though this was the first, and proper name onely of the second Story where they used to dine. Which justifieth that Translation of the Vulgar, Añ. 20.9. where for the Greeke ἡ ἐν ὀρεῖ τῇ τρίτῃ, the Latine is, decidit e tertio Cœnaculo. So that the Lowest Room also might be called Cœnaculum. But the word Cœnaculum in the most usuall and latest Roman sense is still meant of the Garret or Cocke-loft as we call it, which was indeed the most contemptible part of the house, and of no better use then to be hired out to very ordinary and common people. To say the truth, they were but ordinary men that let them out, for the Conductor in the Law is said Cœnaculariam exercere. But to the purpose, Cœnaculum in this sense is no where in Scripture (scarcely any where else) called ὀρειον. It is so called indeed in the Jus Orientale (and 'twill trouble you to find it elsewhere) for in the Glosses to the Basilica, ὀρειον is said to be, ἡ ἐν ὀρεῖ τῇ ἐκτῇ οἰκία, a house built up upon a hired ground.

So that (which is the summe) the word Cœnaculum in the last sense hath no reflexe upon dining or supping, neither can it at any hand render the word ὀρειον in Scripture. These
Roman

Roman Cock-lofts were no fit receipts for an hundred and twenty people, *Act. 1.15.*

If these things agree not with the Annotations in the New Modell (they call it so themselves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the *Αρειον* in Saint *Mark. 14.15.* (which I told you before is the same with the *ὑμνω* in the *Acts*) they say,

The Greeke word signifieth that part of the House which is highest from the ground (so farre they are right) to what use soever it be put, but because they used to sup in that part of the house, they called it a supping chamber.

But because they did not use to sup in that part of the House, therefore that must not be the reason.

To *St. Luk. 22.12.* a large upper Roome] their note is, which they were wont there to have, as for entertaining of Strangers, so especially for the Passover.

The [Especially] was well put in.

I do not wonder at the mistake how great soever, for unlesse the right sense of *ὑμνω* had fallen into their wayes it could not be expected, that they should have done much better then they did. Onely it soundeth not altogether so well, that the same place should be so prophanely put to it as to serve the turn in both capacities.

There is some difference betwixt entertaining of passengers, and Receiving the Communion.

But (to goe no further aside) the upper Roomes in Scripture were such as I have said, places in that part of the house which was highest from the ground, set apart by the Jewes for their private Oraisons and Devotions to be addressed towards *Solomon's Temple*, or the place of that, which for the Consecration and convenience of Reccess, the Apostles made use of in the Christian way.

Contrary to this as it may seeme to be, *Peter* is said, to have gone up not *εἰς τὸ ὑμνω*, but *εἰς τὸ δώμα προσευχᾶς* upon the house top to pray. *Act. 10.9.* Here if I would take it, as Saint *Hierome* doth, *Dan. 6.6. 10.* and *Erasmus, Mark. 14.15.* I need

Winf. in Añ.

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Contrary to this as it may seeme to be, *Peter* is said, to have gone up not *εἰς τὸ ὑμνωδιον*, but *εἰς τὸ ὅπου συνεβήσαντο* upon the house top to pray. *Act. 10. 9.* Here if I would take it, as Saint *Hierome* doth, *Dan. 6. 6. 10.* and *Erasmus, Mark. 14. 15.* I need

not to doubt any further, for *δῶμα* and *ὑπερῶν* are all one to them. And so the learned Master Meade took it to be, and saith that the signification is *ex usu Hellenistarum*.

I do not thinke it will be found so. I am sure that in Scripture *δῶμα* is expressly distinguish't from *δίκον* 2 Sam. 11. 13. and from *δίκη* Mat. 24. 17. And from *ὑπερῶν* 2 King. 23. 12. where it is said, *ἔτι τὰ θυσιαστήρια τὰ ἐν τῷ δώματι τῷ ὑπερῶν Ἀζαζ*, That Josia brake downe the Altars which were on top of the upper Chamber of Abaz.

But Peter is said to goe up *ἐν τῷ δώματι*. It will not be proper to say, that he went up upon the upper Roome, It should have beene *ἐν* or *ἐν τῷ δώματι*. But Peter went up upon the house Top. The Saxon is *þane hƿof* the Roofe of the House. So the Syriack, the Arabick is the plaine Roofe as the Tops of their houses were made. Peter was now at Joppa where hee lodged in the house of one Simon a Tanner, the state of which place it seemes would not hold out for an upper Room of the religious kind. For want of this he made use of the house Top. If there had been an *ὑπερῶν* there, he had gone up into that, as Saint Paul did at Trous, Act. 20. 8. and Saint Peter also at the same City of Joppa, but in a house of greater note in the case of Tabitha, Act. 9. 37. 39. for of both these *ὑπερῶν* I mean to make good, that they were of the same kinde which is here noted upon. And for that at Trous, it is plaine, for there were many Lights in the upper Roome, the Disciples were there gathered together, and there Paul preached. It is more to be noted, that the young man sate *ἐν τῷ θυλάκῳ*, in God's window, and fell down from thence, (as Abaziah once 2 King. 1. 2.) It had beene God's before, but was now out of Jewish Reverence and obfervation.

And for that of Joppa I take this course.

Tabitha was sicke and dyed, and when she was washed they layed her in an upper Chamber.

The Mahumetans to this day, when they have washed their Dead they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Meccha*, as their

Shatrah.

Sharach Almenbag, and Hali Ben Moses in the Rythmicall Rituales Lib.
Rituall. Arab. MSS. in

He that knoweth but as much as any man might do, of their manners, cannot deny me but that the outside, and Ceremoni- all part of their profession, was altogether transcribed out of the Jewish Platform.

The shortest way to tell you this (besides the Lunary calcu- lation spoken of before) is in the matter of their *Kibla*.

This word signifieth to them (as the same word in the He- brew doth) *עַד אֲחֵרֵי מִצְרָיִם*, any thing that is before or over a- gainst, from thence they call the place towards which they wor- ship *Alkibla*, The *Kibla*.

They first of all (saith *Ibn' el Sahar*) worshipped towards the Temple of *Jerusalem*, afterwards, (as now) towards the Temple of *Meccha*, &c. And this the same Author calleth, The *El Sahar Hist.*
Arab. MS. in
Arch. Laudin, changing of the *Kibla*.

Now this very thing is a case of the *Kibla* or term of adorati- on, which is fully concern'd, not onely in the whole frame of outward worship, but also in the situation of Temples and Position of the Dead. But for this I remit you to another Tract which wanteth not much of my last hand.

Seeing therefore that the Jewes and they had once the very same *Kibla*, and now have the same by imitation, that which is pretended to, is of easie consequence.

I inferre upon this, that it was an old Jewish funerall rite to carry up their dead bodies (after they were washed) into such a place where they might best compose them in the religious posture, with their Face and Feet toward *Jerusalem*.

Therefore the upper Roome into which *Tabitha* was carried up, was the *ὑψηλὸν* of the House. It is not to be mistaken as if she had been carried up thither to this end that she might be plac- ed toward *Jerusalem*. The Rites of her Funerall were now to be Christian. It was to lay her out so that her Face and Feete might be turned towards the East, which might be in that up- per Roome, for *Jerusalem* was East from *Ioppa*.

I was forced for the present to make use of this way of proof, because I could not be fully enough satisfied as concern-

*Les mod. de gli
Rit. Heb. Part.
34.1.*

ing the Jewish Rite in the position of their dead. *Schickard* confesseth he knew not so much though he liv'd amongst them. And their owne *Rabbin* saith no more then that they lay out a dead Corps, *co piedi verso la porta dalla camera; e una candela da capo di cera posta in una pignatta di cenere,* with the feet turned towards the Chamber doore, and a waxe Candle at the head put into a pot of ashes.

But whatsoever the moderne practice is, the ancient must be to bury towards *Ierusalem*. Though I have no authority for it other then this *Mahumetan* imitation, yet it must be true upon course from the *Kibla*, for all professions buried towards the place they worshipped, as in the *Traſt* I referred you to, I shall be able to let you know.

In the 18 of the *Act. v. 22*. It is said that *When Paul had landed at Casarea, and gone up and saluted the Church, he went down to Antioch.*

The learned Master *Mead* collecteth here from the word *ἀναβὰς* that the Apostle went up into an upper Roome, the rather because (as *de Dieu* hath noted already) the *Ethiopick* rendereth it, *Et descendit Casaream, & ascendit in domum Christianorum, & salutavit eos, & abiit Antiochiam.* That *Paul* came downe to *Casarea*, and went up into an house of the Christians, and saluted them, and departed from thence to *Antioch*.

This Collection I confesse to have very much of the felicity of that mans usuall judgment in the Scriptures. But the context requireth us to another sense. *Paul* had now newly been at *Ephesus*, where he had been much importuned to make a longer stay in that place, but he bad them farewell, saying, that he must by all means keep the next feast at *Jerusalem*, but that he would return again unto them, if God permitted. So he sayled from *Ephesus* and came down to *Casarea*. It was the *Casarea Stratonis*, and his safest passage to *Ierusalem*. The course by *Ioppa* had been a shorter cut, And this *Iaso*, or *Ioppa* is called by an Arabick Geographer, *The Haven of Ierusalem*, but a very dangerous one; which was the reason which most of all moved *Herod* to repaire the old Haven at *Casarea*, though at a vast expence, and with as much violence as Art could force upon nature.

*Geograph. Nubienf. Clim. 2.
Part. 5.
Sed Rex liberalitate ac sumptibus devotus natura, &c.
Ioseph. De Bell. Iud. lib. 1. c. 6.*

Paul

Paul therefore having landed at *Cæsarea*, went up, to the Arabick and the Syriack explain the Greek, that is, he went up to *Hierusalem*, as the word *ἀναβάς* in the Greek suggesteth of it self, for to say no more in such a case then that he went up, is to say, that he went up to *Hierusalem*. So some Syriack Translations read it: otherwise I understand not what *Iremelius* could meane by his putting in the word with this note upon it, *quodam exemplaria non habent nomen Urisbelem*. It is to say no lesse then that some Copies have it.

I doe not find it in the printed ones, nor in some manuscript Copies of good note; If it were not at all to be found, it is necessary to the sense of the place, and therefore ought to be supplied, or at least understood. For it cannot be suspected, but that the Apostle did goe up to *Jerusalem* at this time, for hee told the *Ephesians* that by all means he must, and no man can devise how it could be otherwise done then from *Cæsarea*, for to depart from *Cæsarea* to goe to *Antioch* had been all one as to goe back to *Ephesus*, and so to goe by the same place to *Jerusalem*, unto which he promised in his returne from *Jerusalem* to come againe if God would.

There are yet some places of Scripture which fall within the present consideration. As the 1 *King*. 10. 4. 2 *Chron*. 9. 4. where we translate it in both places the ascent of *Solomon*, though in the latter expressly it should be his upper Roome. It is noted there (as those in *Jeremy*) for the most admirable piece of Workmanship in all the Kings House, and reckoned therefore among those rarities which so amazedly took with the Queen of *Sheba*, though notable not onely for its owne structure, but also for that famous Ascent by which he went up out of this House of Prayer into that of the Lord.

So *Psal*. 104. 3. God is said to lay the beames of his Chambers (it should be his upper Chambers) in the Waters. The Saxon translated it rightly *hæ uplacen*.

Judg. 3. 10. *Eglon* the King of *Moab* was sitting in his summer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is *Baalejab*, in the upper Room, in *Camarulore-frigerii*, as others truly,

2 Sam. 18. 33. The King was much moved (at the death of Absalon) and went up to the Chamber (the upper Chamber it should be of the Gate) and wept &c.

It is said also that a great woman of Shunem, made a Chamber ('tis an upper Chamber there) for Elisba the man of God, furnished with a Bed, a Table, a Stoole, and a Candlestick, &c. 2 King. 4. 8.

And the Widow woman of Sarepta provided that other man of God such a Chamber (an upper Chamber that should be too) where he layed the Child upon his Bed, and cryed to the Lord and said, O Lord my God, &c.

It is said moreover, that the King Hezekiah, lying sick upon his bed turned towards the wall, and prayed, &c.

To these Readings, it may be noted thus. That the word *Alijah*, doth not alwayes signifie in the principall and religious sense, but when it doth so, it is alwayes set downe absolutely. Otherwise if it be meant for an ordinary upper Roome, it is most usually expresse with a note of distinction, as the *Cenaculum porte* or upper Roome of the Gate, 2 Sam. 18. 33. The *Cenaculum refrigerii*, or cooling upper Roome, Iudg. 30. 10. the *Cenaculum parietis* or upper Roome of the Wall, 2 King. 4. 8.

And it may be perceived moreover, that besides the common use of the house, the Bedchambers also, especially those of the Prophets, were bound to be (as much as they might) of the same kinde with these upper Roomes, and opening towards Jerusalem. The case of a sicke man (besides others) layed a necessity of Devotions here too, and therefore these also were to have their prospect toward the Holy City, or if that could not (it could not alwayes) be, then respect was to be had of that Wall of the Roome which pointed towards the Temple. Therefore the King Hezekiah turned himselfe towards che Wall and prayed. Ionathans Targum rendereth it towards the Wall of the Sanctuary, meaning (saith Abrahaniel) the Westerne Wall where the Arke stood. All this is true, but the immediate sense, is that the King turned towards that wall of the Room which pointed toward the Arke which stood under the Westerne Wall of the Sanctuary.

Don. Isaac A-
brahan. in Isai.
38. 2.

'Tis

'Tis possible this *Wall* might be written upon with some title of *Reverence* and *Remembrance*; for the Jewes to this very day inscribe their walls, with East, West, North, or South, according as the holy Land lyeth from the Country where they are, onely to put them in minde of that Coast, towards which they are to worship. So the Jewes in the West, as *Italy*, *Germany*, &c. write מזרח *Mizrach* upon their Walls, that is *Oriens*, because *Jerusalem* lyeth East from them, as the learned *Schickard* hath observed, and their *Menasse Ben Israel* answered me by Letters.

Whether or no this kinde of *Upper Roome* for this reason might not be called *Cenaculum* קיר *Kir*, or *Parietis*, The wall upper Roome, I would not so presently resolve, though I know it pretendeth much better then the received meaning.

Once more, *Herodotus* telleth that when *Sennacherib* the King of *Assyria* came out against *Aegypt*, *Sethon* (who had formerly beene a Priest in *Vulcan's* Temple, but was now made King) being reduced to a very hard condition, by the revolting of his men, retired himselfe in *Cenaculum* (so the tranſlatour) into an upper Roome, and there lamented his case before the Gods. The successe was, that the *Assyrian* forces were suddenly and totally disappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was set up in *Vulcan's* Temple holding in his hand a Mouse, and saying these words ἐς τὴν τῶν ὀφίων ἐστὶν βῆμα ἔγωγε. He that looketh upon me let him learne to be religious. This put me upon the consideration, whether there might not be some such use of the Hebrew עֲמָסָא in the *Egyptian* way. But I did not finde that any matter could be made of this, more then a mistake in the Translation. The Greeke is that the Priest went up ἐς τὸ μυστήριον. The Scholiasts of *Homer* and *Hesiod*, as *Phavorinus* also &c. say this word signified at the first ἐμυστήριον ἕκαστος a stately pile of building, or a great mans house, but was afterwards taken for any ordinary one. Indeed the latitude of the word is so great that it hath been sunke downe from a Palace, to a Stable, for so also it signifieth, somewhere.

But

The Upper Room, Sitting and Silence.

But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it should not have beene translated there, *Magalia*. *Mizay* is quoted by *Suidas* for a Place *Holy enough*. It must needs be taken there, for the *Asyris* or Sanctuary it selfe, for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of *Herodotus*, that *Sethon* went to *Mizay*, not into an Upper Roome, but into the *Adytum*, or Sanctuary of *Vulcan's* Temple, and there made his case knowne, *πρὸς τὸ ἱερόν*, Before the Idol, &c. *Herodot. in Enterp.*

The Talmudists make yet another use of this word *Alijah*, in the Tract *Nidda*, fol. 17. b. where the wombe of a woman is called by this name of recess. The Place is quoted by the *Aruc*, and out of that by *Drusim*, and made up into this Proverbe, *Ovis cecidit supina & exiit sanguis de Cœnaculo*. But by a very great mistake, for there is nothing of a Sheepe, or a Proverbe in it, as the Learned *Buxtorfe* hath already admonished, *In addendis ad Lex. Talmudic. Col. 2676.*

*Drus. Adag.
Hebraic. fol.
106.*

CHAP. IV.

Es. 3. 26.

And her gates shall lament and mourne, &c.

And she being desolate shall sit upon the ground.

Desolation in Scripture is otherwise expressed by Silence & sitting upon the ground; By the first because great Sorrow is so. And the 2^d. hath Nature enough in it besides a derivation downe from the manner of the Hebrew Mourning. So *Ezech. 8. 14.* there sate women weeping for *Tammuz*. And in the 8 of *Amos* at the third, it is said, That the Songs of the Temple shall be howlings, in that day many dead bodies shall bee in every place, they shall cast them forth. Peace, or be silent. So the Margin according to the Letter, which must needs here take place; for the paraphrase in the Text (in silence) expresseth not enough.

But as the things themselves, *Sitting*, and *Silence*, fall not out single, so they are most commonly put downe in company. So *Job 2. 13.* His three friends came to him, and sate downe with him upon the ground seven dayes, and seven nights, and none spake

spake a word unto him, for they saw that his Griefe was very great. So
Eſ. 47. 5. Lament. 2. 10, &c.

We may know this (as we doe some other things) the better by the contrary. But then first of all it is to be observed, That in Capitall causes, as in the case of Suspension, Lapidation, or the like just violences against Natures course, it was forbidden both by the Roman and the Jewish Law to make any Lamentation at all for any such miscariages of Dissolution. By the Roman. *De his qui not. inf. L. Liberatorum Sect. Non Solum.* The Jewish is under the Title *Sanhedrin, C. 6. fol. 46. b.* in the *Mishna* זלמהו במחפזין אכר חוננין שמין אבינות זלמהו בלכר That these are not to be lamented by the Lamentation of Mourners, but only in the heart, that is (saith the Glosse) that they are not to be mourned over by any sumptuous or solemne זלמהו בלכר but by the closest Rite of funerals, &c. *Col. 2.* Their Buriall too is as negligently appointed, and leaving them in little better condition then that of an *Asse, fol. 46. a.*

This is to tell the reason why the Blessed Virgin and the other Women which stood a farre off, (as the other Gospells) or neare, (that is, as neare as they could for the Souldiers) were not to make any solemne, usuall shew of Lamentation. The Mother of Jesus must needs be reduced to the Extreamest state of sadnesse and contrition. If the Face and Countenance of the Action were too little, yet these words, *Woman behold thy Sonne,* could not chuse but turne her heart within her, (as God said once of himselfe, *Hof. 11. 8.*)

And yet, though No sorrow were like to hers, *Lament. 1. 12.* She would be terrible in these praises. This was the reason why She, and the other Women stood: 'Tis no such wonder of the other Women. But She stood up still in a resolute and almost impossible compliance with the Law.

For you are not to take it so, as if the word *Standing* there, were an Expression of Course. 'Twas necessary. And they might not sit downe in that case, as some of the Masters ignorantly paint the story. They were to stand, as by the wrong posture to free the Company from any suspicion of Mourning for a Malefactor.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, sitting over againſt the Sepulchre, and they ſate there to mourne over the dead. And therefore they ſate, but this was after leave obtained of the Governour to bury the body. This leave vouchsafed, and the Law diſcharged, the two *Maries* might ſit downe and weepe over the Sepulcher in the open and uſuall manner.

Now from this behaviour of the Jewiſh mourners, *Sitting*, and *Silence*, the ſame words uſe to be ſaid of a dead City or Country. As *Eſa. 47. 5.* *The daughter of the Chaldeans* is bid to ſit downe ſilent, and get her into darkeneſſe, and be no more the Lady of Kingdomes. So *Lament. 2. 10.* *The Elders of the daughter of Sion* ſit downe upon the ground and keep Silence. So here

And ſhe being deſolate ſhall ſit upon the ground.

The words are ſpoken of the *Daughter of Sion* the ſpeciall part of *Jeruſalem*, and here meant of the whole City and Countrey.

The prophecy pointed at a nearer deſolation, but might poſſibly have an influence upon the laſt deſtruction thereof by *Titus Veſpaſian*. I am ſure, as if it had been ſo, the *Reverſes* both of the Father and of the Sonne, made for the memory and celebration of this conqueſt, are imprinted with the full eſt expreſſions and commentary upon theſe words.

In ſtead of the daughter of *Sion*, a ſilent Woman, *Sitting* upon the ground, and leaning her backe to a *Palme-tree*, with this Inſcription, *Judæa Capta.*

Note here that the *Reverſes* made to commit victories to memory, were alwayes written upon with ſome representation of proper reſpect unto the Place conquered, as in a very ancient Coyne of *Auguſtus Ceſar*, Braſſe. The Face is double, This Inſcription. *Imp. Divi. F.* that is, not *Imperatores Divi Fratres*, as the Antiquary of *Niſmes*, (*Imperatores* with a ſingle *P* is falſe writing in the Medals) but *Imperator Divi Filii*, for *Auguſtus Ceſar* is principally meant, though *Julius* be there.

The *Reverse* a *Crocodile* enchained to a *Palme-tree*, the Inſcription, *Col. Nem.* that is, *Colonia Nemaufenſium*, or the *Colonie*.

Jean Polds de
l'Amiquite de
la cite de
Niſmes.

lonie of *Nemausus*, now called *Nismes* in *Languedoc*. The devotion of the Reverse is to celebrate the absolute victory of *Augustus* over all *Egypt*, after the Battaille at *Actium*. The Palme-tree is common to *Egypt* with *Judea*, the Crocodile almost proper. And 'tis signall in both these that the conquered should be fastned to the Palme-tree, which is the Embleme of victory.

But it is more to be considered, that no conquered City or Country besides this of *Judea* (I could observe none) especially before the Times of *Titus* is expressed upon the Coynes, by a woman sitting upon the Ground. I know that the posture of sitting is a Ceremony of Roman Lamentation too. But to call a Flourishing City *The Lady of Kingdomes*, *Es. 47. 6.* or the *Princesse among the Provinces*, *Lam. 1. 1.* And to expresse a taken or destroyed City, by a woman sitting upon the Ground, is cleare Hebrew Phrase, or if it were not onely theirs, yet it was theirs first, and must be learned from them.

And therefore I must needs thinke that the Emperours Reverse was contrived out of this Prophecy.

And when I consider how great a man the Jew *Josephus* was in the Emperours Court, and that he served him presently, and famously in the Action, before the Walls of *Jerusalem*, I continue to imagine who it was that had a hand in the Device.

To save this Interpretation harmlesse, I must confesse here that I finde in one of *Vespasians* Reverses, Silver, A woman standing upon the Ground, and leaning her selfe to a Palme-tree, with the very same Inscription, *Judea capta.*

This put me to some wonderment at the first. But when I tooke notice that her hands were bound, I perceived that the minde of the Reverse was, not to expresse the Desolation of the Place, but the Captivity of the People.

CHAP. V.

The Kingdome of Heaven suffereth violence, and the violent take it by force, Mat. 11. 12.

This is a Strange Phrase, if it should be exacted by our man-

ner of expressing. The Greeke word is *βραχμῆς*, and must not be passively rendred, as *Beza* would have it, but as *Erasmus* and the English rightly. And so the Syriacke and the Arabick are to be understood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

*Talmud in Jeru-
ma. C. 4. fol. 30.
a.*

Two men had an inheritance divided betwixt them by equall portions, and 'tis said of one of them שְׁנַיִם חֲבֵירֵי וְהָיָה קִירִין אוֹתוֹ בֶּן חֲמֵץ עַד יוֹם מוֹתוֹ that he carried away his owne part and his fellowes too, therefore they called him *Ben Hamtsen*, or *The Sonne of violence* untill the day of his death, &c.

By *The Kingdome of Heaven* is plainly meant, *The Inheritance of the Saints* and the meanes whereby to purchase it. *The Gospell of the Kingdome*, as it is therefore so called *Mat. 9. 35.* which compare with *Luke* the 16. 16.

This *Inheritance* was bequeathed to, and equally divided betwixt the Jew and the Gentile in a Christian way of *Gabeallin*. It was first offered to the Jew to take his Halfe, but which the Jew refusing to doe, the Apostles cast off the dust off their Shooes, and turned to the Gentiles. And so the Gentile, like a good *Ben Hamtsen*, or *Sonne of violence*, tooke his owne share, and the Jewes too.

CHAP. VI.

Noah's Lent.

And the Ruine was upon the Earth forty
daies and 40 nights, *Gen. 7. 12.*

During this time *Noah* and his Sonnes (so I finde it in the *Easterne Traditions*) kept a *Solemne Fast*, taking meat but once a day,

*Catena Veterum,
præcipue Orien-
talium, in Pen-
tateuchum, Ara-
bice MS. in
Arch. Bibl. Bod.*

וְנֹחַ אָמַל מִן צֶמַח אֶלְמֹרְבַעִין יוֹם אֶלְמִקְדָּשׁ בְּאַלְטִסְמִינַח that is, And *Noah* was the first who made the 40 dayes Holy, (or instituted the *Quadragesimal Fast* in the *Arke*, *Caten. Arabica. Cap. 24.* If it be as the *Tradition* pretendeth to, *The Institution of Lent* is ancients then we tooke it for,

CHAP.

CHAP. VII.

Cæci & Claudii.

And (the Jebusite) spake unto David, saying, Thou shalt not come up hither unless thou take away the Blind and the Lame, saying (with themselves) David shall not come up hither. And David said in that day, Whosoever smiteth the Jebusite, and recovereth to the Fort, and (smiteth) the Lame and the Blind, hated of Davids Soul, ——— Therefore they said, The Blind and the Lame shall not come into the house, 2 Sam. 5. 6. 8.

So the Originall expressly.

To prepare for that meaning of the words which I intend to take upon me, I shall insist a while upon some unobserved superstitions of the Ancients in the foundations and assurances of their Cities, Forts, &c.

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing anew especially) *inauspicato*, without some ominous performance, we may call it what we please, but they did it upon grounds thoroughly concern'd in experience and effect, still attaining their end by what darke and secret wayes of cooperation soever brought to passe, as undiscovered to themselves as us.

To the matter in hand, the first was the propitiation of the place by reconciling the *Genius* with a respective Sacrifice, *ὡς ἂν Ἰδούιος θυχέωντος ἐξ ἡλίου τοῦτο δούλωνας*, &c. saith *Hesychius Milesius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third booke of his Expedition.

*Arrian. Asia-
Βασ. Αλεξάνδ.*

Such are often remembred by *Joannes Antiochenus*, and out of him repeated by the *Fasti Siculi*, *George Cedren*, and others.

But I chuse to instance a lesse knowne passage out of *Abdiphaker* in his *Arabick History* of the Foundation of *Antioch*.

When this was laid by *Antiochus* the King, it happened that whatsoever the workemen dug up by day, was againe throwne

Abdilphaker.
Arab. MS. in
Arch. Laudin.

in by night, and they were affrighted from the worke by a dreadfull Apparition. The King call'd for the Astrologers and wisemen who after Sacrifice rightly performed, discovered an appearance of Almarick or Mars. It was agreed therefore אנתם יכנון עלי אסמה חיכאר עסימא ויצמון עליה that a magnificent Temple should bee erected to his name, and his statue there set up, and that the foundation of the City should be laid under his Ascendent, &c. Also an Anniversary of three dayes festivall was instituted, &c. and the Author saith, that these things continued וסלם חחי טחר עיס' אבן מרים צלי אללה שריה until the Manifestation of Jesus the son of Mary. Peace and the Prayer of God be upon him.

This Tradition of the Arabian includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a certaine Configuration of the Heavens the most propitious that could be erected for the time being.

So Muazzus the Toppe of the Fatimean family, caused the City of Gran Cairo to be set up under the same Ascendent of Almarick ווד קאור אלמך that as Mars had a coercive power in the superior world, so the City might be Coactrix Orbis herebelow, therefore the name of it was called Alchahira, as the Note upon Elmacinus in the Tarich Multiminorum. lib. 3. p. 227.

Hali ad Car-
pum. ProLad
verb. 15.

The Ascendent of a City (saith Haly) is that signe cujus ascensione quis incipit collocare primarium lapidem, which riseth in the Horoscope at the laying of the first stone.

Ptol. Tetrab. l. 5.
6.4. & 5.

The Art of this is to be taken out of the first part of Apotelesmaticall Construction, called by Ptolemie, Catholicon; Tetrabib. 1. Where he appointeth his Astrologer in giving judgment of the Accidents of a City to take knowledge of the Sunne and Moones place in the Zodiaque which they had ἐν ταῖς ἀστερεαῖς, at the laying of the foundation, ἐν αὐτῇ ἀντισταν μάλα τὸ ἀστρονομικόν, but especially of the Ascendent as the most principall Angle.

According to these Rules Tarucius Firmicus cast the Nativity of Rome, and Vettius Valens an Astrologer of Antioch, that
of

of Constantinople, the figure whereof is extant in a Greeke Manuscript in the Vatican. The Horoscope was Cancer, and the Astrologer judged by the apparences that the City should stand 702 yeares as the Vatican booke, as Cedren and others, 696. which if it be taken of those yeares, *is ôis τὰ ἑπομένης Ζωνάρις Annal. imperio idu xj agrosant*, in which the City flourished under a full state of discipline, the Astrologer was not so much out, as Glycas thinketh. And moreover before the taking of the City by Mahomet the second, a great Conjunction was observed under the Horoscope. But in assigning the Ascendent of this City, the Greekes and Arabians agree not, nor the Arabians themselves. For in the Tables of Alkas, Constantinople is set under *Libra*, in Ben. Isaac's Geography under *Taurus*, and though the same place may have severall Horoscopes, yet to so much variety it will be hard to reconcile the matter.

Alkas Cyriac.
Tab. Astron. Arab.
MS. in
Arch. Laudin:
Ben. Isaac.
Geograph. Arab.
MS. libid.

This Superstition hath been as commonly and more lately practised in the West.

At the insauration of Rome by Paul the third, Gauricus drew the Figure of the Heavens. Vincentius Campanatus observed the time by his Astrolabe toward the instant whereof he cryed out with a loud voice. *Ecce, adest hora præcisa decima sexta fere completa*. Then immediately Ennius Verulanus the Cardinall laid the first stone.

The curious may see severall Nativities of Cities, Forts, and Castles, with the Judgements given in Gauricus, Junerin, Garcaus, &c.

The Figure of the Old Lodging at Merton Colledge is yet to be scene in one of the Wardens Windows. I set it not here down because it is already done by another in his Book against Judicall Astrology.

John Chambers

These Catholical Nativities were so much beleevd in by the Ancient Kings, saith Haly, that they enquired into the Genitures of all the principall Nati under their dominions, where if the Planets were found to looke with a malicious eye upon the Nativity of the Kingdome, *Interficiabant eum puerum, quod ejus Regnum erat contra contra Regnum ipsorum*.

It

It may be scene also what Zonaras hath reported of Tiberius and Domitian, *Tim. 2. Annal. p. 174. & 198.*

Now because that in the Nativities of Cities *ὡς ἐν τῇ γενέσει* as in the Genitures of men, (saith Ptolemy) the Astrology is the same.

Therefore after consideration had of the life and being of the City from the Horoscope, the next care taken was of the *ἡμέρα τῆς τύχης* or part of Fortune, the second Ascendent, so called in the Figures of men, or the Horoscopus *Athlorum*.

Joh. Antioch. The Part of Fortune found out, was mysteriously included in a Statue of Brasse, *τελεστικῶς*, Telestically prepared. The Rites were, A pure Virgin was offered up in Sacrifice. A Statue of the Virgin set up, imposed upon with a New and secret Name, and Sacrifice done to That. And all this *δι' ἀρχιερέως καὶ τελεστῆς ἐν τῇ τύχῃ καὶ συμπεριλαμβανόμεν τῆς πόλεως*. For so the Statue was called The Fortune of the City.

Joh. Antioch. in Arch. Barro- cian. So in Seleucus his foundation of Antioch, *δοῦναι ποιήσας κόρην παρὰ θεῶν ὀνόματι Ἀιμαῖαν* ἡς αὐτὴν ἀνδραγάτης ἑλάνη χαλκὴν τῆς σφαγιᾶς καὶ ἡς τύχῃ τῇ πόλει, *δοῦναι ποιήσας αὐτῇ τῇ τύχῃ δοῦναι*, &c.

The like Ceremonies were observed by the same Founder at the building of Aramea. *δοῦναι ποιήσας ἢ αὐτῇ μετετέλλαν ὀνόματι Πέλλαν*, &c.

The Fortune of old Byzantium was called *Κερὰν*, Ceroe. When this was repaired into Constantinople, the Emperour's Statue was set up. *βασανιστὴν τῇ δεξιᾷ αὐτῇ ἔχει τὴν Τύχην τῆς αὐτῆς πόλεως ἢ ἐτέλλαν Ἀνθύσαν* Holding in his right hand the Fortune of the City which he called Anthusa. But the Sacrifice was not as before.

The Emperour offered up *ἀνάμνησιν* *δοῦναι*, Incruentum Sacrificium, *καὶ τῷ θεῷ*: A Sacrifice without blood, and not to the Fortune of the City, but to God himselfe.

Briefly thus. The Founders of old at the building of their principall Cities, Castles, or the like, caused their Astrologers to finde out a luckie position of the Heavens, under which the first stone might be laid. The Part of Fortune found out in this first Figure was made the Ascendent of another. The first judged of the Livelyhood and duration. The second of the outward

outward Glory and Fortune of the City under the Influence of this latter configuration they erected a Statue of brasse, into which this Fortune and Genius of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessfull place of the City, and lookt upon as that thing which was onely concern'd in the fortune and fatality of all.

Such a one was the Trojan Palladium, no *domus*, saith Joannes Antiochennus, but *Εδαιον τελεσµαίων*, or as John Ixerzes quoteth the place to Lycophron, *ἀποστονία γαλῆς*, telestomatically consecrated or under a good Horoscope by Asius the Philosopher, and presented to the founder Trous, *εἰς νίκην καὶ φυλακίσαντα τὸν πόλιν, ἵδου ἑστῆσαν ἀνὰ γόνατον*, i. e. as a Statue enabled by Art to preserve the City wherein it should bee laid up in a victorious and impregnable State.

Olympiodorus relateth from Valerius Governour of Thracia under Constantius the Emperour, *ὅτι ἀρδεύσαντες ἀργυρῶν τελεσµαίων* Phot. cod. 83. *εἰς Βαγδάρον ἀνὰ λαύρον*, of certaine Silver statues laid up under the confines of Thracia and Illyria, Telestomatically consecrated against the Incursions of the Barbarians, which at the command of Valerius being dugge out and taken away, *μὴ ὀλίγας ἡμέρας πρὶν ἢ τὸ ἔσθαι μὲν τὸ πᾶν ἐν τῇ πόλει*, &c. within a few dayes after all Thracia and Illyria was overrunne by the Gothes and Hunnes.

I say then of the *Claudi* and the *Caci*, that they were no other then those *τὸ πᾶν ἀβυσσὰς εἰσχερόντι τῇ πόλει φυλακίαν*, Statuary Telespies so much celebrated of old (as *Nicetai*) which unlesse they kept the City, the watchman laboured but in vaine.

They were placed by the *Astrologers* in some convenient Re-cess of the Fort, and had doublelesse made good the place against *David's* men, but that as the great Sooth-sayer himselfe confessed, There was no enchantment against *Jacob*, nor divination against *Israel*, *Numb. 22. 23.*

The usuall Interpretation of this place is, (and 'tis the best of the bad) that the *Jebusites* trusting themselves to the invincible condition of their Fort, brought up *Lame* and *Blind*

men to cast a scorne upon *Dauids* approaches. Therefore his soule hated them. I am sure I have made the best of this construction, and yet he that shall run it through all the Circumstances of the Text, will find it to be as impertinently cast up, as that of the *Chaldee*, which instead of the *Lame* and the *Blind* rendreth by way of Paraphrase, the sinners and ungodly *Jebusites*. Which some of the *Hebrewes* endeavour to follow, but at an intolerable distance.

I shall not want for a very considerable part of them, who though they have not lighted upon the very same, yet have said enough as to the cleernesse and advancement of that sense and meaning, which I have resolved upon. In the *Celi Jakar* you'll find that the *Lame* and the *Blind* may be taken for *Images*. *R. Solomon* saith expressly הַצִּלְמוֹת הָעֵצִים that they were so, and *R. David* that they were צִלְמוֹת הַנְּחֹשֶׁת *Images* of brasse. *R. Esay* as *R. David* and *Levi Ben Gerson* say moreover— That the *Blinde* and the *Lame* were *Images* written upon with the oath* which *Abraham* and *Isaac* made to *Abimelech*, and that they were call'd *Blinde* and *Lame*, because they had eyes and saw not, they had feet and walkt not, &c.

But as concerning the concept of *Abraham* and *Isaacs* oath to *Abimelech* I leave it at large. That which I take from them is, that they were *Images* of Brasse, and the reason why they were called the *Blind* and the *Lame*, which if it had not been suggested by them, yet is the very phrase of the Scripture.

They were the *Stoichiodæ* or *Constellated Images* of Brasse, set up in the Reccesse of the Fort, called in scorn (as they were hated by *Dauids* soule) the *Blind* and the *Lame*. Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Jebusites* said they should not come into the house, that is, they would never againe commit the safety of the Fort to such *Palladiums* as these. Therefore they (that is, the *Jebusites*) said the *Blind* and the *Lame*, &c.

R. D. Chimehi.
R. Lev. Ben
Gerson. Celi
Jakar. & R. E-
say in locum.

CHAP. VIII.

Wherefore you shall make Images of your Emrods and Images of your
Mice that marre the Land, and ye shall give glory unto the God of Is-
rael : peradventure he will lighten his hand from off you, and from off
your Gods, and from off your Land.

When the *Arke* was taken Captive and detained by the prophane *Philistines*, the hand of God was sore upon them, and smote them with *Hæmorrhoides*; & *ebullierunt villa & agri in medio Regionis illius*, & *nati sunt mures*, & *facta est confusio mortis magna in Civitate*. So the vulgar addeth, the ancient Greeke Copies have it not. The later agree not, some Hebrew Copies acknowledge it not, saith *Mendoza*, as if there were any that did. 'Tis found indeed in the *Dras*, as *Chimbi* hath observed. And it cannot be denyed to the Romanists, but that it seemeth to be wanting, but by no meanes to be so supplied. 'Twere better the *Arke* should shake still, then that *Uzzah* should hold it up. Howsoever 'tis true that there was a plague of Mice, as well as of *Hæmorrhoides*. Concerning which the *Astrologers* being consulted gave counsell that there should be made 5 golden Images of the Mice, and as many of the disease to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it selfe the expositors whatsoever passe lightly over it, or stoppe the mouth of the letter with a mystery, perceiving no more of the naturall sense, then a bare trespass offering, but wondering withall and not without cause, what glory could accrew to the God of Israel from such a homely present as the counterfeite of a Mouſe, or that which is worſe. A thing which the holy Ghost here vouchsafed not to call by its owne name, for the *Keri* is *Tehorecem*, *Anorum Vestrorum*. But the meaning of the Images is *Stoichiaticall*, and to be given out of the *Teleomaticall Traditions*.

Γὰρ ἐὰν τις κατέσκη καὶ ἐδοξῇ ἔσθαι (faith Ptolemy in the Καρπὸς) πᾶσι Ptolem. Censur-
 ᾶντο τῶν ἐξουσίων ἐνθάδε, οἷός τ' ἐστι χρεῶν τὰς τέχνας οἱ σοφιστὰς μακροί, τὰς ἐπιμ. loq. Verb. 9.

ἁγίας τῶν ἀστέρων οὐκ ἔστιν ἐν' αὐτοῖς. i. e. the generable and corruptible formes are affected by the Celestiall, which therefore the Talismans make use of by observing the entrance of the starres into them.

The meaning is (saith Hali Aben Rodoan) or as the Hebrew translation, (*Abis Giafar*) that the formes of things here below are answered with the like figurations above, and that the Celestiall formes have a ruling influence upon the sublunary: for example, the Scorpion and Serpent in heaven upon those in earth. Therefore the *Sapientes imaginum inspiciebant quando planeta de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hec necessaria, faciebantque cum eo ex aptatione vel destructione quod volebant, &c.* Observed when a planet was out of his Combustion, and entered into any of these formes, then placing the planet in the Horoscope they engraved the forme upon a stone, then adding what else was necessary they fitted it to preservation or destruction; as they pleased, &c.

These conceits the Greeks termed *σχηματισμοί* otherwise *Τεχνομαται*; from whence the Arabick *Talismath*. The Chaldeans from the word in the Text *Tisalmantia*, Images. An experiment of the force is set downe by Hali upon his owne knowledge practised upon a Saracens servant in *diaboli Camorche Regis*. The servant had beene stung with a Scorpion, and was cured by his Master with a stone of this kinde engraven upon with the figure of a Scorpion. And the Saracen said, that the figure was cut when the Moon was in the signe Scorpio, and that the sign was in one of the foure Angles.

The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the Stoick, put him into the Scale with Christ himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*.

But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves

themselves, Εἰ δὲ οὕτως ὁ θεὸς δημιουργὸς καὶ ἀσπότης τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύναται καὶ ἄλλῃ οὐκ ὀρεγνύμενα καὶ αἰέμενα φορεῖ καὶ μὴν καὶ θύλας ἐπιφορεῖ, ὡς ὁρῶμεν, κωλύουσιν, &c. If God be the Creator and Lord of the World, how comes it to passe that Apollonius his Telesmes have so much over-rul'd the course of things? for we see that they also have stilled the waves of the Sea, and the raging of the winde, and prevailing against the noysome flies and incursions of wilde beasts, &c.

Iustin Martyr
Refut. Orthod.
quest. 24. 245.

And though Philostratus in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by Codin. Cedren. Hesychius, Olympiodorus, the Greeke Ms. cited by Lennclavius, The Chronicon Alexandrinum and John Tzetzes, C. 60. of his third Chiliad. quod omnino legendum (saith Scaliger) siquidem horum τοιχείων νοτίτιαν habere placet, & saue lectio Ioseph Scalig. non injucunda. Nam in illo capite Apollonius sculptura Culicem & Ci. Epist. 180. coniarium, culices Antiochiam, Ciconias Byzantium ingredi prohibuit.

But a fuller Tradition of this matter I shall here set downe out of Dominus cited by Joannes Antiochenus Melala in the 10 Booke of his Chronographie.

Ἦν δὲ τοῖς χρόνοις τῷ βασιλεὺς τῷ αὐτῷ Δομιανῷ ὁ σοφώτατος Ἀπολλώνιος Ἰωαν. Antiochenus
ὁ Τυανεύς, καὶ ἡκμαζε ἀπὸ πολλῶν καὶ πικρῶν Τελέσματα εἰς τὰς Ms. in Arch.
πόλεις καὶ εἰς τὰς χώρας, ὅστις ἀπὸ τῶν ὀμνῶν ἐξελθὼν κατέλαβεν τὸ Βυζάντιον, Baroccian.
καὶ ἐισπλάσας εἰς Βυζάντιον, τὴν οὖν λεγόμενὴν ἐντυχῶς Κωνσταντινὴ πόλιν, Bibliothec.
ἐποίησεν καὶ ἐκείνῃ πολλὰ Τελέσματα ἀφ' ὧν ἡμεῖς ἀπὸ τῶν Βυζαντινῶν, τὸ τὴν Bodleian.
Πελαγονίαν, καὶ τὸ τῷ Λύκῳ ποταμῷ τῷ κατὰ μέσσην τῆς πόλεως παρερχομένῃ, καὶ τὸ τῷ
χελωνῇ καὶ τῶν ἱππῶν, καὶ ἄλλα πρὸς θαυμαστά. καὶ λοιπὸν ἀπὸ τῶν Βυζαντινῶν
ἐξελθὼν ἐποίησεν εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τελέσματα, καὶ ἡλ-
θον ἐπὶ τὴν Συρίαν ἀπὸ Τυανῶν, καὶ ἐισπλάθον ἐν Ἀρμενίᾳ τῇ μεγάλῃ, καὶ ἐποίησαν
αὐτὸν ὁ Ἀρμενίης κηρυτὸς ποιῆσαι καὶ ἐκείνῃ Τελέσματα ἀφ' ὧν ἐξήλθον, καὶ ἐποίη-
σαν εἰς τὸν Βόρρην αἰέμενον, θύσας τὸ αὐτὸ Τέλεσμα καὶ τὴν ἀνατολικὴν πύλιν.

In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus who got himselfe a great name by travelling about and making Telesmes in all places where he came, for the Cities and the Countries. From Rome he went to Byzantium, and entring into that City of Byzus (now more happily called Constantinople) he made there also many Telesmes at the in-

flamce

stance of the Citizens, as that against the storkes, against the river Lycus which passeth by through the middle of the City, that against the Tortoises, that against the Horses and other strange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and so to Antioch the great, where also he was desired by the chiefe men of the City to make such Telesmes as they had need of. And he made one against the Northerne winde, and set it up upon the East part of the City.

The Author goeth on, and at large describeth Apollonius his charmes against the gnats and scorpions, adding moreover that Apollonius walking upon a day with the chiefe men of the City to observe the situation of the place, happened upon a ruinous pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the dayes of Caius Cesar when the City had been shaken with an Earth-quake Δεσβεβεις πρὸ φιλόσοφος τελεσθεῖς ἐποίησεν τὸ τέλεσμα τῆτο, ὥστε δουρμένῃ τὴν πόλιν ὑπὸ σεισμῷ μὴ πίπτειν, στήσας τὸν κίονα καὶ ὑψάνας αὐτὸν σιθάρειον μαρμαῖνον, καὶ ἐν τῷ στήθει αὐτοῦ ἔγραψεν Ἀσεια. Ἀπρωτα. καὶ πυφωρικῶς πνεῦς ὑπὸ τῷ ἀσπράτῃ, μαρμάρου κρημὸν τὸ ἐπ' αὐτῷ τῷ κίονι σιθάρειον ἔποιε. One Debborinus a Talisman to prevent the falling of the City in case an earthquake should happen againe, set up this pillar and upon that a marble Peñtorall inscribed Ασεια, Απρωτα, but which in proceſſe of time had been consumed by lightning, &c. The Citizens therefore were earnest with him, to set up a new Telesme, but Apollonius fetching a deep sigh ἀνεβάλτο τὸ ποιῆσαι ἄλλο Τέλεσμα πρὸ σεισμῶν refused to make any further Telesmes against the Earthquakes; but the Citizens being urgent upon him, he tooke writing Tables and foretold as followeth. Καὶ σὺ τέλεινα Ἀντιόχεια δις πάσις, ἀλλὰ καὶ πάλιν ἐλεύσεται σοι κρημὸς, ὅτι δὲ ἐν πύμασι κείσῃ σιωπῶς, δις δ' αὖθ' πνεῖ κείσῃ ὑπὸ αἰμαλοῖς, Ορέντησι, εἰ μὴ πάλιν πέσις.

And thou miserable City of Antioch shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be consumed by fire even in that part by which Orontes runneth. And it may be thou shalt suffer yet once more.

This written, he delivered the Tables to the Citizens, and departed

departed into *Selucia*, and from thence into *Egypt*, Καθὼς Δομνίνῳ ὁ σοφάτατ' συγγράματο ταῦτα.

But the most concerning *Telesme* to the matter in hand that against the *Scorpions*, ὁμοίως δὲ ποίησι τέλεσμα ἐν αὐτῇ τῇ πόλει (Αὐτοχίαι τῇ μεγάλῃ) καὶ διὰ τὰς Σκορπίους, ὥς πῶς παλαιῶν αὐτὰς παρῶσιν τῇ χώρῃ. καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῇ πόλεως, ποιήσας χαλκῶν Σκόρπον, καὶ χάσας αὐτὸν πῦρ ἐπὶ πύλῳ μικρῶν, καὶ ἔβλεπον τὸ ἀφανῆσαι Σκόρποι ἐκ τῆς ἐνορίας Αὐτοχίας πάσης. *Apothionius* caused an Image of a Scorpion to be molten in brass, and set it up upon a little pillar in the midst of the City of Antioch, and the Scorpions vanished out of all their Coasts.

A like *Telesme* to this was set up at *Hempts* a City of *Syria Aramea*, that which *Ptolomy* calleth ἑμισα. In the middle of this, saith an *Arabicke* Geographer, a stone there is set up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured.

Geograph. Nubiens Clim. 3. part. 5.

In the nether Region of *Grand Cairo* the *Crocodiles* were harmelesse, in the upper they destroyed the Inhabitants. To provide against this, the *Talisman*s cast a leaden *Crocodile*, which written upon with an *Aegyptian* charme they buried in the foundation of a Temple. This for a long time defended the people, but when at the Command of *Achmet Ben Tolon* the Caliph the leaden Image was melted, the *Crocodiles* returned to their owne malice againe.

Cardan. de subtilitat. l. 9. Scalliger. exercit. 196. Num. 6. Jean Bodin. mag. demonoman. l. 3. C. 6.

The Τύχη ἢ πόλεως or fortune of *Byzantium* stood with one foot in a ship of brass, the Statue concern'd the generall Genius of the whole City. The ship was a *Telesme* erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were solicitously searched, found out and put together againe, and forthwith the windes and seas obeyed.

Zonaras Annalium Tom. 3. in Anastasio.

Ἰσαδὶ γράβειν ἀκρίβως ἐν τούτῳ ὡς ἀληθὺς τῇ τῶν πλοίων ἐστὶν πλὴν κάλυμμα ἦν

ἦν, ἀφ' ἧς ἦτο αὐτοῖς τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅταν ᾗ νηὶ ἐπύχον τότε εἰς-
 πλύνουαι πνύματ' αὐτοῖς βίβ' γυροῦσιν ἐπιδομήματα ἐν τῷ αὐτῷ βιβλαδί-
 ῳσαν ἐκ τ' Ἰσραὴλ ἦσαν τῶν ἁλλήλων νῆα ἐκείνην τῇν καὶ αὐτὴν γένεσθαι τ' εἰς
 τῶν πόλιν εἰσπλῦν ᾗ πλοῖον ᾗ φορηγῶν, καὶ τῶν ναυῶν ἐκείνων ἐπιμα-
 λείας ἀξιοῦσθαι ἀνεκρίνεται, i. e. And that it might be certainly
 knowne that this indeed was the cause why the ships could
 not safely arrive, the pieces of the brasse were again taken a-
 way. Thenceforth whatsoever vessels toucht upon the Coast
 were driven backe by the violence of the winds. This con-
 firm'd them in opinion that the breaking of the brasen ship
 was that which hindred their Carriages from comming up to
 the City. They therefore caused the ship to be most carefully
 repaired.

These Consecrations (for so also they are called) were more
 usually but not onely practised in the East. For Gregory of
 Tours reporteth, that at the repairing of a Bridge in Paris,
 there was found the Images of a Serpent and Dormouse in brasse,
 and that at the taking away of these, the Serpents and the
 Mice came up in great number. More might be added of the
Serpentina columna, and the *Statua Equestris abenea*, set up (this
 latter) against the Plague in Constantinople, the destruction
 whereof hath been followed with fearfull and periodical mor-
 talities. But enough hath been said, *Mizaldus* may be seen, and the
 late Author of the Curiosities.

If we draw all up, the Sum will be the Ancient Rite of A-
 verruncation, That in case a City or Country should be infe-
 sted with any plague either of disease or noxious Creature, the
 Talismans were consulted and desired to erect an Image of the
 plague under a certaine Influence of Cœlestiall Configura-
 tion.

And this I say was the cause why the Philistin Astrologers
 gave counsell that golden Images should be made of the He-
 morrhoides, and the Mice that marred the Land, to give glory to
 the God of Israel.

The Telefme against the Mice according to Paracelsus is
 to have this manner of Consecration. Make an Iron Mouse
 under the Conjunction of Saturne and Mars, and in the House
 of

Leunclav. pan-
 dect. hist. Turc.
 Num. 130.

Mizald. Cent.
 MS. Gaffarel.
 curiositez. inno-
 yes sur la scul-
 pture Talis-
 manique des pers.
 26.

of V. Imprint upon the belly Albatatox, &c. Then place the Te-
lesme in the middle of the house, and the Vermin shall instantly leavethe *Archidox. mag.*
place. More then so he promifeth. Take a live Mouse and tye it *L. 3. p. 135. edita*
to the Iron Image, and it shall dye immediately. But I under- *Lar. Germanice,*
take not that the golden Mice were so ceremoniously consecra- *p. 102.*
ted, yet that they had a Teleomaticall way of preparation answer-
able to the beginnings and mediocrity of the Art, my own rea-
son, and above that the weight of Maimons words induce me to
conclude.

I say (saith he) of that of Samuel concerning the Images of the He- *More Neuch.*
morrhoides, that they were so called not so much from their external form, *Part. I. c. 1.*
as from a secret influence within, remediall against the plague in the hinder
parts.

The Astrologers had perceived that this God had beene
pleased with the Brazen Serpent, which Moses the Talisman
(so they would account him) set up upon a pole in the wil-
dernesse, Numb. 21. 8. And I neede not sticke to affirme, that
this Brazen Serpent against the fiery Serpents was 'the first oc-
casion (I say not given) but taken, of all these Teleomaticall
practises.

And thus also we may come to know (See Plinie Lib. 10. C.
27. Cyrenaici Achorum: Deum muscarum multitudine pestilentiam in-
ferente, invocant, why the God of Ekron was called by the name of
Baal-zebub, that is, *Baal zuias* (as the Lxx) or the Fly-God. The
Greeke Copies of the Evangelists for the most part read *Βεελzebὴ*
Βούλ Beelzeboul, Deus or Belus Stercoreus. So the Printed Arabick
and the Hebrew Translation of St. Mat. But I presume not ori-
ginally. And so Saint Hierome observed, for seeing the Idiome
of Zebul is Syriack, it would have beene expected, that that Pa-
raphrase should not have read as it doth, (and undoubtedly
ought) Beelzebub.

But for the reason, if any could be given, Scaliger was likely
to give as good as another, and yet his reason is, that the Scrip-
ture put this name upon the God of Ekron by way of derision,
quod in Templo Hierosolymitano Muscæ carnes victimarum non ligurie-
bant, quum tamen Gentium sana a muscis infestarentur propter nidorem
victimarum.

Synagmat. 2.
c.6.

True indeed it is out of the *Pirke Avoth*, that a Fly was never seene in the Slaughter-house of the Temple. And 'twas a priviledge of the Jewish Sacrifices above those of the Heathen. But that therefore the God of Ekron should bee call'd the Fly-God, is a reason below that mans sagacity. He was properly so called, as the most learned Selden. But for the cause he confesseth, *Nequeo dicere, nec mihi quis alius opinor satis potest.*

But the Ekronites were pestered with noisome flies; To avert this Nuisance the Astrologers set up the Image of a Fly Telestomatically endued; the people finding the benefit of this *Απομύθιον* made it a God. The Israelites themselves did as much to the Brazen Serpent.

It will be to the purpose here to adde a not much unlike accident of Heathen story noted by the Scholiast of *Aristophanes* in *Αχαρνῆς* to these words of the Poet.

Ο' ξανθίας ἢ φαλλόν.

Hee telleth you there that *Phallus* is, ξύλον ἐπιμυκταί, ἔχον ἐν τῷ ἄκρῳ αὐτίπῳ αἰδῖον ἐξηστῆμιον, ἵσατο δὲ ὁ φαλλὸς τῷ Διονύσῳ; A long pole fitted at the top with a coriaceum virile 'pudendum,' and that this used to be set up in honour to *Bacchus*, &c. It was a kinde of *Priapus*, the Figures whereof I had rather you should see in the Marbles.

It happned (saith the Scholiast) that some of these Images were brought from *Eluthera*, a City of *Boeotia* to *Athens*. οἱ δὲ Ἀθηναῖοι ἐκ ἐλθέσαντο μετὰ πινῆς ἢ δέον, ἀλλ' ἔχ' ἀμυδίᾳ αὐτοῖς ταῦτα βουλευόμενοι ἀπίσθ. And the Athenians did not so duly and honourably receive the God, but this rash advice of theirs did not so well succeed unto them.

Scholiast *Aristoph.* p. 272. Edit. *Proben.* An. 1547

Μνηστῶν γὰρ τῷ δῷ, νόσον κατέσκηψεν οἷς τὰ αἰδῖα ἢ ἀνδρῶν, καὶ τὸ δένδρον ἀνέκειον ἦν. ὥς δὲ ἀπείπον πρὸς τὴν νόσον κρείττω λαομάνη πίνος μαγχανίας καὶ τεχνῆς ἀπεσάλπισαν διασῶσι μετὰ πινῆς. οἱ δὲ ἐπαλειδοῦντες ἔφασαν ἵασι τὴν μόνην πούτην εἰ διὰ πάσης πινῆς ἄρσεν ἢ δέον. πινόμεντοις ἔν τῷ ἡγχαμένοις οἱ Ἀθηναῖοι, φαλλὸς ἰδὲ τὸ καὶ δημοσίᾳ καταδύσας, καὶ τούτοις ἡγέμερον ἢ δέον, ἀπομύθια ποιούμενοι τῷ πάθους.

For

For the angry God struck them with an incurable disease in the Secret parts, which being given over as impossible to be dealt with by any art or legerdemaine, they made hast to send to the Oracle, and this answer was returned, that the only way to be rid of the disease was to receive the God with all reverence. The Athenians perswaded by this made themselves Images of these things, (φαλλοι) privately and publickely, and with these they did honour to the God in memory of the Disease.

CHAP. IX.

Γεγραμμενός.

Act. 19. 35.

Κ Απείλας δὲ ὁ γεγραμμενός τῶν ὄχλων, φωνή. Ἀνδρες Ἐπίστανται, γὰρ ἔστιν ἄνθρωπος, ὃς ἔγνωσκε τὴν Ἐπιστολὴν τῶν Νεκρόων ἕως τῆς μεγάλης διακρίσεως, ἢ τῆς Διοσιπύ.

Here Γεγραμμενός is falsly; Νεκρόων, not fully rendered. Our own Translation is; And when the Towne clerk had appeased the People, &c.

But then it should rather have beene as in *Thucydides*, γεγραμμενός τῆς πόλεως, that is, ὁ εἰσθάζει ἐν τῷ κοινῷ τὰ τῷ δήμῳ γεγραμμένα ἀναγιγνώσκων, i. e. The Reader of the common Records, as the Scholiast there.

But a man of this calling, λεγόμενος γεγραμμενός, (as the Greeke Oratour of *Æschines*) must not have undertaken upon the unweildly people. The Syriack therefore and Arabick Translations render it, A chiefe man of the City. The *Æthiopick* as the vulgar, simply, The Scribe, truly enough to the Letter, but not filling up the sense, nor themselves well knowing what they meane. *De Dieu* findeth in the Glossarie,

Γεγραμμένους, *Scriba, Tesserarius*. Therefore (saith he) *Quum hic in Urbe Epheso designatur aliquis qui absolute vocatur ὁ Γεγραμμένος merito intellegitur praefectus, qui militibus Symbola & munia praescribit.*

But none of all this will doe right to the word. 'Tis thus.

At that time the *Asiarche* (so they are termed *ver. 31.*) who advised *Paul* not to adventure himselfe into the Theater exhibited the *Olympicks* at *Ephesus* to the honour of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to goe to *Jerusalem*, yet staid in *Asia* for a season to win the more to his way, out of that solempne confluence of Heathen Saints then gathered together, ἐκ πάσης τῆς Ἀσίας, out of the whole Common of *Asia*.

In these Celebrations three principall Officers of Ludicrous, but Holy State were concerned.

The Ἀντιόχης the Γεγραμμένος, and the Ἀμφιδάλης. I learne this of an ancient Author quoted by *Joannes Antiochenus Melala*, in the 12 Booke of his *Chronography*. Καὶ ἔγνωτο ἐν αὐτῇ Ἀντιόχεια Ἀντιόχῳ ἐν τῇ αὐτῇ θείᾳ καλέσει δομαδίου στρατοῦ Ἀρετῆ, ὁ ἀπὸ ἐπαρχῶν πολλῆς Ἀντιόχους ὅστις φορέους τὸ ὄνομα τῷ Ἀντιόχῳ, τὰς μὲν ἡμέρας ἐπαιματοῦ καὶ σερασκυεῖτο ὡς αὐτὸς ὁ Ζεὺς, καὶ ἀνὴρ δὲ εἰς δίκον τὰς αὐτὰς ἡμέρας, καὶ δὲ εἰς κλίην ἀναπύπων, καὶ εἰς ἐξάειρον καὶ δούλων εἰς ἑδραρὶ ὑφ' ἀνὸν λείδων καὶ καθαζὼν γραμμάτια, καὶ θρυλῶν ψάλλον, ἐφόρει δὲ σολὴν διάχρυσον ἀσπρὴν ὡσεὶ χρῆς, καὶ εἶφανον ὑπὸ λυχνητῶν καὶ μαργαριτῶν, καὶ ἄλλων τιμίων. καὶ κατὰ χρῆμα βέλτε ἐβελίνην, φορῶν εἰς τὰς ἰδίους πόδας σινδάλια ἀσπρὰ, &c.

Job. Antioch.
MS. in Arch.
Baroccian.
Bibl. Bod. Lib.
12. Psel. 26.
ων Κοιμῶν
Κασπίας, καὶ
παροχῆς Ὀλυμ-
πῶν Ἀντιόχους
τῆς μεγάλης.

Ὁ δὲ Γεγραμμένος σερασκυεῖτο πρὸς τὸ ἀπὸ τῆς βελίης, καὶ τῷ δῆμῳ, ὁ δὲ μαπ Πομπειανὸς Κοιμῶν, ὁ δὲ γίλως συγκαληκῶν Γωίας ὑπαρχῶν, φορέσας καὶ αὐτὸς σολὴν ἀσπρὴν καὶ εἶφανον ὑπὸ λυχρυσον, κύμα φυλλοδέφρων, ὅρπια ἐπίμων καὶ σερασκυεῖτο ὡς πινυρὸν, Ἀπόλλωνα.

Ἡ αὐτὴ δὲ βελὴ καὶ ὁ δῆμος πάλιν περιβάλλοντο Ἀμφιδάλῃν ὀνόματι Κάσιον Ἰλλύσειον, φορῶντα ὡσαύτως εἶλαν ἀσπρὸν ὀλοσσεικόν, καὶ εἶφανον πεπλεγμένον ὑπὸ μαργαριτῶν φύλλων, καὶ ἐν τῷ μέτω σινδάλιον χρυτῶν ἔχον τὴν Δία, ὅνπερ Ἀμφιδάλῃν ἐπίμων καὶ προσκυεῖτο ὡς τὸν Ἑρμῆν.

Ἐμῶν, καὶ δὲ ἱεροῦ Δομῶν ὁ ἡγετοργεῖται πάντα ταῦτα συντελεῖται.
 καπο, &c.

That after the reviving of the long intermitted Sports (by an Edit from the Emperour Commodus) in the same Sacred Sanction Aphronius a Citizen of Antioch, and one of the Expraefecti, was first named *Alytarcha*, under the person whereof he was dayly honour'd and ador'd by the name of Jupiter. And during the Solemnity, never came within doores, or lay upon Bed, but slept upon the ground, in the open aire, lying upon stones covered over with a rush mat, and clean Carpets. His Habit was a long gilded Robe white as the Snow, upon his Head a Crowne of Carbuncles, Pearles, and other precious Stones. In his hand an Ivory Scepter and white Sandales upon his feet.

The Grammateus then first chosen by the Senate and People was Pompcianus by Name, a Quæstor, and descended of the Roman Senatours. His habit also was a long white Robe, upon his head a Crowne all of Gold made after the Laureat Fashion. And Him they honoured and adored under the Name of *Apollo*.

The same Senate and people chose Cassius Illustrius Amphithales, whose habit was in like manner a long white Robe of Silk, upon his head a wreath of bayes, in the middle (or hanging at his breast) a golden pectorall, upon that the figure of Jupiter. Hee was honoured and adored by the name of Mercury, as I finde all this in the learned Dominus his Chronography, &c. So Johan. Antiochenus.

The office of the Grammateus I conceive to have beene the registering of the Victors names, the time and Stile of Rewards, &c. Which were therefore called τὰ γραμματα τῶν ἱερωνικών. The Records of the Holy Conquerours, as the inscription upon the *Farnesian* Marble: and the receipt or Office of these Records was answerably termed Γραμματίον. See *Fabers Agonisticon*, Lib. 3. c. 23. & 27.

And such a Scribe or Actuary as this was the γραμματεὺς ὁ ἡγετοργεῖται, Who when hee had appeased the people, said, yee men of Ephesus, &c. Which how proper it was for him to doe,

will be easily confessed by them that shall consider what the Tradition hath that the *Alytarcha* was named by the Emperour, but the *Grammateus* and the *Amphithales* were chosen by the People themselves. And the *Grammateus* was first in order.

CHAP. X.

Νεωκόρος.

Act. 19. 35.

What man among you is there that doth not know that the City of Ephesus is a Worshipper of the great Goddess Diana? &c.

Quatuor Evang.
Epist. Apostol.
& Apostolor.
Ath. Ms. Arab.
in Arch. Bibliop.
Regimens.

SO we translate, as the vulgar, *Cultricem Diana*. The Arabick Paraphrast doth not seeme to have understood it. Junius his Translation of that is, *Viri Ephesii, quia nescit Civitatem Ephesorum esse Artemidis magna*. His note in the margin is, Greek Νεωκόρος non est hic. I had otherwise thought it might be an error in the printed Copy, but I found it so too in a fair pointed manuscript in *Queenes Colledge Library*.

For the Greeke, the Etymologists notation is, Νεωκόρος παρὰ τὸ κορῶ, τὸ καθαίρω, καὶ τὸ ναὸς Ἀττικῶς, from *Naos*, Attically *Naïs*, and *κορῶ* in the signification of *καθαίρω*, One that maketh cleane the Temple. Νεωκόρος (saith Phavorinus) ὁ τὴν Ἐκκλησίαν κοσμοῦν, κορῶν δὲ τὸ καθαίρειν, one that sweepeth the Church. But *Suidas* ὁ τὸν Ναὸν κοσμοῦν καὶ καθαίρειν ἀλλ' οὐχ ὁ καθαίρειν. Not one that sweeps but adorns and beautifies the Temple, κορῶν γὰρ καθαίρειν, ὅθεν

Schol. Arist.
ad Nicomach. p. 61.
Astronomicar.
Lib. 4. C. 7.

καὶ Νεωκόρος as the Scholiast upon *Aristophanes*. The word is sometimes read in Latine and elswhere then in the inscription cited by *Gruter*. for *Julius Firmicus* saith *De-fluens* | a. & *Luna si plena lumine feratur ad 4 facit magnos* &c. *Neocoros quoq; aut prophetas, vel Sacerdotum principes*. And the same Authour in another place, *Serapis in Egypto colitur*.

colitur, hic adoratur (i. e. Alexandriae.) hujus simulachrum Neocorum turba custodit, & ad memoriam vetustatis errans populus ordinem sacrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa hodie animositate custodit, &c. Where also it may bee noted that in great and frequented Temples, the Neocori made up a considerable number, and were distinguished therefore into degrees of order, as by that in the body of inscriptions. Ο προσβύταρ των Νεωκόρων τῷ μεγάλῳ Σακερδῶτι, and by Εξήγησις δὲ τῶ νόμου το. Γολφρέδι edit. the vetus *Expositiototius orbis*, C. 18. in the Description of Alexandria.

The word is (by those who doe it most properly) translated *Aeditua*, so the Syriack. And it is the uttermost fence the Interpreters have as yet gone downe into. Wee may render it as the Italian Translation by *Deodate*, *Sagrestano*, the *Sacrist* of the great Goddesse *Diana*. But to be said here in so collective a sense of a whole City is without any knowne parallel in Bookes, if men of the greatest conversation in these have sufficiently observed. Master Selden.

In the marbles, (though lesse in these, {but in the Greeke Coynes most frequently) it is found from the beginning of the Empire downe to *Gallienus*. The inscriptions are in those of *Augustus*. Καίσαρος φιλοπολίτου Νεωκόρον. In the *Tiberian*. Πατριάρχου Νεωκόρον. Παρμαίνων δὲ Νεωκόρον; In others, Χρυσάνθου Σακεδάνων τῆς Νεωκόρον. Ἀκτα Πύθια Περσέων Νεωκόρον. Ερπείων Δ. Νεωκόρον. Ερπείων δὲ Νεωκόρον, ἢ τῆς Αἰγέως.

Antonius Augustinus his note upon the word, is, *Questa parola per intender la diamolto a' a fare a quelli che veggono le Medaglie con qualche diligenza*. That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacity.

Casaubon to the *Monumentum Ancyranum*, hath this opinion. Animadv. f. in
Sueton. p. 131. That when *Cæsar Augustus* and the succession by his example, granted to provinciall Cities the erection of Altars and Temples, and exhibition of the Olympicks, &c. for the upholding of common interest, and to confesse the honor and Divinity of the Emperours, the Cities so indulged, accounted it a speciall grace to be stiled the *Neocori*, or *Sacrist* of the Solemnities.

For

For other Moments making up to the untying of this hard word, I remit you to *Master Selden upon the fourth Arundell Marble*: where I thinke there is as much said, as by the revealed stocke of Antiquity could possibly have been, though you may see to the latter *Petit. variat. Lett. Lib. 4. C. 10*. But I shall set you downe something out of an ancient Author, which will reconcile the word to this very sense and require it to a lesse strange and unlikely sound.

That the word is a terme of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, *Νεωκόριος γὰρ ὁ δὲ Νεωκόριος γὰρ ἀμὲν ἀγῶνα ἵεναι* &c. *Sacrum Certamen*, &c.

And the reverence indeed was of such an intemperate height, that not the solemnity it selfe onely, but the people also for the time being, and the victors ever after were accounted and called Holy.

Johan Antiocren. ubi Sup.

For, *Εἰ τις ἐξ αὐτῶν, ἢ τις γυνὴ, ἕτε νεῖθε, τῷ ἱερῷ φησι, δῖμα καὶ ζορτοῦ ἐσέφθη, ὁ τεφανόμενος ὡς νικητὴς, σφραγισμένον ἔσται τῆς τελευταίας αὐτοῦ. ἐσφραγίζεται γὰρ ἐν αὐτῷ τὸν ἀγῶνα καὶ ἐν ἑαυτοῖς ἱερῶς. ἀσκήσεις καὶ μετρίους φιλοσοφοί, αἱ τε φαναίμηναι ἐγένοντο καὶ τὸν ἀγῶνα ἱερῶς.*

If any of the Company, whether Maiden or young Man, upon the acclamations of the holy People, were crowned, The Crowned as victor, was to spend the rest of his dayes in a cloister: for immediately after the Games were ended he was consecrated a Priest; likewise the virgin votaries, if crowned, were made Nunnes.

Nay so yet more holy was the opinion of these games, that the Emperours themselves accounted it no fall of Majestie to beare the *Alytarcha's* part and be a *May-King*, or *Mock-Jupiter* in these Revels.

Εφορῶν τὸ ἄμμι τῷ Αὐλυάρχῳ ὁ βασιλεὺς Ὁ Διοκλητιανὸς τὴν δὲ πολλὴν ὁ Αὐλυάρχος ἀπαρτὸν ὁλοσχερῶς ἐφόρει, ὁ δὲ βασιλεὺς αὐτὶ τῷ ἀπαρτὶ ἐφόρει σφραγισμένον. Ταῦτα ἄλλα πάντα, ὡς ἦν ἐν τῷ Αὐλυάρχῳ φησὶν, κρατῶν τῶν ἱερῶν ἰάβδων, καὶ μετρίων τὴν δῖμον.

The Emperour *Diocletian* (as the same Author out of *Dominus*) tooke upon him the person of the *Alytarcha*, with this difference onely, that whereas the *Alytarcha* wore a long white Robe of

of Silke, the Emperour wore one of purple. In a // other respects he was habited as the Aytarcha used to be, holding in his hand a holy Scepter, and doing reverence to the People.

And as if he had beene greater in these then in the Imperiall Robes, μετὰ τὸ πληρῶσαι τὰ Ὀλύμπια, ἔχεται βασιλεῦσαι λέγων, ὅτι ἀπὸ δόμου τὴν βασιλείαν, ἢ ἐφάρσα ἡμῶν τὸ ἀδυνατεῖν Δίῳ. Καὶ ἔστι ἔμφορ ἕως, &c. i. e. The Olympickes ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortal Jupiter. And so continued ever after.

The like was done by Maximinian, as the same Author in his life.

Put all this together, and the summe will be,
That the Celebration of these Games in this or that City of the Common, was a Solemnity thoroughly sanctified in the opinion of the People, as an observance of high devotion and Religion to the Gods and Emperours, the performance whereof could not be done without a Priesthood of Ministers.

And to that sense the *Asiarche* ought rather to have beene rendred, not *Principes* (as the vulgar (or *Primores*,) as the Syriack and Arabick) that is, the Chiefe of *Asia*, as we: (though this will hold too) but *Sacerdotes Summi*, The High Priests of the solemnity: the devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the *Ναρκς*, to adituate such a piece of Divine Office, where so many Gods were present by their *Proxies*, where not the sports themselves, but all the Company were reputed *Holy* for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the fourth time) so often was the stile expressed in the imperiall Coynes, to the present purpose that of *Valerian* serveth best.

Upon the Reverse 3 Temples, in the midst an Altar, with the fire kindled, and wreathed about with a Serpent (the heathen Hieroglyphicke of Mysteries and religion) with this inscription, Νικουν Νων τρις Νεωκῶν. Upon the face 3 heades, p. 117. answerable to the 3 Temples; The first of the Emperour himselfe, the other of his two sonnes, Gallienus and Valerian Caesar.

H

For

Du Choul Discours de la Religion des anciens Romains

For the Connottation of the turne or time as *θεός* &c. with mention of the Deity sometimes, but so often without it. The reason is hard and slippery. The last resolution that I know to have beene made is this: That in all likelihood, The *Μήτηρ Θεών* or the mother of the Gods was common to all the Cities of *Asia*; And that whensoever the *Νεωκόρος* is written with a note of the time onely, as in those of the *Gallieni*; *Σακευαίωνος Νεωκόρον*. In those of *Caïus*; *Σακευαίωνος Νεωκόρον*, &c. and most constantly so, The mother of the Gods is to be understood. Otherwise, if the speciall Deity of the place be mentioned, as *Μαγνήτων Νεωκόρον Αρτέμιδος* in those of *Maximine*, and *Εφείωνος Νεωκόρον ὡς τῆς Αρτέμιδος*, the God of the place is to be meant single.

Certainely the Games could not weare out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernement of the Emperours, the Gods below (as the times then were) having taken the place of those above. The old Gods of the Games were *Jupiter* in the first place, and the next *Apollo*. And that the respect to them continued still and beyond these dayes of *Claudius*, is plain by the note before, where the later is represented by the *Grammateus*, the former in the *Alytarcha's* part. And so I doubt not to understand the Reverses, where the *Νεωκόρος* are set downe without expression of the Deity. Where 'tis otherwise (and that is not often, especially if the last Observers Note be good; *vineque aliter usurpatum prater tria quod sciam exempla reperias*) It is a speciall super-acknowledgement of the God of the place; as the *Εφεσίωνος Νεωκόρον, ὡς τῆς Αρτέμιδος*; The great *Diana* of The *Ephesians*, whose *Νεωκόρος* the City of *Ephesus* now was. It is not *Νεωκόρον Ἄννης* but *Ἰσως*, the now *Sacrist* of *Diana*. And why the mention should be so often ('tis onely so for ought I yet know) of this *Diana* is not so strange, if it be considered that she was not onely great of the *Ephesians*, but of all the *Common*; and to whose shrine there went up a more famous and frequent pilgrimage of *Devotaries*, then to any *Holy Land* of theirs whatsoever.

This

Talm. in Resph. said, כשחלכתי למפריקי &c. When I travailed into Aphri-
Hassanah. fol. 26. a. *ca, I heard them call money Kesita, or by the name of the Lambe, but*
to what use will this be? why, to the expounding of that which is said in
the Law: a hundred Lambes, that is, peices of money, Gen. 33. 19.
&c.

It cannot well be otherwise, for if we take the price of the field in Lambes (not doubting neither but that the old manner of exchange by wares was then most possible) what shall be said to Saint Steven's Tradition, that the field was bought *ἡμῶν τῷ ἀφ- γκεῖ*, for a price of Silver, the same field, though Abraham be put there in stead of Jacob, corruptly enough notwithstanding what Master Broughton hath said, yet there it stands still, and upon irreconcilable termes in Reverence to the Booke. Use that reverence still, the Booke will be the bigger, and the Scripture the lesse.

The Heathens say too, that the *ἡμῶν* impresse of a Sheepe was marked upon their first Coyne, and from thence their money was called *Pecunia*: and Varro saith that the hint of this was given a *pastoribus*. The Roman Shepherds might have it from the Hebrewes, to whom this trade of life was more famously peculiar.

But the truest understanding is that of Erasmus, that the *Nadi ἀργυροὶ* were little silver Chappels representing the forme of the Ephesian Temple, with the Image of Diana enshrin'd.

Ammian. Mar-
cellin in Juli-
ano. Lib. 22.
Num. 12.
Dic. Ποικί-
λῶν Lib. 40.
fol. 81.
De Miliria Ro-
man. Lib. 4.
Dialog. 5.

And to this agree the Heathen Rites; For Asclepiades the Philosopher, *Deæ celestis argentum breve signum quocunque ibat solitus est secum asserre*, was ever wont whithersoever he went, to carry about him a small silver Image of Urania.

And Dion saith of the Roman Ensigne, *ὅτι δὲ τοῦ μυνεῖς, ἐν αὐτῷ ἀετὸς χρυσοῦς ἐκιδέσμεται*, That it was a little Temple, and in that the Figure of an Eagle set in gold. But this to Lipsius is but *Intricatum aliquid, ubi enim in Nummis usquam talis effigies? quin nude eæ conspiciuntur (& centenæ aliquot extant) line tegmine ullo Sacelli? In columna tantum Trajani nescio quid in aliis Aquilarum imponitur, quod Sacelli figuram refert, &c.*

'Tis true, that in the Coynes this is very rarely exprest, *Du Choul. p.* though it be certainly found in a Reverse of *Maxentius*, Silver. 187.

The Eagle and Temple in *Trajan's Pillar* (though this use be made of it by some) cannot so justly bee wrought over to this meaning. However 'tis a thing that will hardly go downe with any body, that *Dion* should not know what belonged to the Roman Eagle.

But the matter is not great. 'Tis more to this purpose, which the same Authour mentioneth. *Ἐν τε γὰρ τῷ Αλβατῷ ναὸς Ρωμαίων. Lib. Heme βραχὺς ἐπὶ ἡρακλῆος πινὸς πρὸς ἀναπλῶν ἱερῶν.* a little 39 p. 62. Temple of *Juno* set upon a Table, and turning towards the East.

This indeed is enough to declare the use of these Little Shrines in the Heathen Devotions, but supplyeth not the main want of a like acception of the word *Naos* or *ναὸς* passing (as in the Text here) in the diminutive sense of *Ναῖδον*, or *Ναῖσκος*, without the addition of *μικρὸς*, *βραχὺς*, or the like.

'Twill be very hard to finde it so elsewhere. And therefore make the more of this lucky passage in an old Scholiast upon *Aristotle's Rhetorick*:

Arist. Rhet. Lib. 1. c. 15.

Aristotle saith ὁ *Μελανίππης Καλλίστρατον* κατηγορεῖ ἐπὶ παρεστῶσιν αὐτῷ τρεῖς ἡμισβήλια περὶ τὰς *Ναοποίδας*, that *Callistratus* accused *Melanippus* for cheating the *Naopoids* of three Holy half-penny farthings. The *Naopoids* are rendred by the Latine Interpreters *fabri ediles*, or *templorum constructores*. As if the Architecture of a Church were any one mans artifice. The old Scholiast expounds the *Ναοποῖδαι οἱ τὰς ναδὺν ποιοῦντες*. Temple makers. But that is, (saith hee) ἵπτοι ἐικονοστάσια πινὰ μικρὰ. *Ἐυλινὰ δὲ πολὺν*, certain small wooden Temples enshrined with Images which they made to sell.

A like sense of *ἐικονοστάσια*; See in *Codin*, *De Officiis Aulae Constantinopol.*

And such Temples as these (abating the Materiall) were the *Naδὶ ἀργυρεῖς τῆς Ἀρτέμιδος*. The Silver shrines not for, but of *Diana*, made by *Demetrius* and the Craftsmen to bee sold. And the respect of this was that which moved the quarrell. The great Goddesse indeed was pretended, but at this time

there was a solcenne confluence of all the Lesser Asians, to the *iesir ayara*, or Holy Games celebrated at Ephesus, to the honour of other Gods, but to Diana in chief. And it must needs have been very much out of the Craftsmens way, if it could have beene perswaded (as Paul endeavoured to doe) that these enshrined Idolillos of Diana so much bought up by the devout people, were no Gods because they were made with hands.

And such a shrine as these Nadi was the Σκηνή τοῦ Μολῶχ, c. 7. vers. 43. as the Lxx rightly translate that of Amos the Prophet, c. 5. 23. The Originall is, סכּוּת מלכּם Siccuth or Succoth Malceem; that is, not an Idol so called, as the vulgar and others; but the Tabernacles of your King or Moloch. Their King was Saturne, whom the Persians and Arabians called Civan or Cavian, as Aben Ezra truly observed, and the Persian Glossaries make to appeare. The Egyptians called him Pcpdr, as may be seen in the *Prodrom. Copt.*
C. 5. p. 147. Coptick Table of the Planets.

The Idolatrous Jewes were to call a Heathen God by the Natives name, Civan or Civan. The Natives were the Arabians, in whose wildernesse they then were.

Therefore the Prophet retained this word. But the Lxx as translating to Ptolomy, rendred Rephan, which St. Steven followed. In these little Tabernacles they enshrined (as the Ephesians those of Diana in the Nadi) the *newus*, Figures which they made to worship (it was the figure of a Planet) The Figures of Saturne, or the Starres of their God Rephan.

CHAP. XII.

Job 26. 6, 7.

Hell is naked before him, and destruction hath no covering.

He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.

THough Hell bee naked before Him that made it, (and yet hee made not death) as to us, destruction hath a Covering: I have wondered much at the Curiosity (how learned soever) of some who undertake to set downe the subteraneous Geography of this place, and describing it so confidently as if they had bene there already, not the Gates and Chambers of death onely, but the very points of the Compasse in that Region and shadow, and how many Soules may sit upon the point of a Needle.

Rusca. de infern. &c.

I will onely put these men in remembrance of the Syriack Reading in the last verse; where instead of those words (*but how little a portion is heard of him?*) that Translation rendreth, *Et qualis sermo malus auditus est de eo?* which seemeth to confesse, as if our best expressions of the workes of God werebut in a manner to give the Maker ill language.

And if it be so, then for men to speake of Hell as if it were Naked before us too, is to give him the Lye.

But my businesse is to tell the meaning of Job in the next words, *He stretcheth out the North, &c.*

The North here is not to bee taken for the Terrestriall Globe, as the Jewes would have it, for they are deceived who thinke the latter clause to be a Repetition of the former.

The North is meant of the Heavenly *Expanse*, as the word *extending* sufficiently intimates. And though the North onely be nam'd, yet the whole sphere is meant. And yet not onely for this reason (as all thinke yet) because the North-
crne

Ridley of Mag-
neticall bodies
and Motions.
C. 9.

erne Hemisphere was principall as to *Job's* Respe^t, and the Position of *Arabia*, but because this Hemisphere is absolutely so indeed, 'tis principall to the whole, for as the Heavens and the Earth are divided by the middle line, the Northerne Halfe hath a strange share of Excellency. Wee have more Earth, more men, more Starres, more day. And which is more then all this, the North Pole is more Magneticall, then the South. For I have alwayes observed (saith a learned man in this experience) that the Pole of the Magnet which seateth it selfe North, is alwayes the most vigorous and strong Pole to all intents and purposes.

This North (that is the whole Firmament) Hee stretched over the the Empty Place, that is, not the Aire, as it useth to be said.

The word in the Text is *תוהו Tohu*. This word signifies Nothing. So the molten Images, *Esa. 41. 29.* are said to be *והוה ורוח Wind* and *Tohu*, that is, Confusion, as we. Or *Wind* and *Nothing*. For therefore it is that *Saint Paul* said that an *Idoll* is *Nothing* in the world. But especially it signifies that *Nothing* in the *Chaos* before the *Aire* or *Earth* was made; as *Genes. 1.* The Earth was *Tohu*, that is, *Nothing*, or as the *Lxx* translate, *ἀφανὲς invisible*, or (as the *Saxon* turneth it) the Earth was *y ȝæl*, idle. Over this *Tohu* or *Nothing* it was, that He stretched the North or Firmament, and then hang'd the Earth upon the same *Nothing*. But of this manner of appension somewhat more is to be said.

God in the beginning (as *Mercator* deviseth) strucke a Center in the *Tohue* or *Inane*, indued with that quality as might call unto it the congeniall parts of the *Chaos*, which immediately applying themselves gathered into this Globe. Which pretendeth, as if the Frame consisted by an Equilibration of parts to the Center of Gravity, as it continues to be mistaken by common Philosophy. But it is time to know that the Earth doth not hang *ponderibus librata suis*, — but by magneticall vigour impressed by the Maker upon the whole Frame, but especially communicated from the Center to both the Poles by Meridionall Projection, by which engagement, and

and conjuncture of parts, the whole so firmly and obstinately consisteth, that if by *Staticall impulsion* as *Archimedes* undertooke, or by a higher distresse it should be forced from this situation, it would eagerly and instantly return to it's owne place again.

The thing is certain from the conformity of the Needle, to the Axis of the Earth in all parts of the world.

From the Reasons of variation (and the variation of that *Gellibrand* of too) caused by an unequall proportion of this *Magneticall* force the variation. in severall parts of the *Globe*; from the Experiences made upon of the variation. the *Terrella* or little Earth of *Loadstone*, the *Poles* whereof being on, &c. found out by the filings of steel or otherwise, if a needle or smal wire be applyed to the *Equinoctiell* parts, it wil place it self upon a *Meridian*, moved from thence it maketh an acure Angle to the *Axis*.

About 34 degrees from the *Aequator* it makes a right Angle, from thence it continueth to be *recto major*, till it come to the Pole it selfe, where it standeth *perpendicularly*.

Therefore the *Globe* of the Earth consisteth by a *Magneticall* dependency, from which the parts cannot possibly start aside, but which howsoever thus strongly seated upon its Center and *Poles*, is yet said to hang upon Nothing, because the Creator in the beginning thus placed it within the *Toba*, as it now also hangeth in the Aire, which it selfe also is *Nothing*, as to any regard of *Base* or *Sustentation*.

CHAP. XIII

Kinx & Zinimot.

Luk. 13. 19.

It is like a grain of mustard seed which a man tooke and cast into his garden, and it grew and waxed a great tree, and the fowles of the Aire lodged in the branches of it.

Plin. Nat. hist.
lib. 20. c. 22.

Pythagoras said, *Sinapi principatum habet ex his quorum in sublimis vis feratur.* That Mustard seed hath the pre-eminence among those things whose power is to ascend upwards: which might seeme to pretend to the growing spirit of this graine, had not Pliny preengag'd us to the sense of operation, *quoniam non aliud magis in nares & cerebrum penetret.*

The graine especially of the second sort, *que rapicium frondem exprimit*, is not unapt to shoot forth in a garden soyle under what clime soever not intemperately cold, and to a proportion of height more then ordinary; and 'tis one of those which a great Naturalist of our owne bids us make experience of, whether it would not grow up out of a Staggs horne. *Cenr. 6. 550.*

But of so prodigious a stature as the Gospell describeth, I could not find any observation made by those who have most of all noted upon the exotick simples. It is to be imputed to the strange pregnancy of the Hebrew earth; concerning which, as of their City, very great things have beene spoken.

Genb. fol. 3. b.

In the *Babylonish Talmud R. Joseph* saith, מעשה בשיחין באחד שנתחילו אביו שלשה ברי חדרל תפסח אחד מחן ונמצאו תשעה קבין חדרל ועציו פכבו בו כרבה יוצרין.

A certaine man of *Sichem* had bequeathed by his Father three bowes of *Char dell* or *Mustard*, one of which was broken off from the rest, and it yeelded nine Kabs of seed, and the wood thereof was sufficient to cover over the *Potters House*. The same Tradition.

dition is remembred in the Hierusalem Talmud cited by Tremelius, out of the second (It should have beene the seaventh *Tremel. in* Chapter) of Peah, or de angulo agri, the Corner of the field to be left *Mat. 23. 31.* for the poore, &c. and here the bow yeilded סלשה בור דוד not nine, but three Kabs of Chardell or Mustard seed.

In the same place of the Hierusalem Talmud (quoted also by Tremelius) Simon the sonne of Calaphta saith כלל חור של חרדל וזה לי בהיך תנשלי חייתי שלח בו כענין בראש חסא ינח I had a stem of Chardell in my garden, into which I could climbe up as into a fig-tree.

Though I doubt not but the Doctors over-reach, yet it argueth so far the extraordinary growth of this Herbe in that good Land, that our Saviour is quit of the strangeness and wonder of his words.

So when he saith that the Mustard seed is the least of all seedes, though it be not precisely true in respect of the smaller seedes of Poppy, Rue, &c. yet it is as properly spoken to the Jew as if it were, who when hee useth parvis componere magna, commonly doth it by the graine of Mustard-seed: so in the *More, More Newsch.* Maimon maketh a comparison betwixt the Firmament and a *p. 1. c. 56. fol.* graine of Mustard-seed. They are comparable, (saith he,) in the three dimensions, though the one be of the greatest and the other of the smallest magnitude. *37.*

CHAP. XIV.

Mat. 6. 1.

Προσέχετε τὴν ἑλπίσιν ὑμῶν ἵνα μὴ ποιῇτε τὰς δικαιοσύνας ὑμῶν ἵνα ἀνθρώποις, &c.
Take heed th at you doe not your *Almes* before men, &c.

VERY ancient Copies have it, Προσέχετε τὴν δικαιοσύνην ὑμῶν. And so the Vulgar. Take heed that you doe not your righteousness, &c. which is the word for *Almes* in the Orientall phraze.

That of Solomon, Prov. 10. 2. The treasures of wickednesse profit nothing, but righteousness delivereth from death: The book of Tobit redreth ἡ δικαιοσύνη ὑμῶν.

Perush. Ben. Sj-
14. 10. Alph. 11
Ryal, 17.

Almes deliver from death. So the Lxx Psal. 24. 5.

The Hebrew ancients say that David gave Almes to the poore every day, and moreover as oft as he went into the Synagogue or Schoole, saying those words, *I will behold thy face in righteousness*, &c. as the Perush to the wise sayings of Ben Syra. Where also the poore mans box is called *קופת צדקה* the box of Righteousnesse.

The poore indeed in Scripture are called *Domini bonorum nostrorum*. Prov. 3. 27. *Withhold not good from them to whom it is due.* Mibhalau from the owners thereof. And therefore to give to the poore is but *sum cuique tribuere*. Aristotles Justice.

The Hebrew stile of begging intimateth alike. Their Maunders use to say, *כי אני ראוי* thinke me worthy. Or is just that I receive. *Vajikra Rabba*, Sect. 34. *Nay מנחם לי* Da mihi preceptum. Give me the commandment. *קח את מצותי* for so Almes is called in the Hierusalem tongue, saith the Glosse to *Semoth Rabba*. Sect. 36. which is the reason why our Saviour call'd those riches withheld from the owners thereof, *Μαμωνα*. *ἡ ἀδύλα*. The unjust or the unrighteous. *Mammon*, Luk. 16. 9. The Targum upon *Hosea* 5. 11. calleth it *ממון ושקר* *Mammon disker*, the Mammon of a Lye, so *Shakar* most properly signifieth, but is often rendred by the Lxx, *ἀδύλα*, which therefore may beare the same signification Hellenistically in this place, and opposing to the *τὸ ἀληθινόν*. or true *Mammon* in the next verse, for *ἀδύλα* signifieth both. *ἡ ἀδύλα*.

The Syriack and Arabick render *Mammona iniquitatis*, the Mammon of iniquity, which is the proper meaning of *ἀδύλα*, and first respected unto by our Saviour, that is *Riches unjustly detained from them to whom it is due.* Or (to take *Shakar* Arabically) the Mammon of the Poore.

ἔμπροσθεν τῶν ἀνθρώπων, before men.

Talmud. in
Abeg. fol. 5. 1.

R. Jamai saw one giving a Luz (the fourth part of a Shekel) to a poore man before company, he said unto him, *it had beene better not to have given him at all.*

Nay hee (say they) that doth his righteousness in secret *מסתרים* is a better man then *Moses* our Master.

CHAP. XV.

2 Tim. 3. 8.

Ὁν τῶντων ἡ ἐκκλησία καὶ ἡ ἀρχιεπισκοπή ἀποδέχονται μετὰ πίστεως, ἀγάπης

Now as Iannes and Iambres, &c.

Considering what Saint Paul citeth else where out of *Aratus*, *Epimenides*, &c. He might possibly take this from *Naminius Apamensis* a Philosopher of *Cytragoras* his Sect, quoted by *Aristobolus* in the book dedicated to *Ptolemy Philometer*. The Philosopher delivereth. Τα δὲ ἱερὰ τὰν τῶν ἱερῶν Ἀρχόντων ἡγουμένων, ἡδὲ τῶν ἱερῶν ἡγουμένων καὶ τῶν ἱερῶν ἡγουμένων ἡδὲ τῶν ἱερῶν ἡγουμένων, &c. See for the rest *Euseb. Pamphilus Evangel. Preparat. L. 9. pag. 241. Edit. Steph. 1544.* The sum of this Tradition is, that *Iannes* and *Iambres* the famous Magicians of *Aegypt*, were accounted worthy to contend with, and thought to come not farre behind the great *Moses* in the matter of the Plagues.

Otherwife the Apofle might learne this at the feet of G-
maluel.

For Ionathans Targum readeth Exod. 7. 11. And Pharaoh called the
wisemen and Magicians.

And they (that is, the Magicians Iannes and Jambres) did the like with their enchantments.

Phariachi called them [saith an Arabick Geographer] out
of Arsene, an ancient City of Egypt pleasantly situated by
the Nile, Urbs antiqua, edificia, Viridarii & locis umoris ad ani-
mum relaxandum, aptis perpulchra, plurima frugibus & famili-
aris æque frugibus abundantissima מלכות אל מלכות
מלכות אל מלכות מלכות אל מלכות מלכות אל מלכות
מלכות אל מלכות מלכות אל מלכות מלכות אל מלכות

Geograph. Mus.
ens. I. 4. Climat.

And this is commonly called the City of the Magi, and from hence Pharaoh called them upon appointed days to contend with Moyses the Prophet. Upon whom be peace.

The manner of the contestation is set down in *Menachoth*

cap. col. Haccorbonoth Hatsibbur. אמר ליה יוחי וממרה
 Talmud in Mac- &c. i.e. John and Mamre said unto Moses, thou bringest
 nach fol. 83. a. straw to Aphraim. He said unto them, men use to bring herbs
 Shemoth Rab. to Jarak.
 b. l. 8. c. 9.

The meaning is (as the Glosse there, and Sherirah in the Baal Aruch) Aphraim was a place in Egypt abundant in corne, and to bring straw thither was (to speak it in the heathen phrase) to bring Owles to Athens. So for Moses to shew his Legerdemain in Egypt, where the black Art was so notoriously known. Moses retorted them upon like for like.

Jarak was a place abounding with Herbs, and yet all men carried their herbs thither. See the learned Buxtorf. Lex. Tit. in ירק.

The Tradition was not altogether unknowne to Pliny, by whom the Contestation is called *Magices factio a Mose & Janne & Jotape, Judeis pendens*. Apuleius also maketh mention of Joannes a great Magician mistaken by Pius for Saint John.

מח של מ
 Srue Vita Mos:
 fol. 56.
 In the Dibre Hujanim Moses they are called Ianne & Mamre, and said to have been the two sons of Balaam. So Jonathan's Targum, Numb. 22. 22. and the booke Zohar upon the same place. fol. 90. Col. 2; Where they are called Jones and Jambres, as in the Taubuma fol. 40. But Gedaliah in the Shalshelet saith, that their native Names were John and Ambrose fol. 13. Col. 2.

Palladius tells us of the *αποτάφισις τῶν Ιαννῶν καὶ Ιαμβρῶν τῶν μαγῶν ἐν τῇ ἐρυθρῇ, &c.* An enchanted Garden in Egypt where Jannes and Jambres the Magicians of Pharaoh intended to be buried, and Macarius saw the place, the Well, the Iron chains, and brasen bucket, &c. the Magicians hoped to enjoy this Paradise after death.

But they failed of this expectation, for as the sounder antients receive, they were drowned in the Red-sea. אמר חכמים כי יתנוהו סמכיהו וסמכיהו מנחם וסמכיהו אמר וממרה that is, the sages of blessed memory deliver (saith an old Midras upon Exodus 15. 20.) that what time the Egyptians were overwhelm'd in the Sea, the two Magicians John and Mamre were drowned with them.

The

The same Tradition I finde in an Arabick Catena upon
the place in Exodus. כִּד אֶפְרַיִם בְּנֵי אֱמֹרָה מִן הַכְּתוּב
קִדְחָה וְרִאעָה מִנוֹעַ וּבְעַקֵּשׁ פִּרְעֹה תִגְדֹּלָהּ מִן הַכְּתוּב
אֲלֻמְשִׁירָהּ בְּחַר סוּף וְהִי בְּחַר אֶלְקִינוֹס וְזֶה חֲסֵמָה אֲלֻמְשִׁירָהּ
אֲלִין כְּנֹא יִקְוֹמוֹת מִסִּי וְחֲזָרוֹת וְכֵנָה יִצְאֻדָּהּ מִן עַמִּל
אֲלִיזָרוֹת קִדָּם פִּרְעֹה מִן מִצְרַיִם אֲלֻמְשִׁירָהּ דִּינִים יִמְבָּרָס
סִדְרֹתָם וְזֶה חֵם אֲשֶׁר שָׂרָפוֹ וְאַחֲלָהֶם אֶל לֶחֶם פִּי בְּחַר
סִדְרֹתָם מִן הַכְּתוּב מִן הַכְּתוּב מִן הַכְּתוּב מִן הַכְּתוּב מִן הַכְּתוּב
i. e. The tenth (Plague) He brought
out the Children of Israel with a strong hand and a mighty Arme, but
Pharaoh and his Host was drowned in the Red Sea, called also Mare
Suph, and Mare Calzem. And these are the names of the Magici-
ans which stood up against Moses and Aaron, and resisted the worke of
God before Pharaoh King of Egypt, Dejanne, Jambarus, and Sa-
rudas. These caused Pharaoh and his People to transgresse; and God
destroyed them with Pharaoh and his Host in the Red-sea, &c.

Catena Arab.
MS. in Penta-
teuch. cap. 27.
Vid. Geograph.
Nubiens. p. 5.
Clim. 3°.

The place was that part of the Red sea which lyeth upon the Coast of *Jedran*, a dangerous and Tempestuous sea, saith the Arabick Geographer, ויקראו לה הים המזרחי המסוכן i.e. in this place it said that Pharaoh (cursed of God) was overwhelmed.

Grogz Nubie ns. p 3. Clim. 3.

CHAP. XVI.

צפנה פענה

Genes. 41. 45.

And Pharaoh called Joseph's Name Tsofhnat Paaneah:

THat which is here stood upon, first is; whether the Imposition of the Name be out of the Kings owne *Aegyptian*, or out of *Joseph's* native language. If *Aegyptian* it be, (saith *Aben Ezra*) then I know not what it meaneth: If *Chaldean*, then I know not the name of *Joseph*, &c. The first word *Tzophnat*; may seeme reducible to the Hebrew *Tzaphan*.

Haphem, which signifieth, to Hide, but for the next, חַפְּזִי
 R. Bechai in **חַפְּזִי** It hath no fellow in Scripture, saith Bechai
 Pense, fol. 96. **חַפְּזִי** &c. but I finde (with he) in a certaine Oracion **חַפְּזִי**
 A. Col. 1. **חַפְּזִי** Hamjadecah Neolamim, A Revealer of Secrets.

Joseph: & Jacchi-
ad. Paraphras. in
Dan. cap. 2. 7.

But whoſoever will derive this Name from the Hebrew (*Calvin* may better ſay it then I) are but *anguli teridiculi*. The impoſition of new Names in the *Egyptian*, as in the *Perſian* Courts, was לְבָד וְהַמְּאֹרָה a reflection of honour and worſhip, ſaith *Don Joſeph*. And a conſiderable circumſtance of this reputation it needs muſt be, that the Names ſhould be given out of the Prince his owne Tongue, from whom the honour deſcended. Putatur eſſe vocabulum *Egyptiacum*, ſaith *Buxtorfe*. 'Tis certaine. For beſides the Authority of *Philo Ramban*, and others, it is affirmed by the *Copticke Pentateuch*, which expreſly readeth; And Pharaoh changed Joſeph's name into פִּנְחֹסֶן פִּנְחֹסֶן. The *Samaritan* readeth as the Hebrew: but the *Lxx* as the *Copticke*, פִּנְחֹסֶן פִּנְחֹסֶן.

So the followers of that, though I meet with an *Arabick* version of the *Greeke Pentateuch* in *Syriack* letters, reading not as the *Lxx*, which it translateth, but as the *Hebrew Tiphthah Paaneah*: a difference which I was not able to reconcile unto that common consent which appeareth against it. Though I meet also with another *Arabick* Translation of the *Greeke*, rendring much after same rate, where yet the word is set downe in the Margin right, and in *Coptick* Characters, $\Psi\text{ON}\Theta\text{ON}$ ΦANHX *Plonthom Phaneh*, with this *Arabick* note upon it $\text{לשׁוֹן מִן הַלְשׁוֹן הַזֶּה}$ *i. e.* And the meaning of this name in the Language of the Place (the *Egyptian*) is, *One that knoweth secret things*.

Pentateuch.
Arab. MS. in
Arch. Laudinis.

The Armenian Translation rendreth, *And Pharaoh called Joseph Fesut.* But what the meaning of this should be, the most learned among themselves are confessedly ignorant.

This is all the inconstancy of reading I could observe. For the Interpretation, Procopius saith it signifieth, *Fertilitatem fr̄e commodam Aeris temperiem*. Saint Hierome rather in words then sense otherwise, rendreth it, *Saluator Mundi*.

So the vulgar. *Vertique nomen ejus, & vocavit eum lingua Aegyptiaca, Salvatorem Mundi.* And the Author of the *Lexicon* to the *Complutenſian Bibles* ſetteth downe פֶּסַח *Pasnech, Orbis, Mundus*: but did very well to adde, *Secundum Translacionem noſtram.* And yet to ſave the credit of the vulgar, the Roman *Expoſitors* generally reſt themſelves upon this meaning, And the reaſon given is, *eo quod orbem ab imminentis famis exitio liberaſſet.* But this ſhould rather have bene the reaſon why the ſame *Joſeph* was called שׁוֹר *Shor, The Oxe.* *Gen. 49. 6.* as *Jarbi* and the *Jeruſalem Targum* there. For the ſeven ſat kind in *Pharaoh's* dreame, were joyn'd in preſage with the ſeven full eares of *Corne*, as the myſteries of cheapneſſe and *Fertility.*

The Impreſſe of an Oxe hath the ſame ſignification in the Ancient *Roman Coines.* And an Oxe of old (as *Varro* ſaith it) was counted a mans fellow: for by the Law of that time, *He* *Varro de Re Ruſt. Lib. 2.* that ſhould take away an Oxe his life, was to redeeme it with his c. 5. owne.

In an old *Roman Marble*, the Compleate Husbandman is deſcribed holding a Bullocke by the mouth, and ſetting his left knee upon the Backe; which *Camararius* unriddleth out of the *Hieroglyphickes*; where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal.* *Mabomets* Parable was, that the world was ſupported by an Oxe, the Head whereof was in the Eaſt, which whether it reſpecteth to the ſtrength of this kinde, to be an Alluſion to the former ſenſe (as it might be) I diſtinguiſh not.

Αἰὲς δὲ τῷ Ἰωſὴφ. But here be that thinke (ſaith the Tradition in *Suidas*) that the great God of *Egypt, Serapis*, was no other then *Joſeph*. And the Stories runne parallel, for this *Apis* is ſaid to have bene ὁ πρῶτος πρὸ ἀνδρῶν, a certain rich man, &c. who during the dearth at *Alexandria*, ſupplied the Peoples wants at his owne proper coſt and charges, τιμὰς αὐτῷ δὲ αὐτῷ ἑαὶ ἀνέστη, ἐς ᾧ βίος ἐτέλειτο, σύμβολον εἶναι τῷ γαμῶν. To whole memory therefore, after his death, A Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphick of an Husbandman.

K

But

But whosoever he was that revealed to Saint *Hierome* this glosse of the name, *Salvator mundi*; sufficiently abused the Father. *Moses Ægyptius* expressly affirmeth that after diligent inquiry made of the Natives themselves, he received this Notation of the words *המגללה נסתרים* *Hammegulleb nistarim*, a revealer of Secrets. The *Copticks* beareth him infallible witness; where ΦΑΝΗΧ, *Phanee*, signifieth *vates*, an *Augur*; YONΘON, *Ponthon*, *futura*, *things to come*. So the *Greeke Interpreters*. *Τίς ἐμνοῦνται ἐν τῷ Ψευδομαντικῷ* What meaneth *Pseudomphane* saith *Theodore*? *Τὸν ἀποκρίτωρ ἱερωνεύτην ὡς τοῖς ὀρεῖς διαφανήσαστα*. i.e. *An* *Interpreter of hidden things*, or *one that was able to tell the understanding of Dreames*.

*Theodore. ἱερὼν-
της.*

*Schol. Arab.
Mf. in Pentat.
in Archiv.
Bodleian.*

So *Zomara*, *Philo*, *Josephus*, &c. *Nam & prodigiorum agacissimus erat* (saith *Justin* out of *Tregus Pompey*) & *somniorum primus intelligentiam condidit*. Thus also the *Scholias* upon the fore quoted *Arabicke* version of the *Greeke Pentateuch* *הפסיד חררה אלכס מטלע אלחפיה* i. e. *This interpreted, is the name of one that can interpret hidden things*.

The *Babylonish Targum*, as that of *Oncelos*, leave out the name; but render as before: *And Pharaoh called Joseph the man that revealed Secrets*; as the one; or the man to whom Secrets were revealed; as the other. And thus the *Rabbines* universally. One of the *Jewes* entitleth his *Commentary* upon the *Pentateuch* *Tophnat Paaneab*. Another call. th his Booke *Paaneab Razab*, which is all one. *A revealer of Secrets*. The *Syriack Translation* setteth downe the Name and rendreth accordingly. So the *Onomasicon Syriacum* cited in the *Prodromus Coptus*. Likewise the *Arabicke Paraphrases*, as well the *Vatican Copie*, as that of *Erpens Edition*. They Expressse diversely, but their Interpretation is the same.

The *Collectour* of that which is called the *Chronicon Alexandrinum*, attained to this sense of the word *ἐπιμνησκόμενος* *ἐμνοῦν*. Which interpreted, is *one to whom it is revealed what shall be hereafter*, and delivereth moreover, *τὸν Μάνθην* *μανθάνειν* *αὐτὸν τὰς ἀρχαίς*, *ὅς Ἀρσένιος Ψευδομαντικῶς ἐπεμνήσκων*, that the *Egyptians*, after the introduction of those plagues.

plagues upon them by *Moses*, called him *Pfontbouphambe*, or one that knew things to come.

Gen. 4. 15.

And the Lord set a mark upon Cain, lest any one finding him should kill him.

One will needs perswade us that some other Copies read it, & posuit Deus Cain in signum, that God made Cain an example: If he knowes any Hebrew or Samaritan Copies that read so, he knowes more then all the world besides doe. If any other Copies, he knowes nothing to the purpose, for 'tis impossible for that sense to be wrested out of the Originall. So that upon the matter there is no variety of Reading at all. Onely the *Persian Tarie* or *Chronologie* in stead of *Cayn*, setteth downe *Kabel*, by what Tradition or Corruption I know not, unlesse to swallow the murderer up in his Brothers name. Therefore the Translations universally agree, excepting one or two Arabick versions of the LXX, who translate it *vachukks*, *And the Lord imprinted, &c.* as if the marke had beene made with a pen of iron, or the point of a Diamond.

I observe but one Criticisme noted upon the Text, and that by *Adolfus Gerundenfis*. It is that he saith not *יט'* or *טשט'*, *signum dedit*, or *signum fecit*, but *טשט'* & *signum posuit*, to shew (saith he) that it was a mark of that kinde that it should sticke by him. It may be added that whereas we translate it, *And the Lord set a marke*, we may render it, *And the Lord set a Letter*. For so the word *טשט'* *Orb* signifieth too, and giveth name to all the Letters of their Alphabet.

According to the naturall *Magicians* and *Cabalists*, the first man *Adam* and all the rest of mankinde in his right had divine originall markes imprinted upon them by the finger of God. The markes (as they receive it) were *אבאב* *Paabad* and

אֲדָם *Chefed* The first was to keepe the Beasts in awe of men, The latter to keepe men in love one with another. The first they otherwise call *the left hand and sword*; the other *the right hand and scepter of God*. These characters at the first were very strong and of great prevaile. But since the *prevarication* these *Traditioners* say they grew very much defac't and worne, and very hardly to be distinguisht either by *Man* or *Beast*; not utterly defac't, but partly remaining, and so much the more or lesse legible, as the man hath more or lesse blotted out the Image of God in him. *Quod sciens Cain* (saith *Cornelius Agrippa*) *timbat, inquires ad Deum, Omnis qui inveniat me* &c.

So farre as this holdeth, it was necessary that *Cain* should have a new *marke* set upon him, There could not be much of the old impression in him. *R. Menabem* saith that he was of a *Diabolically* excitation, begotten of seed conveyed by the *Serpent* into the *Woman*, He is said indeed to have bene of the *wicked One*. *1 John 3. 12.*

But 'tis certaine and enough that he made the earth guilty of *Blood*, *innocent blood*, the *righteous blood* 'tis called, his owne brothers too, so soone and first of all, and in so small a *World* of *Mankind*.

The *Conducmēt* of all this is but *Cabalistical*, and so to goe.

For the *marke* it selfe. The *Greeke* and *Latine* diversities are not great, the most and soberest conceit in this misunderstanding of the *LXX*, who translate that which should be *vagus & instabilis*, a *vagabond* and a *runnagrie* &c. *שׁוֹמֵר* & *שׁוֹמֵר*, concluding from thence that the *marke* was nothing else but a *continuall trembling* and *consternation* of his whole *Body*, especially his head. (I wonder how they knew that) manifestly pointing out and distinguishing him to any one that should crosse the way, which very opinion is also quoted by *Don Isaac Aben Ezra* out of his *Wisemen*. But besides that this sentence cannot be safe from a mistake in the ground, The *marke* must needs be more signall then *for*

Aben Ezra quoteth some to say that a strong heart was given

en to Cain, which made him formidable to all, and that this was the *marke*; but my owne opinion (saith he) is that the Lord set a Reall *Marke* upon him, but the Scripture hath not declared what it is. *R. Solomon* saith that it was a *marke* imprinted in his forehead. *Theodore* saith it was such a one as rendred him *מושוע*. So *Barabbas* is called in the Gospell *איש חזק וקטן* a notable prisoner, a notorious one it should be, or as the Saxon, *þeopagne þeopman a strong theefe*. This manner of expression must needs be derived down from some visible *mark* imprinted at the first. And the occasion could not be given before *Cains* time, for he was the first man that ever had a *marke* (such a *marke*) set upon him.

The Author of the *Arabicke Catena* maketh him prooffe against man and beast and all the Elements. He saith that the *marke* was such an impression upon *Cain*, as enabled him to walke and be securely among the wildest of the Beasts *כאן יקטע כח* *ואלסיה מא* *Catena Arab.*
כאן יעמאר כח *פיה ואלמא מא* *כאן ירקה* *Ms in Arch.*
ואלהוא מא כח *יהכבה ואלתר* *ואלכר מא כח* *יקרע עליה* *Bodleian. C. 8.*
A sword could not enter him, fire could not burne him, water could not drowne him, the Aire could not blast him, nor any Thunder or lightning could strike him, &c.

In the *Berisbeth Rabba* or great *Genesis*, *R. Judah* saith that the *marke* was a circle of the Sunne rising up upon him. *R. Abs* said that it was a dog delivered to him, and *Isaack Abrahimel* reporteth from them, that this was *Habels* dog wherewith he was wont to keepe his sheepe, but appointed now by the blessed God to keepe *Cains* body. *R. Joseph* said, that it was a Horne branching out upon him. Others say it was a Letter taken out of the *Tetragrammaton*, &c. See *R. Isaack Ben Arama* in his Commentary upon the *Pentateuch*, fol. 30. a. Col. 1. *Ole Tamid*. fol. 43. a. Col. 1.

These Traditions are wilde and distant, and cannot reconcile any beliefe.

But in the vision of *Ezekiel*, the Lord said unto the man *Ezech. 9. 3, 4.* that had the writers Inke-horne by his side. *Goe through the City* *midst of the City &c.* and set a *marke* upon the foreheads of the men that sigh and that crie &c. He was utterly to slay old

and young, maides, women and children, but he was not to come neare any one that had the *marke* upon him.

If it can be found out what *marke* this was, I thinke it may be as equally devised what that was which was set upon *Cain*, left any one finding him should kill him.

The Margine there is, *Marke a Marke. Theodotion, the Vulgar, &c.* more expressly set downe, *marke a ת Tbau*, which is the last letter in the Hebrew Alphabet. And the Originall is without controversie so, as *Junius* hath very earnestly proved upon the place. *Sixtus Senensis* may be seen *Kib. 2.p. 115, 116. Biblioth. Sanctæ.*

I am not of their Interest who would contrive this Letter into the signe of the Crosse (otherwise a marke of all reverend estimation) but this Letter is nothing like it in the Hebrew or Samaritan Alphabet, in the *Ethiopicke* it sufficiently resembleth, but that cannot be brought over to this concernment. Saint *Nierome* indeed, *Origen* &c. are quoted to the contrary; but 'tis all one as to bid one not to beleieve his owne eyes. Unlesse wee will preferre that manuscript Alphabet in the *Vatican* transcribed by *Bellarmin* and *Villalpandus* before all the generall trust. In this Alphabet the Samaritan *Tau* is so much like a Crosse \times and no more.

The Doctours say so in *Shabba* of the *Talmud* fol. 55. Col. 1.

'Tis enough that it was the last Letter of the Hebrew Alphabet, and so the ancient Hebrew Doctours hold themselves as *R. David* upon the place רביתני וז פי תיז האות *הנקראת תיז* our Doctours (saith he) of blessed memory, interpret the word *Tbau* here to be the Letter *Tbau*, &c. This Tradition followes. *That the blessed God said unto Gabriel, Write upon the foreheads of the just men the Letter ת Tbau in ink; but upon the foreheads of the wicked write the same letter in blond, &c.*

The same Doctours deliver elsewhere, that the marke which was set upon *Cain* was the first letter of the word תשובה *Teshuba* which signifieth Repentance. If it be so, (and 'tis very likely) these repenting men in the vision, and *Cain* had one and the same marke; the first letter of the word for Repentance and last of the Hebrew Alphabet; but to be set downe in the Samaritan Character,

ster, because the vision was before the Captivity. The forme of the Character was this N. Th. or as the manuscripts thus, Z.

'Twas a marke of repented Murther, it pointed out the Justice of God enough, but his mercy more. The vengeance seemeth to have meant his Death by the same violence, but by a long expected and accidentall hand. The Mysterie of the marke was of easie tradition from one to another, for the world was not so presently numerous. The sentence of it selfe went forth severe enough, but was not given to stand all. He was promised to be a Vagabond and a Runnagate, but you finde him in the next verse getting of Children, and building of Cities. And by the greatest Man in the East of his Time. It is to be thought that it was a custome of those parts for the Head of the Family to offer upset and solemne extraordinary Sacrifices for the Children; for Job said, *It may be that my Sonnes have sinned and cursed God in their hearts, &c.* And therefore I thinke it not unlikely that Adam the High Priest of the World then, should doe his uttermost to make an atonement for this Bloud. Josephus himselfe saith, that he was quitted of the Murther by Sacrifice, but he saith too, what no man yet hath beleaved, that it was by his owne. Joh 1 9.

I know not how to account his long life a downe right punishment, but indulged by the mercy of God, and necessary to the multiplication of mankind. As the Greater before, so the Lesser Worlds now were but in their Chaos, till the Soule of Society was infused, and then they became a politicke *Living thing*. 'Twas Cain that first built a City, and called it after the name of his sonne *Hench*.

I cannot impute his invention of Arts to the Curse. Though simplicity of Living might become a new made world, and the beginnings of things; yet the growth towards a Common-wealth and stature of People, required an exaltation of the first homeliness by a device of crafts and mysteries.

I conceive no great matter in this, that Cain went out from the presence of the Lord. So did Adam and Eve too. But Cain went and dwelt in the *Land of Nod*. And *Abarbinal* Gakh;

saith, that he findeth in our Latin Bookes that *Cain* dwelt in *Hodu* (so the Easterne Geographers call *India*) and that 'tis possible that place may be call'd so from *Nod*, in the sense of wandring, &c. But how *wandring* is to be reconcil'd to *dwelling*, some body would doe well to say.

The greatest part of *Cain's* curse lay in this, that there was a separation betwixt him and the Faithfull Church of that time, concluded up in the family of *Seth*, *Said Aben. Baric* saith (Saint *Chrysostome* also and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himselfe into a Mountaine of *India* called the Holy Mountaine, prophesying that from this Mountaine one should ascend, and another goe downe; He meant *Henoch* by the first. The other was *Cain*, who said to his Brother (according to the Samaritan, &c. *Descendamus in Campum*, &c. And in these plaines the Murther was committed. After which the Family of *Seth* kept themselves to the Hill, instituting a Holy Life, and were therefore called *The Sonnes of God*; But the *Cainites* continued still, as they increased, to inhabit and take up the valley, leading a life there so wretched and forlorne, that as *James* the Bishop of *Sarug* in *Mesopotamia* saith:
 וְלֹא כְנָנִיּוּ מִלְּאֻלָּאֵר יִפְרָכֹן מִבְּחֻסְלָא כְנָנִיּוּ יַעֲרְבֻנָּא

Jacob. Sarug.

Epif. in Cat.

Arab. Msc. 15.

Neither the Children could tell who were their Fathers, nor the Fathers which were their Children, &c.

Therefore these *Cainites* were called *the Sonnes of Men*. And thus farre he went indeed from the face or presence of the Lord.

CHAP. XVIII.

Zach. 6. 12.

Ecce Vir, Oriens nomen ejus.

Behold the man whose name is the East.

Zach. 3. 8.

Adducam ego servum meum, Orientem.

I will bring forth my servant, The East.

TO redeeme this place (and many other equally engaged) from the received sense: I must needs lay downe this new ground.

That the speciall presence of God ever was and is in that part of the Heaven of Heavens which answereth to the *Equinoctiall East* of the Holy land.

Here I desire not to be told over againe, that God is in all places. I know it. Or that he is in all places alike. I know that too, and in what respects. But I am sure he is otherwise present in Heaven than in Hell, and so otherwise in one part of Heaven, then in another.

Neither is it to be thought, as if there were an *East* or *West* point in that place which needeth not the Sunne or Moone to shine upon it. Nevertheless I require that that part of the highest Heavens which answereth to the *Equinoctiall East* of the Holy-Land be so called for the present, and I will prove it hereafter that the Scripture hath call'd it so already.

Now to make good the ground, you may heare what the Ancients say, *ὅτι τὰ ἀνατολικά πάντα*; To the Gods we attribute the Easterne parts, saith Porphyrie de *Nympharum Antro*; and these parts are called by Varro in *Festus*, *Deorum Sedes*, The Gods abode: for Cincius and Cinnius Capito gave this reason, why the left, that is the *Easterne Oment*, were more prosperous then the Right.

L

But

Physicor. Lib. 2.
Text. 34.

But more expressly, and excellently, the Philosopher himselfe, The First *Mover* (saith he, meaning God) ἀνάγκη δὲ ἐν μέσῳ ἢ ἐν κύκλῳ εἶναι, &c. must of necessity be present either to the Center or Circumference of his Orbe, ἀλλὰ ταχέστατα κινῆται τὰ ἐγγύτατα τῷ κέντρῳ, &c. Ἐκεῖ ἀπὸ τοῦ κέντρου; but motions are most rapid in the nearest distance to the Impression; Therefore the *Mover* ought there to be. But that part of the *Sphere* is most raply moved, which is most remote from the Poles: therefore the *Movers* place is about the middle line. It is the reason (as I thinke) why the Equinoxes are beleevd to have so sacred an import and signification in *Astrology*; for by them it is judged (saith *Protony*) as concerning things divine. καὶ τὸ αὐτὸ τὸς θεῶν ἔκκεν, &c. and the service belonging to the House of God.

De Cælo. l. 2. c.
2. Text. 15.

Averroes. l. 2.

Text. 3.

Proxima autem faucibus utrinque insistenti Montes coercent, Clausura

Abila Africa, Europa Calpe, Laborum Hercules meta.

Quam ob causam indigenæ Columnas ejus Dei vocant, creduntque per fossas exclusas antea admisisse maria, & reventum naturæ mutasse faciem.

Plin. in Proem. l. 31.

Averroes. in

Arist. De cælo

Lib. 2. Text. 3.

Plin. l. 6. c. 17.

But the Philosopher's meaning is not, as if the *Mover* presented himselfe alike unto the whole Circumference, but assisting especially to that part, ἐδὲν ἢ ἀρχῇ τῆς καὶ τέλους κινήσεως, from whence the motion doth begin, that is *Oriens*, to the East, as *Aben-Rois* rightly, Unde quædam Leges, adorant deum versus Orientem. Which is the reason (saith he) why some religious worship God that way.

But the Equinoctial East passeth through the whole Circle.

Of Necessity therefore 'tis to be meant of some certaine position; nor is it possible to meane it but of the *Horizontal* segment of the then *Habitable world*: the uttermost bounds whereof from Sunne to Sunne, they absolutely termed East and West. In the Philosopher's time the Circle of this Horizon passed through the Pillars of Hercules in the west, and the Altars of Alexander in the East. Those of Hercules if (as it is most received and probable) and which I my selfe have seene, saith *Aben-Rois* they were the *Calpe* and the *Abyla* raised up at the letting in of the Sea; it is the place where the *Arabians* fixe their great *Méridian*, but in honour to Alexander, unto whom, (and not as others, unto Hercules) they ascribe this *Labour*. For those of Alexander, as both himselfe and his Geometers *Baton* and *Diognetus* deliver it, the River *Hypba-*

sis, or as Ptolomy calleth it, *Bipasis*, was *Terminus iunerm Alexandri*, Alexander's *Non ultra, Exuperato tamen Amne*, arising, in *adversa ripa dicatis*, which yet he transpassed, and set up Altars on the other side, whereabouts they are found in the Emperours Provinciaall Chart with this Adicription. *Hic Alexander Responsum accepit, usque quo Alexander?* that here the Oracle should say, *Alexander nos furibet. Tabul. Pentingerian. Segment. 7.*

The *Arabick Meridian* passeth through the tenth degree of Longitude from that of Ptolomy, so *Abulfeda* the Prince in the beginning of his Geography. The River *Hypbas* Ptolomy placeth in 131. 35. The difference of Longitude is about 120 degrees. The second part of this is 60. And because the *Meridian of Hierusalem* is 70 degrees from that of Ptolomy, that is, 60 from the *Arabian*; the *Holy City* was as it was anciently termed, *Umbilicum Terra*, the Navell of the Earth, precisely placed betwixt the East and West of the *Habitable world*. *Abulfed. Arab. MS. in Arch. Biblioth. publ. Cantabrigiens.*
Ptol. Geog. l. 7. Asia Tab. 10.

Therefore the Equinoctiall East of *Hierusalem* is the Equinoctiall East of the whole, and answering to the first Movers Receipt, which therefore was said to be in *Orienti Equinoctiali*.

This is faire for the Heathen. The Christian hath farre greater reason to beleieve it, and yet beleeveth it lesse.

But for late resentments they are not much to be valued. This is not the onely *old truth* which is overgrowne with *Time* and *Interests*. Some men purposely yeeld themselves intractable to such things as they are not willing to heare of. This is the strongest and most impertinent kinde of unbelieve, fitted onely for this or that Generation, and getting up for the present to a repute of wisdom above that of the Children of Light.

There is a foolishnesse of God which is wiser then all this.

For the matter, the best and the oldest of the First times were fully satisfied of this *Article*, for it may be reckoned among those of their *substantiall believe*.

The Notion of Paradise in the Christian accep^{ti}on was that part of Heaven where the Throne of God, and the Lambe is. The Notion is elder then so. 'Twas the Reverend Say of Zoroaster, the Magician in the Chaldean Oracles, Ζήτησον Παράδεισον, Seeke Paradise, that is as the Scholiast Pletbo, τὸν ἀμειψανῆ τῆς ψυχῆς χώρον, The all enlightened Receffe of Soules. The Scholiast Pselmus yet more sagely, Παράδεισός ἐστι Κάλδαικός πᾶς ὁ αὐτὸ τὸν Πατέρα ἔχει τὸν υἱὸν. Συγκύριον. The Chaldean Paradise (saith he) is a Quire of divine powers incircling the Father.

This grave saying of Zoroaster holdeth very well with Ireneus his Tradition.

Ireneus adv. Hæres. Lib. 5. c. 5. He delivereth, That the Receipt of Just and Perfect Men is a certaine Paradise in the Easterne Part of the Third Heaven. And moreover he saith, that he received this Tradition from the Elders, that is, (as he himselfe Interpreteth) ab Apostolorum Discipulis, from those which heard it from the Apostles.

See Saint Basil. De Sp. Sanct. 6. 27. Gregory Nyssen orat. 3. in Orat. Dominic. Ensel. Hist. Ecclesiast. Lib. 9. c. 17. or fol. 97. b. of the Greeke, Gregentius in Bibliotheca Patr. Anastas. Sinait. in Hexaemeron. C. 7. &c. in all which you shall finde as much as this comes to. But you have Scripture for it also.

The Sunne of the Morning said, I will ascend up into Heaven, and sit in the sides of the North, that is, (if Hieronymus Magius may expound it) in the left side of the North, or Easterne part of Heaven where the Throne of God is thought to be. He makes himselfe the surer of this, because of that horrible vision in Esdras the appearance whereof was from the East. But the vision in Esdras hath no greater Authority then a Latine Translation corrected by no Original, besides what Interpolations there be, not coming so neare to Canonickall Scripture, as to be taken for Apocryphall.

But the fault is not so much in the Booke it selfe. The Original we know whatfoever it were, is given over for lost as yet. But the Arabick Translation hath escaped. The Manuscript

script I meet with entituleth two Bookes unto *Ezra* the writer of the ancient Law. The second containing the *Canonick* and received *Ezra* and *Nehemiah*; The first is this fourth *Apocryphall*, but very cleare of the suspected passages. Cod. Arab. MS. in Arch. Bod.

No mention here of the two strange Beasts *Hanoch* and *Leviathan*: No dividing of the Age into twelve parts, &c. I have cause to beleeve, that it is the most *authentick* remaine of this Booke; though for the *horrible vision* it availeth me nothing, for it beginneth at the third Chapter of the *Latine*, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the *Visions* of the Temple, The Glory of the God of Israel passed through the Easterne Gate; Therefore that Gate was shut up, and might not be opened any more but to the Prince, *Ezech.* 44.2.

It is generally confessed that the representations there made cannot be taken for any Temp'e which before was, or which afterwards was to be in *Hierusalem*; also that it is to be meant of the *Hierusalem* which is above.

And so the Easterne Gate may be said to be, *Extra terminos huius mundi*, not in this but in the other world, as Saint *Hierome* concluded.

But whatsoever the *Vision* describeth, whether a Temple made with, or one made without hands, yet this is plaine, That the Glory of the God of *Israel* was seene to come by the way of the East.

But of this I make no great matter. That in the Relation, *Chap.* 7.2. If it looke not this way, I know not which else it can.

The words are,

And I saw another Angell ascending from the East (from the rising of the Sunne) having the Seale of the Living God, &c.

Some of the best of the Ancients (as *Primasius*, &c.) doubt not to set downe here Christ himselfe in stead of this other Angel. Then it was he that ascended from the Rising of the Sunne.

But because this Booke also is a Piece of Scripture, which very few men (and the fewer the better) have made bold to understand: I shall make use of an Authority which is sufficient of it selfe. Ps. 68. 32, 33. *David saith, Sing unto God ye Kingdomes of the Earth, O sing praises unto the Lord, Selab. To him that rideth upon the Heaven of Heavens (which were) of old, &c.* So we translate it, or from the beginning.

This runneth counter with that strange Interpretation of Gen. 2. 8. by the Chaldee, Theodotion, Saint Hierome, and some more. *Plantaverat autem Dominus Deus Paradisum a principio, And the Lord God planted a Garden of pleasure first, or from the beginning.* Which leaveth the Cabalists in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that, men have better advised themselves, and generally translated the Place as the Lxx did of old. *And the Lord God planted a Garden Eastward or toward the East.*

It should be so here too, *which rideth or sitteth upon the Heaven of Heavens Eastward, or in the Easterne part.* (The same word *Kedem* is used in both places) so the Old Saxon, *ƿƿam eayrðale.*

So the Lxx, *ἐλ' ἀναπλάς*, and so the Syriack, Arabick, and Ethiopick Translations. Indeed the Syriack and Arabick of the Maronites Edition rendreth with some difference and transposition of the Originall, &c. *ממזמז נשמעו קולו מן המזרח, audire fecit vocem suam ab Oriente, vocem fortem, He made his voiceto be heard from the East, a strong voice.*

And thus I found it also in an Arabick Manuscript, *de precept. Relig.* quoted hereafter.

But I have an Arabick Translation of the Psalmes (the possession whereof I am bound here to acknowledge amongst many other favours to the Learned Master Selden) which rendreth the place closer to the Originall. 'Tis there, *sing, unto the Lord riding or sitting מְשַׁחֵר מִן הַמִּזְרָח עַל הַיָּם upon the Heaven of Heavens in the Easterne part.*

They

They that would have it otherwise, seem to understand it better then the *Apostolicall men* did (for I cannot account the Authors of their *Constitutions* very much below.)

Then rising up (say they) *καὶ ἔσ' ἀνατολὰς κατανοήσαντες προσευξάμενοι τῷ θεῷ τῷ ἐν ἑραν τῷ ἑραν καὶ ἀνατολὰς*, *fol. l. 2. c. 6 l. 1.* *Constitut: Apo-*
and turning towards the East let them pray unto God which sitteth upon the heaven of heavens in the Easterne part.

This is the ground I promised to lay downe.

The superstructions I meane to set up upon it, shall helpe to assure the ground it selfe as well as be assured by it:

This is the reason why God planted a Garden in *Eden Eastward*.

The simplest meaning and most resolved upon, is, that *Moses* described in respect of *Judea*. But then it had beene sufficient for the Geography to say *Breden* for *Eastward* added nothing to the situation. Others therefore comming nearer to the words transllate it *ab Oriente Edenis*, referring it to the Country of *Eden*. And so the Garden was planted Eastward, that is upon the Easterne side of *Eden*. But consider the word againe, and you'll finde that *Mikkedem*, Eastward, respecteth to *Paradise* not to *Eden*. And therefore *Mercer*, *nō obstat* (saith he) *generaliter accipere in parte mundi Orientali constitum fuisse tunc Paradisum Orientem Solem versus*.

But to lose over no more of that time which hath beene curiously spent upon the *Delineations* of *Paradise*, not onely what *Moses* Bar *Ceph* de *Paradise* lib. 3. c. 13.
Damasceen and the Bishop of *Bethraman* deliver. That at the beginning of March the Sunne alwayes riseth directly over *Paradise*.

The meaning of *Moses* is this, that the Garden of *Eden* was planted towards the *Æquinoctiall* East of the Holy Land. And the meaning of that is, that the *Sanctum Sanctorum* of this *Mother Church* pointed toward the part of Heaven, where the Sunne riseth in the Month *Nisan*.

The Sanctuary of *Paradise* was that Reccess of the Garden which was distinguished and made so to be by the presence of the *Tree of Life*. 'Tis said indeed, that this *Tree of Life* was placed *Betwix* *haggan*, that is (as we translate it) in the middle of the

the Garden. And *S. John* seemes to beare us this witnesse too in the *Apocalyps.* But *Tremelius* knew this was but an *Hebraisme* in the old, and but an *Hellenisme* in the New Testament. And therefore the Woman's answer in his Translation is, *Sed de fructu illius arboris quæ est in horto hoc &c.* And yet because the conjunction here is discretive, *But of the Tree*, one concludeth from thence, that therefore it must needs be in the middle of the Garden, though the Hebrew be *ומפרי העץ* not *Sed*, but, *And of the Tree.* I know it may be taken for *but*, as elsewhere, let it be so. Yet the *He* is emphaticall both to the *Tree* and to the *Garden.* And so the words are, *But of the Tree which is in this Garden God hath said &c.*

Doe we thinke that God spake unto *Moses* out of the Center of the Bush, or that our Saviour would have the *man* and the *millstone* thrown into the very middle of the Sea? The *Tree* stood in the Easterne part of the place. Otherwise why the *Cherubims* and the *flaming sword* upon this side of the Garden to keepe the way of the *Tree of life*?

And whither should it respect but this way, that *Cain* went and dwelt in the Land of *Nod* on the East of *Eden.* *Gen. 4. 16.* Nay the Man himselfe, when he was driven out was assigned to dwell *ἐναντίον Παράδεισου* over against the Garden, as the Greeke addeth, that is on the East of *Paradise*, as the Greeke is rendered by the versio *Arab. Ms. LXX, in Arab. Eod. Gen. 3. 24.*

The truth is (how strange soever it may seeme to be) that *Adam* worshipped God in *Paradise* toward the East, and so did the whole world till *Abraham's* time.

The Hebrewes deliver that God created *Adam* with his face towards the East. I cannot tell that, but that he was no sooner dispatcht out of the dust, but he fell downe to the same earth againe, and adored his maker this same way, there is this great probability.

Besides they commonly used words for *East, West, &c.* in the holy tongue there be 4 other Names assigned to the 4 Cardinall points of Heaven of a more especiall and sacred *Imposition*, and expresse from the measure of a man. The *East* is otherwise

therwise called *Mizrach*, i.e. the rising, the West, *Maarab*; that is, the setting of the Sunne, &c.

But in the *Holy way* the East is called *Kedem*, that is, the face or fore-part, the *West Achor*, the backe-part. The North *Smol*, i.e. the Left; the South *Teman*, that is, the Right hand. But the Heaven could not be said to have a Right hand or a Left, or if it could, then seeing the East was *Kedem* the face or fore-front, the North must have beene the Right hand, not the South.

Indeed *Kedem* properly signifieth not the face, but that which is before the face. It is the same with *Kibla* in the Arabick. It is certaine therefore, that these *Impositions* respected either the making of the first man toward the East (which amounteth to as much) or rather the religious posture of that time, and that *Adam* called the North the *Left hand*, and South the *Right*, because he himselve in the service of God turned his face towards the East.

I know there be that will tell you, that the reason of this *Imposition* was the *Shccina Bammaarab* or sitting of Gods presence upon the Arke in the Western part of the Tabernacle and Temple with his face towards the East; as if these names had not beene imposed long before the Arke was knowne or thought of in the world: Nay before *Abraham* was, these were, and yet this passeth with some for a very happy Criticisme.

But however, that not onely *Adam*, but the whole world also worshiped toward the East till *Abraham's* time, my Authore are not onely *Maimon* in his *Moré*, but the great Saint *Ephrem*

also, and others in the Arabicke *Catena*. The Tradition there is
 מן אדם אלי אברהם היה מרה תלאתיה אלאה
 ותלאתמאיה ותמאניה ועשרין סנה כהנו יסגרן נור
 i.e. from *Adam* till *Abraham's* time, which was the space
 of 3328. yeares, they worshipped towards the East.

It depends from the very same ground, that the most solemne piece of all the Jewish service, I meane that great atonement but once a yeare to be made by the *Highest* and most *Holy man*, and in the most *Holy Place*, was performed toward the East, quite contrary to all other manner of addressment

in their devotion, So I interpret that place *Leuiticus C. 16. 14*
15.

It is commanded there, that the High Priest shall doe with the bloud of the Goate as with the blood of the Bullocke, and that he shall take of the bloud of the Bullocke and sprinkle it with his finger upon the mercy seate Eastward.

Strange it is to see what shift the Expounders have made to make good this place. They are much troubled to know how the Priest can be said to sprinkle the bloud Eastward; they may well enough, for they suppose the Priest to have stood with his face towards the West.

Tawos the Persian paraphrast rendreth it *super faciem propitiatorii in Oriente*, upon the mercy-seate in the East, Meaning I thinke, as an Arabicke Translation of the Greeke, *On the Easterne side*. The Greeke it selfe is *ἐπὶ ἀνατολῆς*, Eastward, as the English. So the Chaldee, the Syriack, Saadiab Gaons Arabicke, &c.

All word for word, for indeed the Text could be no plainer then it is. That the Bloud was to be sprinkled Eastward. The meaning is thus. It is knowne that the sprinkling of bloud, this bloud especially, was the Figure of him, who by his owne Bloud entered in once into the holy place, and obtained eternall Redemption. *H.b. 9. 12.* Aaron therefore though at other times he still turned his face towards the West; Nay though at the killing of this very Goat, and this Bullocke he not onely turned his owne but even their Faces also towards the West, as the Talmud in *Joma*; yet when he was to execute this greatest Course of the Myserie, he placed himselfe on the wrong side of the Arke; and turning his backe to the beggerly Rudiments of the world, he sprinkled this bloud Eastward. The Hierusalem *Ischims* understood his meaning. It was done (saith he) to represent the Man *Cui Oriens nomen ejus*, Whose Name is the East.

You may perceive also that the Scripture intimateth enough that the Man Christ came downe to us from the very same Easterne parts. The ground layed is able to put a like understanding upon the places.

Mishn.

Talmud in Tamid. c. 4. fol. 35. B.

Mishna Talmud in Joma, c. 3. fol. 35. b. Maimonid. in Joma. haccippurim.

Isch: Hierosol. in Levit. c. East.

Περὶ βάρου (saith Baruch) ὡς ἀνατολὰς, &c. Looke about thee O Hierusalem: towards the East, and behold the Joy that cometh unto thee from God. Baruch. 4. 36.

I know there be that loose this prophesie upon the captivity. I am not certaine but that *Cyrus* may be pretended by the Letter; but I assure my selfe that our Saviour lyeth hid in the Mystery.

Olympiodorus perceived this. Looke about thee, O Hierusalem, towards the East, &c. that is, (saith he) ὡς τὴν τῆς ἀνατολῆς ἡλίου, τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, Towards Jesus Christ our Lord the Sunne of righteousness &c. That the *Messias* is aim'd at, will be certaine to any one that will but consider the prophesie, for none else could be called the Everlasting Saviour, verse 22. But he that saith looke about thee toward the East, appoineth them to a certaine place, and not nigh: but then why toward the East? It is evident, that he meanes it of that part from whence the Saviour is said to have come downe from Heaven, and was made man.

Therefore the Father is said to have raised up *Πῶς ἡ ἀριστεία* as *Oriente Justitiam*, Righteousnesse from the East, *Esay* 41. 2. That is as *Procopius*, *Hierome*, and *Cyrill*, Christ our Righteousnesse.

The more part I know, crooke the Prophecie to the Patriarch *Abraham*; He is called indeed by the Apochryphall *Wisdome*, the Righteous; but more duely the faithfull *Abraham*. *Galat.* 3. 9. But Righteousnesse it selfe is too great and abstract a Name. *Wisdom.* 10. 6.

In the 46. Chapter, He calleth a Bird from the East, vers. 11. Some ancient Copies read it I call a just one from the East. *Cyrus* is certainly to be meant by the out-side, (as the Jewish expounders rightly.)

If our Saviour be included, as by Saint *Hierome* and *Cyrill* it is presumed, the Insolency of the Metaphor is taken off by *Malachy*, where the Sunne of Righteousnesse is promised to arise with healing in his wings. *Mal.* 4. 2.

W. Tindals Note (I thinke 'tis his) upon that place of *Esay* is a good old truth. The Prophet meanes (saith he) King *Cyrus* which should come first, as a Bird which, and destroy *Babylon*.

low, and set the Israelites at liberty. He should fulfill that which the Lord had devised and decreed. In him is figured Christ, which with the light of his word, purgeth the whole world of Error and Idolatry, and setteth the Consciences at peace and liberty. He flieth swiftly out of the East, that is out of Heaven, whereupon he is called the day spring from on high. Luk. 1. 78.

Micah. 5. 2.

But the Prophecie of *Micah* is plainer yet: And thou *Bethlehem Ephrata*, though thou be little among the Thousands of *Judah*, yet out of thee shall come the Ruler of *Israel*, &c.

וְיֵצְאוּ מִמִּי עֹלָם the which (not fearing to do it without example) I translate. And his goings forth are out of the East from the days of old.

And this is one of the reasons (for there is another too) why our Saviour is said to be the *Man whose name is the East*:

The other reason is this.

It was said before, that from *Adam* till *Abraham's* time the whole world worshipped towards the East.

This Originall, Principall, and (as it ought to have beene) everlasting Ceremonie, by an Errour of the *Persian* and *Chaldean* worshippers, degenerating into an Idolatry to the Sunne, *Abraham* (saith the learned *Maimon*) by the instincts of God appointed out the West to his *Hebrewes*. Therefore the Tabernacle and Temple were set towards that side of Heaven, God in the meane time seeming to leave his mistaken place in the East, and come downe to this stiffe-necked people. This was a Literall, and Pedanticall Nation and (to comply with the secret intended myserie) were so to be dealt with: They did, and they did not worship towards the West.

*Maim in Jom.
Mekilp. c. 3.
Soll. 2.*

'Tis true, all the sacrifices were offered up towards that way. In the Rites of *Axaxell*, the two Goates were to stand with their faces the same way. The pile set up for the *Phara Adumma* or Red Cow was to have windowes in it, and the prospect of these was to be towards the West, *Talmud. in Phara. fol. 96. a.*

The 6 Lampes in the Golden Candlestick were appointed to burne towards the 7th, which was that in the middle, but the face of this (saith *Maimon*) was to burne towards the most

most holy place, and that is was called the *Westerne Lampa*. Beth, *babbeeb. c. 3. s. 8.*

But all this while they worshipped no more towards the West, then towards the North. They worshipped towards the Arke (it was told you before) or towards the place of that. They doe so still. And they were, and they are to do so, because *the Sun of Righteousnesse was to set upon their Horizon. Therefore they were;* And they are to do so, because (as to them) *The man whose name is the East is not yet brought forth.*

Observe but the Oeconomy and dispensation of this businesse throughout; and there needeth no more to make good the Ground.

That this MAN was called the *East* will appear by the places in *Zacharie. c. 6. 12. c. 3. 8.*

Behold the man, &c. And I will bring forth my servants &c. In the Holy Text it is *Behold the man whose name is* *מזל* *Tsemach*, that is, as not unlearned men have rendred it, the *Branch*. It is to be noted, that as the Greeke *Ανατολή* signifieth also *germinare*, so the Hebrew *Tsemach* signifieth *lucere & oriri*, for that which we translate the *Brightnesse*, the Syriacke rendreth the *Tsemach* of his glory, *Hab. 3. 12.* And in the Jewish Astrologie the *Horoſcope* or *East Angle* is most commonly so called.

We are to read the prophecy as the Lxx did *Ἰδοὺ ὁ ἀνατολὴν ὀνομαζόμενος*. i. e. *Behold the man whose name is the East.* Thus it was urged to the Jew *Tryphon* in the most ancient times of *Justin Martyr*. And thus also to *Jamas the Jew* in a like conference in the *Cetab* of *borhan c. 6. & 6. meeting.*

The purpose of that booke is to prove out of all the Prophets, &c. that our Saviour was the Christ, &c. *Justus* alleged this place among the rest. *אנא אורב אלוי מרה רנל* *The strong God said* (by *Zacharie the Prophet*) *Behold a man whose name is the East.*

But Saint *Luke* puts all out of doubt, where another *Zacharie* relating to the former faith of our Saviour that he was *Ανατολὴ ἐξ ὕψους*, we render it the *day spring* from on high, or as *Erosmus* and the vulgar, *the East*. Which *Bears* not knowing how to dislike, and yet considering with himselfe, that the old

Prophecy must be so translated, or else the new must not put it down: *Germen ex alto*, the Branch from on high, but which no man accepted of.

That the *Tsemach* in *Zachary* was the same with Saint *Lukes* *Ανατολή*, *Berz* judged rightly.

But that *Ανατολή* cannot be rendred by *Germen*, it is convinc'd by the words following. *To give light unto them that sit in darkness &c.* And therefore *qui Germen vertunt* (saith *Scaliger* of the *Tsemach* in *Zachary*) *imperite faciunt, audeo dicere neque mentiar, contra verbum Dei*; who so translate it the Branch, doe ignorantly, nay I may say and say true too, they doe contrary to the word of God: The place in *Zachary* is to be read thus. *Behold the man whose Name is the East, and he shall rise up and shine out from under him, that is from under God the Father.*

Jeremie the Prophet would not otherwise be understood c. 23. 5. *Behold the dayes come, saith the Lord, that I will raise up unto David, צמח צדק Tsemach Tsaddick, Ανατολή δικαιοσύνης*, the righteous East, as the Lxx, that is *τὸν χεῖρον τὸν τῆς δικαιοσύνης ἥλιον*, saith *Severus*, *Christ the Sunne of righteousness, τὸν ὃς ἐστὶν ἡμεῖς τὸν ἥλιον ἀνατολόμενον*, saith *Eusebius*, who elsewhere is called the light of the Gentiles, and the light of the world.

Tacitus himselfe doth unawares deliver some such thing as this, *Hist. lib. 5.* He is there telling of the destruction of *Jerusalem*; how the doores of the Temple flew open on a suddaine, and a more then humane voice was heard, that the Gods were now upon departing, &c.

These things saith he made some reflect upon an old prophecy that was found *antiquis Sacerdotum literis*, which foretold, *eo ipso tempore fore ut valesceret Oriens*, That at such a time the East should prevaile. I doubt not but the Prophet who ever he were, directed himselfe to the Man, *Cui Oriens Nomen ejus*, whose name is the East. *Zach. 6. 12.*

In relation to this Name of *Christ* the Christians also by some have beene called *Orientales*. 'Tis *Gregory* the great's Moral upon those words of *Job*, *That he was the greatest man in the East*. Referring to the same the blessed *Virgin* hath beene

beene termed *Orientalis porta*, the Easterne gate; as if that were the meaning of *Ezekiel's* vision c. 44. So Saint *Ephrem* upon those words of *Jacob*, this is the house of God and this is the Gate of Heaven. This saying (saith he) is to be meant of the *Virgin Mary*, who became as it were another *Heaven*, truly to be call'd the House of God, as wherein the Sonne of God that immortal word inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it shall not be set open the second time, according to that of *Ezekiel* the Prophet. And I saw (saith he) a Gate in the East; the glorious Lord entred thereat, therefore that Gate was shut, and is not any more againe to be opened. *Caten. Arab. C.* 58.

It is not to be omitted that his *Starre* appeared in the East, and that the wise men came from thence; but which is more to be observed that the *Angels* sent from God, with the *Gospel* of this *Nativity*, they also came from the East; for their Temple is to be scene upon the East of *Bethlem*, as the *Nubian Geographer*.

He was borne too in the Easterne parts of the world.

Nay he was borne in *Orientali angulo Civitatis Bethlem*, *Eccles. Hist. lib.* in the Easterne part of *Bethlem*, as the Venerable *Bede* out of *5. c. 17.* *Adamannus*. The Heavens also met the Earth at this time, for the Autumnall interfection (one of the Equinoctiall Easts) was the ascendent of his *Nativity*. But of this there is more to come.

The holy men of *Hierusalem* hold a Tradition generally received from their Ancients, that he was buried also with his Face and Feet towards the East. It is affirmed by the Geographers of the Holy Land. But that he ascended up into the Easterne part of Heaven, it hath had the most ancient and full consent of the whole Church. *Αναλαμβάνεται ὁ κύριος ἀναπλεῖν ἀνατολῆς*, saith *Damascene*, when he was received up into Heaven he was carried up Eastward. It was the cause why they read that place of the Psalmist. *Qui ascendit super Calvariam Calisad Orientem*; *supra*, saith *Origen*, *a mortuis post passionem resurgens, & in Calum post resurrectionem ad Orientem ascendens.*

ascendents. Who rose from the dead after his passion, and ascend-
ed up into Heaven towards the East after his Resurrection. So
the Ethiopick, who ascended up into the Heaven of Heavens in the
East. Inlike manner the Syriack and some Arabick Tran-
slations. But then the Greek should have beene *ἦλθεν ἀναβάντων*,
as in the 18 of that Psalm. *Ἀνέβης εἰς ὕψος*; Ascendisti in Al-
sum.

'O *ἐμβάνων* is not properly said but of him that ascendeth
his Horse or his Ass, upon which *ἡ ἐκείνου* is said to sit.
Say unto the daughter of Sign, behold thy King cometh *ἐμβάνων*,
ἐπὶ ὄνω sitting upon an Ass, Mat. 21. 5. It fully answereth
to the Prophets *Lorocou*, which the older Translation rendred
very fitly as concerning the letter, who rideth (or sitteth) up-
on the Heaven as it were upon a Horse, ver. 4. So the Oracle,
Κόσμων ἀναβάντων ἐπὶ ὄνω, i. e. O thou that sittest or ridest upon
the Heavens.

But the Prophet *Esay* is plaine for the Ascension, as I finde him
cited in the *Cetab. of barban* cap. 4. & 1 meeting.

Cetab. of barban
Mf. Arab. in
Archiv. Bibl.
Babilonf.

James the Jew urgeth *כָּמָה קָמַל אִישׁוּיָא אֲלֵנְבִי יִחְזַעְמָלִי*
אֲלֵרֵב חֲזַרָה יִרְתַּשֵּׁעַ פּוֹק אֶלְמַשְׁקָא וְהַעֲמָלִי אֲלֵרֵב חֲזַרָה
בְּחַלְעָרִי i. e. as the Prophet *Esay* saith. The Lord alone shall be exal-
ed and lifted up above the East. The strong Lord shall be exalted in
Righteousnesse.

So he readeth the 16. ver. of the 5 Chapter. But the Original
as now received maketh no mention of the East, or lifting
up. If then it had not, a Jew must needs have knowne it; and
I see not with what face it could be urged in this Conference;
but I beginne to thinke what *Justin Martyr* charged upon this
people *Καὶ τῶν (ἁγίων) ὡς ἐπὶ ὤρι* &c. He makes it appeare to *Tryphon*,
that the Jewes had circumsised their Scripture too, p. 83. of the
Dialogue.

Liber Mf. A-
rab. de precept.
Relig. part. 1.
c. 14. de Ora-
tione. Liber ex-
cat in biblioth.
D. Henrici
King. Epi. Ci-
cesteriensis.

If our Saviour ascended into Heaven by the Easterne part,
we need not doubt but that he will returne by the same way
which he went. The Angels intimate as much. I meet with
an Author which testifieth that he himselfe said that he would
מֵימָר מֵלְחֻמָּה בְּחַלְעָרִי מֵלִי מֵלְשָׁק לְמָנָה מֵלְגָחָה אֲלֵרֵב קָמָה
מֵלְמִסְחָה וְלֵרָה, אֲלֵמָר לְנָח יִשְׁרָאֵל מִנְתָּה מִי מִנְתָּה מֵלְחֻמָּה

Furthermore

ergo loco veniet ubi nunc est; believing that our Saviour as respecting his humane Nature sitteth in the Easterne part of Heaven. There he is, from thence therefore he is to come.

Therefore that signe of the Sonne of Man, that other Baptist as it were of his second coming, is expected to be seene in the East.

A signe of the Crosse it is to be, as the Fathers *Cbrystome* and Saint *Ephrem* promise. And the *Ethiopian* Church is so sure of it, that (as their *Zabo* saith) it is profest among the Articles of their Creed. That it shall appeare in the East, it is undertaken by *Hippolytus*. ὁ γὰρ σημεῖον τῆ σταυροῦ ἀπὸ ἀνατολῆς τοῦ οὐρανοῦ ἀνατελεῖ καὶ τὴν λαμπρότητα τῆ ἡλίου, ἐμμανύσει τῷ κριτῇ τὴν ἔλυσιν. For a signe of the Crosse (saith he) shall rise up more glorious, then the Sunne it selfe, shining from the East into the West, to give notice unto the World that the Judge is coming.

Considering all these things, I am altogether of their mind who perswade themselves that the Seate and Tribunall of that last Judgement shall be placed in the Aire over against the Mount Olivet.

Feel the Prophet is thought to have foretold as much, when he saith that all Nations shall be gathered into the valley of *Jehosaphat*; and his feet shall stand in that day upon the Mount Olivet; which is before *Jerusalem* towards the East. I cannot devise (saith one) for what reason the Prophet should make so particular a Description of this unto them that knew it so well. It is certaine, saith another, spectare hæc ad diem judicii; that these things are to be meant of the day of judgement, &c. And if *Clemens* may be trusted; the Apostles themselves understood no other wise.

Our Fore-fathers lived and dyed in this hope. Let us thinke (so the Priest used to preach upon the Wake dayes) that *Christ* dyed in the Este, and therefore let us pray besely into the Este, that we may be of the nombze that he dyed for. Also let us thinke that he shall come out of the Este to the doome. Therefore let us pray heretily to him and besely that we may have grace of contrition in our hearts of our misdeeds with

with trust and satisfaction, that we may stande that day on the right hande of our Lord Iesu Christ. &c.

It is said indeed, But of that houre, it is not said, but of that place knoweth no man. Yet not to be so particular as to point out the very Mountaine or Valley, or to take care with the Doctour in the *Jernsalem Talmud*, how the bones of Wise men shall rowle under the earth into this place, most manifest it is that this great assise is to be holden upon the Holy Land. Here the World may be said to have been created, and here it was redeemed; Here the Sunne rose first, and here the Sunne of righteousness; here he dyed and was buried, and the third day he rose againe from the dead, he ascended up into Heaven from hence, and shall come thither againe at the end of the world to judge both the quicks and the dead. And therefore *Quid non statur viri Galilai? Why stand you not gazing ye men of Galilee? this same Iesus which is taken upon from you into Heaven, shall so come in like manner as ye have seene him goe up into Heaven.*
Act. 1. 11.

I reinforce all that hath beene said with an ancient profession of the Easterne Church **אמרנא אן נצלי אליה לאן** **דבנא אלמסיח ענ צעודה אלי אלסמא מנה ענר נצלי סמא אלסמא פיקה גרס כמא יקר דוד אלנבי פ** **חרתילה סבחוה אלאה אלהי רכב עלי סמא אלסמא פ** **אלמשרק וחקקה לנא אן אלמסיח נאלס כנאסותח עלי ערשה פ** **אלמשרק ווגה אלי אלעאלס נטר לבי יכו נכר מן יצלי אלו אלשרק אויסנר בי זיריה יצלי אויסנר**

We pray (say they) towards the East, for that our Lord Christ when he ascended into Heaven, went up that way and there sitteth in the Heaven of Heavens above the East; according to that of David the Prophet in his Psalter. Praise the Lord which sitteth upon the Heaven of Heavens in the East. And in very deed we make no doubt but that our Lord the Christ as respecting his humane nature hath his seat in the Easterne part of the Heaven of Heavens, and sitteth with his face turned toward this world. To pray therefore or worship towards the East, is to pray and worship towards our Saviour.

And that all this is to be meant of the Æquinoctiall East

*Commentar.
Arab. MS. in
Pentateuch. c.
5. in Atehi.
Bodleianus.*

(which also is to be considered) it is made to appeare by *Moses* their Bishop of *Bethraman* in his discourse of *Paradise* l. 1. c. 13. He saith there, that the place towards which they prayed, is that over which the Sun riseth in the month *Nisan*, which is the Vernal *Æquinox*.

CHAP. XIX.

Exod. 23. 19. 34. 26. Deut. 14. 21.

Thou shalt not seeth a Kid in his Mothers Milke.

THe *Chaldee* renders this, *Thou shalt not eat flesh with Milke.* So the Arabick of *Erpenius* his Edition. That of *Saadia Gaon* not much differently. *Thou shalt not seeth or dresse flesh with milke.* The Hierusalem Targum is, *It is not lawfull for you, O my people the house of Israel, to seeth or to eat flesh and milke mixt together.* This sense may seeme to have a ground from the like prohibition of *Linsy-woolly* garments, and the sowing of a field with mingled seed. *Levit. 19. 19.* besides the present observation of the Jewes, who have practised this sense of the Text immemorially for ought we yet know.

And this seemes to be a strong argument for this Reading to be right, for it is not readily to be suspected, but that the thing which is now and hath been so long done by them must of necessity acknowledge it selfe upwards to some uncontrollable Tradition of theirs. For it can hardly be thought that a whole profession of *Worshippers* should possesse themselves of such an opinion without a generall and confest witnesse of their *Ancients*:

The *Jewes Kitchen* (as if there were a sex in meates and dishes too) is divided as their *Synagogues* where the Women pray by themselves in another Roome. They are indeed of the Congregation, but not of the Company. And this should be so. But to keepe the *Milke-pan* from the company of *Flesh-pots*. To have one dish for *Flesh*, and another for white meates,

meates, and to have a supernumerary knife for Cheese and Butter (for these and flesh may not be cut with the same) and to quote for all this the *Prohibition* here spoken of: *Thou shalt not searb a Kid &c.* is to make the word of God of none effect by their Traditions. *Mat. 7. 13.*

'Tis more then I need to doe to set downe the particulars of this Superstition, or all their distances twixt flesh and milke. See *Maimon in the Halaca of forbidden meates. c. 9. Sect. 1. Shulean. Aruc. in Halac. Bafier Vecbeleb. Numb. 87.* If not, see the Late *Rabbin in his Booke of moderne Rites,* or the Learned *Snactorf. Synagog. Jud. c. 26.*

Leon mode de gli Rit. Hebr. part. 1. c. 3. n. 3. & part. 2 c. 6. n. 12.

The summe of it is, that by this law they may not searb or eat flesh, and milke together.

But did not *Abraham* their father, when he entertained Angels instead of men under the Oake of *Mamre*, take butter and milke, and the Calfe which he had dressed, and set it before them? and they did eat &c. *Gen. 18. 8.*

If this practise of the Jewes be groundd upon a misinterpretation of the Text, then the more ancient and universall it is, the Error is the greater. That the Text is absolutely misunderstood is a cleare and granted case, and will be plainer yet anon. *Mat. 15. 3.*

And how these men use to transgresse the Commandement of God by their Traditions is beleev'd enough.

I will here set downe but this instance. *Psalm. 17. 14.* We tender it as we should, *Whose belly thou fillest with thy hidden things.* They read it, and the North shall fill their bellies, and misapply it to the matters of generation *וְכָל הַנּוֹתָן מִשְׁתָּן &c.*

whosoever, say the Doctours in *Berachoth*, shall set his Bed North and South shall beget male children; *Ps. 17. 14. &c.* *Talm. in Berachoth fol. 36 c.*

Therefore the Jewes hold this Rite of Collocation (and by these very words of the Psalme) to this day. Therefore also at the Celebration of their Nuptials, the Bride is appointed to stand with her face turned towards the North or South, as an *Omen* of happy procreation both for the Number and Sex of Children. They tell you also of *Dauids* harpe hung up upon the Tessel of his Bed, which being every midnight constantly blow'd

upon by the Northerne winds, warbled of it selfe. Talm. in Berac. fol. 3. b. As if Davids Bed had beene set in this posture too.

And yet all this (how much soever pretended) is none of the right reason why the Jewes place their Beds North and South. They are bound to place their *Beit Haccisse*, or house of office, in the very same situation, so that he that sits downe to cover his feet may have his face turned towards the North and South, but by no meanes toward the West or East. Talmud. in Berac. fol. 62. a.

For however the Doctours *Alphesi* and others in contemplation of the Causes of this have sought out many inventions, yet the reason of the last is the reason of the first. Which the Glosse giveth to *Beracoth* c. 1. fol. 5. b. And it is, That the uncomely Necessities of Nature (or Matrimony) might not fall into the Walke and Ways of God, whose *Shecina* or dwelling presence lyeth West and East, &c.

The Lxx rendreth it, Thou shalt not seeth a Lambe in his Mothers milke, and so an ancient Arabicke Translation of that Thou shalt not dresse *כלב ואמה חרופה* a Lambe in the milke of his Mother. The Persian Paraphrase is *נה נישחתי בצה דר שיוז מרריא* Na Kasheani-Bashebe der sioer madrean. Thou shalt not kill a Kid in the milke of his Mother.

This reading seemes to suggest a ground for their interpretation who would have it to be thus. That no man of Israel should seeth a Kid of the Goates, or Lamb of the flock, or any other youngling in the milke of the damme; that is, as some, the damme with the young. As in the case of a Birds nest: others make it respect to their sacrifices, that no man might bring a Kidde or Lambe &c. to the Lords House before the eighth day; for seven dayes it was to be with the damme; and then it might be brought to him; Otherwise they say that however they might sacrifice any young thing even in the milke of the Mother (for *Sammuel* offered up a sucking Lambe or Lambe of the Milke) because the Religion of the thing would beare it

it out, yet in commoneating it might not be, that is, they might not eat a Kid so long as it was with the damme, or sucking.

Let it be taken notice of here that the Lxx and the Arabick Translation of that were not much out in translating the place *Tbou shalt not dresse a Lambe, &c.* for *Gedi* signifieth a Kid of the sheep, as well as the Goates. And in *Exodus* you'll finde a Lambe of the Goates, as well as the Sheep, *Chap. 12. 5.* So that this cannot be depended on.

To referre it to the sacrificing of a Lambe or Kid before the eighth day will not be sense, for this is otherwise forbidden before, and in plainer words, *Seven dayes shall it be with the damme &c. Exod. 22. 30.*

And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

Isaack ben Solomon (adopted sonne to one of the Kings of Arabia, and a famous Physitian of his time) in his booke of dyets translated out of the Arabick hath this consideration upon Goats flesh.

Sunt enim Lactentes, sunt & vicini sue nativitati, sunt quoque juvenes & decrepiti. Lactentes vero sunt ceteris animalibus Isaac Inda. in sapore & nutrimento prastantiores. Lac enim naturalem eis dietis parti prestat humiditatem, eorum complexio temperata est in calore & humiditate absque sui corruptione. Facilem ergo & subtilem dant dietam. Et quo diutius lacte nutriuntur eo meliores ac teneriores erant. lar. part. 4. c. 11. Carne Hircina.

The Author saith, that no flesh whatsoever can more exactly nourish then that of a sucking Kid, or Kid of the Milke, and moreover that the longer it is with the damme, by so much it is the more excellent meat.

The same Author saith *de Agnis Lactentibus*, of Lambes of the milke, *pestimum dant Sanguinem*, that they breed the worst blood and as bad as that of an old Goat.

Experience teacheth all this to be true.

And would you have it so then that the Lawgiver should forbid his people the worst of meats to restraints delicacy, or the best of nourishments to avoid cruelty? And yet this is the case of the Text.

But

Out of these *Zabian* bookes, this latter especially, *Maimon* made good the greatest part of the Ceremoniall Law, and which is more made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and beliefe. Onely about the case of wine why God would have that used in sacrifice, seeing that the *Zabii* did so too, he confesseth himselfe to be very much troubled, and not knowing how to referre it.

Yet he giveth a reason from some others, that God with a Respect had to the 3 principall parts of man, The *Heart*, the *Liver*, and the *Braine*, would have his sacrifices be made up of three answerable things, *Flesh*, *Wine*, and *Muske*, *More: part. 3. c. 46.*

But in other cases the prohibition in the Law (for the greater part) lyes against some Rite or other of *Magicall Idolatry*.

So from this prohibition in the Law *Levit. 19. 19. Thou shalt not sow thy field with mingled seed, nor thy vineyard. Deut. 22. 9.* The Hebrew Doctours lawfully conclude, that all divers kindes of Trees are to be meant as much. As to graffe one Tree upon another of another kinde. And *Maimon* turneth this backe upon the wayes of the *Amorites*. For the *Zabii* (*Sabbhe*) used so to doe, *They observed such a place of the Moone, made such a suffumigation, uttered such and such words at the grafting of one Tree upon another, assuring themselves, that those Rites were necessary to fructification. More part. 3. c. 37.*

I should thinke that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was *but cut off from the wilde Olive, and grafted contrary to Nature* (that is, the wayes of the Jewes) into a good Olive Tree. *Rom. 11. 24.* As things stood before, so heterogeneous a branch might not be inserted, but now Saint *Paul* was in Saint *Peters* case. He was not to call any thing *Common* or *Uncleane*.

Maimon repeateth there another practise of theirs to the same purpose, but such a one as will uncover too much if it be rendered in our words.

But the fittest instance to this end is from the *Lawes* of
O blood

blood. It is forbidden there that any man of *Israel* should eat blood.

Also it is commanded that the Blood be sprinkled upon the Altar, and moreover that it be covered with dust, or sprinkled upon the ground as water.

Some of the *Zabii* did use to eat the blood, some others who reckoned this to inhumanity, at the killing of a Beast reserved the blood, and gathered it up into a vessel or trench, and then sitting downe in a Circle about the blood they ate up the flesh, and satisfied themselves with an opinion that their *Demons* sed upon the blood entertaining a strong conceipt that this manner of sitting at the same Table with their Gods would engage them to a nearer tie of conversation and familiarity, and promising to themselves also that these spirits would insinuate themselves in dreames and render them capable of prophecy and things to come.

In reference to these *wayes of the Amorites*, God expressly forbade his people to eat blood, for so some of the *Zabii* did; and to meet with others who gathered it up into a Vessel, he commanded that the blood should be spilt upon the ground like water.

And because they ate their sacrifices in a Circle round about the blood, He also commanded that the Blood should be sprinkled (not about but) upon the Altar.

So here it is forbidden to any man of *Israel* to seeth a Kid in the milke of the Damme.

It is certaine that this must respect to some Idolatrous Rite of the Heathen, for to take any other course with it is not to tell the meaning, but to make a shift with the place.

Here to hope for any such custome to be found of the Heathen in grosse, the labour hath been sufficiently lost already.

If it were true, as *Tostatus* said (but did not beleve himself) that the Gentiles used to sacrifice a Kid sodden in the dammes milke to the God of the fields, it would make very much towards the matter. Thus much is so, that *Sylvanus* was the God of the woods and fields, and that milke was one of those things which were to him offered in Sacrifice, as a Kid to *Fau-*

new. Milke also was among the Sacrifices of *Pan* the God of the Shepherds, and the same was offered to *Ceres* in the *Ambarvalia*. There is reason also why a Goate and Goates milke should be of Reverent importance in the Heathen devotion, for *Jupiter* himselfe sucked no other milke then this. It is exprest upon a Rev. rse of *Valerian* silver. The young God upon a she Goat holding by one of the Hornes, with this Inscription *Jovi Crescenti*. Neither is it to be denyed, but that in the sacrifices of *Bacchus* both a Kid and milke were offered. But of a Kid sodden in the dammes milke in any Rites of late Heathen devotion it resteth to be revealed as yet.

One *Simler* noteth, that some of the Hebrewes say, that the *Ismaelites* used to seeth a Kid in Milke. 'Tis true indeed *Abarbinel* saith they doe so קדן קדן to this very day. But see what *Aben Ezra* said to that upon the same place of *Ezod. 23. &c.*

By the *Ismaelites* we are to understand the *Arabians*, that is, the *Saracens* before, and the *Turkes* now. And yet in whose Ritualists as *Ben Casem*, *Side Ben Hali*, *Abdalla &c.* if you finde any such thing, it will be more then could be expected from them that have looked for it too.

That they eate Milke and Goates flesh also I know, so doe we too; And what then?

If they did to the Text here, they are to seeth a Kid in Milke, which is more I thinke then the best man in the Kitchen will undertake to do, קדן קדן unless he take time to doe it (as *Aben Ezra* saith.) But this is not all, a Kid is to be sodden in Goats milke, and which is more then that too, it must be the milke of the damme.

The first words beare a troublesome sense, and the last are so plainly Magitall, that of themselves they prevent any other way of interpretation. Therefore *Abarbinel* made his recourse thus farre this way, as to thinke that it was an Idolatrous Rite of the Heathen, To seeth a Kid in Milke at the time of in-gathering of fruits, hoping by this to propitiate their Gods.

And he pretendeth as for a ground of his meaning the *Spa-*

niso mēsta a kinde of Country feast which their Shepherds use to make themselves merry attwice a yeare with Kiddeas and milke.

But to eate *Kid* or *milke*, or both, is a continuall Nothing to this purpose.

The very words themselves instantly import a Magicall preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary Jewes do, yet he doubted not to cast it upon *the way of the Amorites*, for this reason, because he findes it twice annext to the 3. anniversary turnes in the yeare, *Exod. 23. 19. 34. 26. Tribus vicibus conspiciatur omnis masculus tuus, &c.* And this reason (saith he) *magnum apud me pondus habet, licet tam hactenus in libris Zabiorum nondum viderim*, very much prevaileth with me, though I have not met with it in the *Zabian* bookes.

But it seemes the *Karraite* (quoted by Master *Endworth* a learned man of the equall Univerſity) had met with this Tradition. The *Karraite* saith, that

It was a Custome of the ancient Heathens, at the *In-gathering* of their fruits to take a *Kid*, and seeth it in the milke of the *Damme*, and then *מכסר* in a Magicall way to goe about and besprinkle all their Trees and Fields and Gardens and Orchards, thinking by this meanes they should make them fructifie and bring forth fruit againe abundantly the next yeare. So the *Karraite*.

More. Np. 3.
s. 46.

Note this also, that these *Zabians* might not make any other but a Magicall use of a *Kid*. These *Worshippers* did sacrifice to the *Seirim* or *Dæmons* in the forme of Goates; Therefore the eating of Goates flesh was forbidden them. Notwithstanding, nay for that reason the Magicall use of Goates was Holy and religious.

The Magicall preparation of a *Kid* hath a plaine respect unto the *Seirim* or Goat-Devills. But for the reasons of the manner they cannot be given, for then it were not Magicall.

'Tis enough that such a thing was used in the way of the *Amorites*, and therefore expressly forbidden to the people of God.

God. Also it may very well be thought that the People of God themselves (some of them) drew downe this Example of the *Zabii* into their owne practise. Why not this as well as sacrificing to the *Seirim* or *Deuill-Goats*? *Levit. 17. 7.* If the people of God did so, that is *seeth a Kid in the milke of the Damme*, to hasten the maturation of their Fruits, then this was the reason why the Prohibition is so often repeated in the Law.

Maimon quoteth a like practise of the *Zabii* out of their booke *Avoda Henhattib*.

They purified certaine things (which the booke nameth) having observed when the Sunne was in this or that degree. They performed some *Magicalloperations*, and so went away with this persuasion, that whosoever should besprinkle a new planted Tree with this charme, the Tree would fructifie in a shorter time then otherwise would have done.

This affordeth another likelihood for the *Karraites* Tradition of seething a Kid &c. that this also was to be found in the *Zabians* bookes, though the learned *Maimon* had not yet met with it.

CHAP. XX.

James 4. 13, 14, 15.

Go to now ye that say, To morrow we will goe into such a City and continue there a yeare, and buy and sell, and get gaine.

Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will we shall live, and doe this or that. 1 Corinth. 4. 19. 1 Pet. 3. 17.

IT was a Custome among the Jewes, especially and first to begin all things with God. They undertooke nothing without this Holy and devout Parenthesis *הוא הדין* If

God will. They otherwise exprest it **יְהוָה יִרְצֵה** If the Name please, or **אִם יִזְוֹר הַשֵּׁם** If the Name determine so. And by the Name they meane the great one, *Jehovah*.

It was a phrase of so common speech with them that they contracted it into an *Abbreviation* of their kinde, which to avoid repetition at large, useth a letter for a word. The *Abbreviation* is **י"ח**. It is not onely a Phrase of the Jewes and *Scripture*, but of all the men of the East.

You rarely meete with a booke written in the Arabick, but beginneth *Bismillabi*, In the name of God, &c. An *Alcoran* especially, or any other booke of their *Divinity*. And for the *Alcoran*, it does not onely All, or the whole Booke beginne so, but every *Surat* or Chapter of that *Scripture*, as they account it.

Not onely so, but they make a common use of this very expression *If God will*. Their words are, (and the *Persians* use the very same) **אִם יִזְוֹר הַשֵּׁם** *Si Deus voluerit*, or **אִם יִרְצֵה הַשֵּׁם** *If the High, or Almighty God will*, as *Nassir Eddyn* in his *Commentaries* upon the Arabick *Euclid*, at the end of his Preface to the tenth booke, and elsewhere.

The Arabick Nubian Geographer beginneth his booke, in the Name of the mercifull and compassionate God, from whom is helpe. And in the end of his Preface, he saith the same thing in more words. *Quapropter potentissimi ac summi Dei, quoniam unum & solum esse fateor, qui sufficientissimus atque optimus Protector est, auxilium exposco.*

From the Orientall part of the World this manner of speech descended downe upon all the Inhabitants of the Earth. The Greekes render it **ὁ θεὸς θέλει** which is the same with the Latines *Deo volente*, If God will. Of which you may see more, and very much to this matter, if you consult with *Brissonium de Formulis* &c. Lib. 1. p. 68, 69. &c.

Indeed it were very much, if we men of what Nation soever under Heaven, should go about any thing without this reasonable condition of Gods helpe. *If we live, and move, and have our being in him*, (as *Saint Paul* quoteth out of *Aratus*) and the Schollast *Theon* interpreteth to be meant of God **αὐτὸς ὁ θεὸς**

tomorrow I will sit with my Bride in the Bride-Chamber, and will know her there. They said unto him, say, If God will. He said unto them, Whether (God) will or will not, to-morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the chamber, and sate with her all day. At night they went both to bed, but they both dyed before they knew one another. When they found them dead in the morning each by other, they said the saying of Ben Sira was true. The Bride went up into the Bride-Chamber, but did not know what was to befall her. Upon this they said. Whosoever hath a purpose to doe any thing ought to say If God permit, Otherwise he is not like to prosper.

The words of Saint James have a full respect upon this Tradition, you may easily perceive it, if you marke these words.

To-morrow we will goe &c. especially the clove. We shall live, and doe this, or that.

CHAP. XXI.

Amos 6. 1, 3, 4.

Wo unto them that are at ease in Zion, &c.

Te that put farre away the evill day, &c.

That lye upon beds of Ivory, and stretch themselves upon their Couches, and eate the Lambes out of the flocke, and the Calves out of the midst of the Stall.

NOT so much to interpret the place, as the interpretation of that; and moreover to tell the meaning of a hard word in the Law, I make this animadversion.

The Note upon this in the *Midhar Rabba*, is בְּתַנּוּ דִּמְנָה כָּל טַבָּח וְשֹׁבֵט דָּחָה לֵּךְ מִיָּמִם בְּפָנֵי עַצְמוֹ כִּיּוֹן שְׂדָחָה מִבְּקֶשׁ לֵילָךְ לְמִיָּמִם שְׁלוֹ מַעְבֹּר כָּל הַמְרַעָה לִפְנֵי וְדָחָה בְּנוֹטָר הַטֶּמֶן שְׂדָחָה i. e. *Goe downe and see how every tribe hath a Mainma of its owne, and when any one is minded to goe to his Mainma, he causeth all his flocke to passe*

passe before him, and abaseth out the fattest, and killeth it, &c.
 But saith the Author of the Glosse here, **נִסְחָתוֹ לֹא מִצָּחָתוֹ**
וְלֹא שִׁמְעָתוֹ מִדְּרָשׁוֹ I have not found, nor heard what should
 be the meaning of the word. David de Pomis saith it is, **שִׁמְ** *Aruch in*
לִי the name of an Idol. As Philip Aquinas thinketh, it **מִיִּמָּס**
 answereth to **מִרְבֵּק** Marbeck in the Text, and is to be ren-
 dred, *Saginarium, The stall.* Munster expounds it, *Socius*
Comes. The *Aruch* quoteth the word in this passage out of
 the *Megillath Ecob*, **וְהִמְסִיחַ לְהִמְסִיחַ** *וְהִמְסִיחַ*
וְהִמְסִיחַ i. e. And they bring in the Mainma into the
 Theater with his head uncovered. But for the meaning of the
 Mainma either here, or in the Midbar, the Interpreters have
 left it in a very doubtfull condition. I may possibly have bet-
 ter luck, (I pretend not to so much skill as they had) in ex-
 pounding the words.

Though the word in the *Aruch* and in the *Midbar* be the
 same, yet by the sense they cannot be of the same signification.
 The word in the *Aruch* (as I thinke) is taken from the Greeke
Μῦθος as the very next word, **וְהִמְסִיחַ** *διαπορ*, and meaneth
 no otherwise.

But for the meaning of the same word in the *Midbar*, it
 must needs beare another manner of construction: And if it be
 not that which is to follow, it will be hard, I am sure, to say
 what it is.

The fore-mentioned Author of the Glosse conjectureth
 from the sense, that it is to be meant of **יִסְחָתוֹ** *A Fe-*
stivall day. And this was the meaning of the *Midbar*, and to
 be understood of that Mainma in the *Justinian* and *Theodosian*
Codes.

C. De Main-
ma L. unic.
Cod. Theod.
lib. 15, tit. 6.

And that was (if *Suidas* knew it) **Παγῆναις ἐν τῇ Παύλῃ, &c.**
 A Roman Solemnity celebrated in the month of May, when
 the Chiefe of the City of Rome were wont to go to *Ostia*, and
 there disport themselves, thrusting one another into the waters.
 The Glosse to the *Basilica* nameth not what, but saith it was
 a kinde of Solemnity observed by the Romans in the Month
 of May, but that it was done at Rome, and *ἐν τῇ Παύλῃ τῆς Μαίας*
 to the honour of *Maia*. And in *Etibium* the Cosmographer it

Ad Lib. Annal.
11.

is found that the People of Rome went in procession with the Consul to Ostia *Castorum celebrandorum causa solemnitate iu-
cenda*. Tacitus also maketh mention of a certaine sacrifice
done at Ostia in the Castors Temple, *sed ventorum marisque
causa factum*, saith Ammianus Marcellinus, Lib. 19. To
Lipsius, all this is one and the same with the Maimma in the
Law.

If there were no more in it then so, Hotoman did well e-
nough, out of *Vandulphus*, to reckon this among the inno-
cent sports: though that he should say it was *Armerum ludi-
era exercitatio, cum aliquot adolescentes mense Maio oppidum in aqua
positum dimissi in aqua ludibundi oppugnabant*, is by I know not
what authority.

The Civilians make some lesse; none more of the matter:

Barot said, it was *Ludus quidam*, a kinde of sport.

Cujacius, Alciat, Gothofride &c. hold themselves to the
Tradition of Suidas, and Gothofride referres us to *Gregorius
Cosmographie*; Cujacius more correctly, to his Chronogra-
phie.

But it should have beene, not *Gregorii*, but *Georgii Chronogra-
phia*. Nor is *Georgius Sedrenus* to be meant, as Cujacius thought:
but *Georgius Theophanes*. And the words are:

Ο δὲ βασιλεὺς ποιήσας Μαιμὰν ἐν Σοφίαντι, ἐκείνην ἐμὴν οὐ-
μὲν τῷ νῦν ἡμῶν. Which *Anastasius Bibliothecarius* rendreth;
Præterea maioma facta Imperator in Sophianis sedis cum filio suo &c.
Hist. Miscell. lib. 23. Gyraldus guessed it to be the *Floralia*,
wich which indeed it can compare in obscenity and debauch-
ment.

But it is not made known by any of all this, what the *Mai-
mma* was. 'Twas an Orientall Celebration (as *Baronius* well
observed) but of what sort, onely *Jobannes Antiochenus* hath
discovered. The Author had before related out of *Pausa-
nia* the Chronographer, that *Sosibius* an Antiochian had left
as a Legacy to the City of Antioch, the yearly Revenue of
fifteene Talents of Gold, towards the expence of the publick
sports: which by the corruption of the Feoffees having beene
disposed of the wrong way, the Citizens petitioned the Em-
perour

perour *Augustus*, that it might be restored to the first use. Which was granted: but the same case falling out againe, they addressed a like suit to the Emperour *Commodus*, by whose commands the Legacy was againe shared, and a due portion thereof set out for the Olympick Games; another for the Circensian, *Eis* λόρον ἰσοποδοῦς ἀμέμπως ἐπιτελουμένη καὶ τῶν ἁλίων ἡμερῶν, τοῦτο, καὶ κυριακῶ, &c.

*Job. Antioch.
Ms. in Archiv.
Baroc. Biblio-
thec. Bodlician.*

Ὁμοίως δὲ καὶ εἰς λόρον σκηνικῆς ἑορτῆς νυκτερινῆς ἐπιτελεσθῆναι καὶ ἐπὶ γ' ἧς λεγόμενον Ὀργίων, ὅθεν ὅτι, μυσηρίων Διονύσου καὶ Ἀφροδίτης· τοῦτο, τῷ λεγόμενῳ Μαιμᾷ, διὰ τὸ ἐν τῇ Μαίᾳ τε καὶ Ἀρτεμίδῳ μὲν ἐπιτελεῖσθαι τῶν αὐτῶν ἑορτῶν, ἀφ' αἵωνος φασὶν χεῖρας πόσθητα λόρον λαμπάδων καὶ κανδήλων, καὶ ἧς ἄλλων ἧς ἰσοχρονίζονται ἐπὶ τῷ πανηγυρεῖν ἧς ἡμερῶν τριπλῶν πανυχίδων. i. e. In like manner also for the tritervicall sports (celebrated by night in *Tents*, I meane the *Orgia*, that is the *Mysteries* of *Bacchus* and *Venus*, commonly called the *Mainma*, for that they were solemniz'd in the month of *May*) a considerable summe of the Gold was set out for the charge of *Lampes* and *Candles*, and other necessaries for this Solemnity or *Wake*, in which they took their pleasure for the space of thirty whole nights together &c.

I must not here uncover the μαχαλῶτα *Veneris* ἑρμῆα, as *Clement Alexandrinus* calls them: It is not once to be named amongst us, what this people did in the darke: Ἀπόβρισον ὦ Ἰεζεράτα, τὸ πῦρ. αἰδῶμεν, ἀδελφοί, τὰς λαμπάδας. ἐλέγχει σου τὸν Γάργον τὸ φῶς, &c. as the same Author.

*Clem. Alex. in
Praep.*

Illud vero (saith the Emperour *Arcadius*) *quod sibi nomen prociac licentiis vindicavit*, *Maiumam*, *factum atque indecorum spectaculum, denegamus*. *Cod. Theodos. Lib. 15. Tit. 6.*

It was forbidden, as (*Meursius* tooke it) by the *LXII. Canon* of the Synod in *Trullo*: Κατάστας, καὶ βοτὰ, καὶ βρωμάλια, καὶ καὶ τῇ πρώτῃ τῇ Μαίᾳ πανηγυρεῖς. &c.

But the reading there is not, ἡ τῇ πρώτῃ τῇ Μαίᾳ, the first of *May*; but, τῇ Μαρίῳ μὲν ὅς ἐστιν ὁ first of *March*. And so the *Arabick Code* *ܡܪܝܢܐ ܡܢ ܡܪܝܢܐ ܕܡܪܝܢܐ* i. e. And the first day of the first Month, that is, *Nisan* or *March*.

*Cod. Concilior.
Arab. MS. in
Archiv. Bibl.
Bodlician.*

For the derivation of the word, if any such disport in the waters was made, as *Swidas* remembreth to us, it were obvi-

Metaphrast.
Mss. in Archiv.
Baroc. Feb. 25.

ous to fetch it from the Orientall □□□ *Majim*. Or if it were found that these *Orgia* were first, or most celebrated at *Maimma* (the sea side of *Gaza*) 'tis possible that the place might give name to the celebration. Which hath the more colour, for that in the *Tetrapodus* or *Quatrefois* of that City upon an Akar of Stone there stood a marble statue of *Venus*, representing the figure ῥωμαῖος ῥωμαῖος, ἐχούσης θανάτου *αἰμαυαυαῖς φανερὰς*; of a naked woman, &c. as *Marcus Diaconus* in *vita Porphyrii Gazæorum Episcopi*: otherwise, the Authors owne derivation must be taken.

If the Prophet may at all be understood in the sense of the *Adidbar*, it soundeth not much unlike to that which the Emperour *Julian* told the *Antiocheans* in his *Adisapogon*.

Τῶν δὲ ἡμεῶν ἰδίᾳ μὲν οἱ τὰ δειπνα καὶ τὰς ἑορτὰς χαίρει διαπαντός, καὶ δὲ εἶδη πολλὰς ὑμῶν ἀλῆστα οἱ τὰ δειπνα τῷ Μαιμῷ χρῆται ἐπὶ τῷ πύλῳ, ὅσοι δὲ ὑμῶν αὐτῶν καὶ τὴν οὐκ εἰς τὴν πόλιν, ὅτι ἰδίᾳ τῶν πολιτῶν, ὅτι ἡ πόλις κοινῇ. There's none of you all (saith he) but can willingly spend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the *Maimma*: but for your owne, or the Cities safety no man offereth up any thing either in private or in publick.

The word of *Amos* is: *Wo to them that are at ease in Zion &c. They stretch themselves upon their Couches, and eat the Lambes out of the flocks, and that chaunt to the sound of the Viol. &c. They drinke wine in bowles &c. But they are not grieved for the afflictions of Joseph.*

CHAP. XXII.

The meaning and Considerations of Light in Scripture.

GOD is Light, and in him there is no darknesse at All
John 1.

The Reflexion of this Originall Glory shining upon the dust, the dust became *Light*; that is *man*, for so the Ancients termed him; *ὁ ἀπὸ τοῦ φωτός* saith Photodorus, we call a man *light*: but the opacous body of sinne interpoling it selfe betwixt this borrowed Light, and the Fountaine, cast a shadow, the shadow of death.

The darknesse being so thicke and so exceeding, that (if we regard what the Master of the Sentences hath said) the Sunne it selfe shined 7 times brighter before the fall, then ever it did since.

To bring the world out of that darknesse into this *Marvellous Light*, the day spring from on high was to visit us. To prepare for this day there first appeared a *Burning* and a *Shining Light*, John 1. but he was not *that Light*, but came before to beare witnesse of the *Light*. Soone after *Jesus*, that is (as in the China Tongue it signifieth) the rising Sunne, that Sunne of Righteousnesse, himselfe arose with healing in his wings, *Malac. 3*. It was then the longest Night in all the yeares and it was the midst of that, and yet there was day where he was, for a glorious & betokening *Light* shined round about this *Holy Child*. So the Tradition, and so the Masters describe the Night-peace of this Nativity.

At his Transfiguration a greater *Light* shined about him. His face was brighter then the *Sun*, and his very Clothes whiter then the *Light*. Till now the Father of *Lights* himselfe dwelt in the thicke darknesse, never shewing himselfe but in a *Cloud*; but in these last dayes, he is God manifest; *1 Tim. 3. 16*. and in the Brightnesse of his glory, *Heb. 1*. I doe not finde, (saith Venerable Bede) among so many Angels, that were sent before the Law, that ever any were seene with a *Light* shining about them.

*Julii Schiller.
præfat. in U-
ranograph.
Christian. p. 6.
Col. 2.*

Now a Light shineth about *S. Peter* in the prison, and about *Saint Paul* *was ignis, a very great Light*. Nay a Light shined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angell *bodie Natus est, &c.* This day is borne to you &c. Therefore also at the setting of this Sunne which was the Reverse part of the Mystery, darkenesse fell upon the Earth, the Naturall Sunne eclipsed in the midst of Heaven, and therefore the Moone making it more then Midnight in the subterraneous position all of the colour of *Saturne* the signifier of blacknesse, who rising from the Horoscope beheld these two Eclipses in a square Malignant aspect.

Not so onely, for in the selfe same day (which is more perhaps then you have heard of) there happened a naturall defection of the Moone in the 11 of *Libra*, beginning at *Hierusalem* about 6 in the Evening, in so much that the Sun was no sooner gone downe, but the Moone appeared in the East Eclipsed of more then halfe her Light; So that as the Light was taken from that day, so darkenesse was added to that Night, and within the space of 6 houres, the Sunne was once unnaturally, and the Moone twice Eclipsed. The Calculation and Figure of this Lunar Eclipse, you may see (if you will) in *Chronologia Catholica Henrici Buntingii* fol. 237. b. & 238. a. See also *Sebus Calvisius in Tiberius Caesar. ad An. post Cb. n. 33.* to the 3 day of April.

As our Lord himselfe, so his *Gospell* also, is called *Light*, and was therefore anciently never read without a burning Taper, *ciam sole rutilante* ('tis *Saint Hieromes* Testimony) though it were Lighted in the Sunne. Supposing therefore out of *Albumazar*, that every Religion is governed by some Planet, as the *Mohometan* by *Venus*, the Jewish by *Saturne*, &c. Some *Astrologers* did not inconveniently to attribute the Christian to the Sunne.

Not the *Gospell*, but the Preachers of it also are called Lights; *Vos estis Lux Mundi*, ye are the Light of the World; and the first Preacher of Repentance was said to be *Lucerna ardens, &c.* a burning and a shining Light.

The

The carefull Church perceiving that God was so much taken with this outward symbole of the Light, could do no lesse then goe on with the Ceremony. Therefore the day of our Lords Nativity was to be called *ἐπεφάνη* the *Epiphany*, or appearing of the Light; and so many Tapers were to be set up the Night before, as might give Name to the *Vigil Vigilia Luminum*. And the Ancients did well to send Lights one to another, whatsoever some thinke of the Christmas Candle.

The receiving of this Light in Baptisme they call'd not usually so, but φωτισμός, *Illumination*, which further to betoken, the rites were to celebrate this Sacrament, ἀποτίμιον πάντων τῶν κυρῶν, &c. with all the Tapers lighted, &c. as the Order in the *Euchologue*. The *Neophytes* also or new convert received a Taper lighted and delivered by the *Mystagogus*, which for the space of seven dayes after he was to hold in his hand at Divine Service, sitting in the Baptistery.

Ἀκολουθία τῆς
ἀγίας βαπτίσματος
Eucholog.
fol. ξα. Α.

Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospell upon the Altar, as an embleme of the truer Light?

It was imitated againe by the white garment received at the same time in Baptisme, as the Emperours expound it in *Theodosian's Code*; *Cælestis Lumen Lavacri imitantis novam sancti Baptismatis Lucem vestimenta tñstantur.* Cod. Theod. de spectac. So the Priest in the order of *Severus*. אפריו לבושיבון וחורו איה תלגא ונהר זייכון ברמות מלאכה *Change* (saith he, bespeaking the new Converts) *your Garments, and be white as the Snow, and let the Light shine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chrisome* (*ab unctione*, as the Manual, &c.) where with the women use to throwd the Child, if dying within the Moneth. Otherwise it is to be brought to the Church at the day of purification.

But by an Order of Baptisme in *Edward the sixth's Liturgy* of the yeare, 1549. it was to be put upon the Child at the Font; for the Rubricke is, *Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the*

the Minister shall put upon him his white Vestier, commonly called the Chrysome, and say

Take this white besture for a token, &c.

And good reason; for *ῥαυτὸς αὐθιγῶτος ἐστὶ ἀλλαντὸν τὸ λευκόν*, White doth best of all become the Children of Light, saith *Clemens Alexandrinus*.

The Apostles in the *Alcoran* are call'd *Elbavarinus*, the white men, *Viri vestibus albis induti*, (as our *Robert of Reading* translated it) *Men clothed in white apparell*. So also they are called in the Arabick Preface to the foure Evangelists, and for the same reason, *Us viri doctissimi putant*, saith *Kerstinus in vit. 4. Evangelist. p. 16*. Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the colour of the Angels clothes, *Apoc. 4.4. Nay the Ancient of dayes Himselfe is said to goe in White, Dan. 7.9.*

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospells Light.

The funerall Tapers (however thought of by some) are of the same barmelesse Import. Their meaning is to shew, that the departed soules are not quite put out, but having walked here as the Children of the Light, are now gone to walke before God in the Light of the Living.

The Sun never arose to the Ancients, no not so much as a Candle was lighted, but of this signification. *Vincamus* was their word, whensoever the Lights came in, *ἐνίκησεν τὸν θάνατον*, for Light (saith *Phavorinus*) betokeneth victory. It was to shew what trust they put in the Light, in whom we are more then Conquerours. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in minde of the Light of Heaven; which those who list to call superstition, doe but *darken Counsell by words without knowledge*, *Job. 38.2.*

But the Rising of the Sunne was observed with a more solemne Oraison; For no sooner did this Light appeare, (so the Syriack Ritual) *אמתי ודנה שמשא מחכתי אפיהו* (למנותא וסגור לאלהא ואמרין בנורא דתוין נורא ישת מלך

מלא נותרא דאנר חו נותרא שרידח ומנחך לכל ברין
 נאמ צמחך ראבא שמינא but every man
 was to turne himselfe towards the East, and worship God, and
 then say this prayer. *Jesuu full of Light, inthy Light may we see
 Light, for thou art the true Light, which enlighteneth every man that
 cometh into the world, Enlighten us with the glorious Light of thy
 Heavenly Father.*

CHAP. XXII.

Gen. 1. 7.

רחם רבא *Tebom Rabba*.

And God made the Firmament, and divided the waters which
 were under the Firmament from the Waters which were above
 the Firmament, &c.

Vpon my uttermost strife with this Place, I see not how
 it can be well avoided but that an *Abyss* of waters must
 be granted to be above the Supreamest Orbe. God I know
 hath bound up the waters in his thicke Clouds, and the Cloud
 was not rent under them. And the Aire it selfe is not so un-
 like to water but that (as some undertake) it may be demon-
 strated to be navigable; and that a Ship may saile upon the
 Convexity thereof by the same reason that it is carried upon
 the Ocean.

Job. 26. 8.
 Albert de Sax-
 on. lib. 3. Phy-
 sic. Q. 6. art.
 62. conclus. 3.
 Mendaxa virid.
 Lib. 4. problem.
 47.

But to take these waters for the Cloudy part of Heaven, is
 not possible from the Text. For the *רקיע* *Rakia* or *Expansum*
 is to be meant of the whole Frame, for He called the Firma-
 ment Heaven, and the waters are to be above all this; for the
 word *מעל* *meal*, cannot be otherwise (but violently) con-
 strued, notwithstanding what *Parvus*, *Junius*, and others have
 informed.

And 'twas too suddainly apprehended of those who think
 that the Waters above the Heavens called upon by the Psalmist

and the three Children in their Song to praise the Lord, can be taken for the Watery Region of the *Aire*, for in the same Canticles, by an expresse enumeration of all the *Meteors*, this Region is distinctly invited to the like Celebration. Oevery *Showre and Dew*, *Blesse ye the Lord*, &c. *Fire and Haile*, *Snow and Vapour*, *Stormy winde fulfilling his word*, &c.

According to the first Modell of the Creation the stories of this Great Pile stood not as now they doe. *The Earth was without forme and void*, i. e. (as some would have it, But I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, standing all covered over with a Globe of waters vastly extending, which the Maker did, to shew that the *Earth was his before he gave it to the Children of Men*, Psal. 115. 16.

Here he might have said his hand reflecting upon himselfe this Mighty Power which could settle such a ponderous masse upon it selfe. But to shew also that *He created it not in vaine*, but formed it to be inhabited, *Isay 45. 18. He divided the waters from the waters by a Firmament or Heaven.*

The waters below this Firmament he commanded to gather together, which made the *Seas*.

And the dry land appeared. Not now so precisely globous as before, But recompenced with an extuberancy of Hills and Mountaines for the Receipts into which he had sunk the waters. In the space above the Firmament, *He laid up the Depth in Store houses*, Psal. 33. 7. From whence when He uttered his voice (as at the Flood) there was a multitude (or Noise) of *Waters in the Heavens*, Jer. 10. 13.

And whosoever shall lookeback with an uninterested eye upon that immane, & (if the Scripture had not said it) all incredible Deluge will be farre to seeke how such an impossible confluence of waters could otherwise be assembled together.

For to lay the charge of this huge effect unto the Starres, or any Conjunction of the Superiour Bodies, as *Abraham and Albumazar* did, is not to release, but entangle the Wonder; For besides that those *Lights* above are not intrusted with so unlimited a power, no not in their strongest conspiracies of Influence;

Influence; the *Astrologers* tyed the *Conjunction* to a false time, as the Learned *Mirandula* fully enough, though himselfe not so truly, hath declared against them.

A *Conjunction* indeed there was of ♄ and ♃ going before the flood, but looking upon the effect at such a distance as could be of no considerable avail.

And indeed for any hand the Stars could have in this matter we are to receive it at the same rate as that of the *Arabian Astrologers* to the *Egyptian Caliph*.

They answered that the cause of *Noahs* flood was שחית דניאל חשבנה כוכבים נמוך דניאל that there happened at *Sepler Tucha*.
that time a *Conjunction* of all the Planets in ♋ Pisces. *sin fol. 148. b.*

And yet the same *Astrologers* foretold of a particular deluge to be at such a time in the *Deserts* of *Arabia*, which (if the Story mock not) proved true; for the *Pilgrimes* to *Mecca* (so that faith) were drowned upon those Sands, where others before time had perished for want of waters.

And to give up that account which the Common People in Philosophy use to doe, that these mighty waters could be emptied out of the bottles of Heaven, the Clouds whatsoever or Condensations of Aire runneth us a ground upon a ridiculous course in Nature, or indecent in Miracle; whereas if we betake our selves to this other way, one onely enter-course of Omnipotency will serve the turne, to force downe the motion of these waters by a high Hand, which otherwise according to Received Nature must have beene more then 100 yeares in falling.

What if it rained 40 Dayes and 40 Nights, had it rained 40 yeares what could this have done towards such a heap of floods as prevailed above the highest mountaines 15 Cubits upwards? be their perpendicular height taken after the most moderate estimation.

So that in justice of reason we may conclude, that these *Decumani fluctus* could not be raised without a supply from this great *Abyss*; and unlesse one depth had called another.

And the Scripture it selfe confesseth as much, that the fountaines of the *Tehom Rabba* or this great Deepe, or (as the

Angel calleth them in *Esdras*) the Springs above the Firmament, were broken up, *Gen.* 7. 11. the same Deepe upon the Face whereof the Darkenettie was. *Gen.* 1. 2. for the Spirit of God moved upon the waters.

And at the abatement of these waters when God remembered Noah, the same Fountaines of this Deepe are said to have beene stopped *Gen.* 8. 2. which can admit of no other (but a miraculous) sense; for we cannot understand it of any subterraneous Abyſſe, without an open defiance to the Principles of Nature.

Therefore betwixt the Heavens and the Heaven of Heavens there must be a *Tehom Rabbah*, or great Deepe, and for this it is that he is said to have layed the Beames of his Chambers in the waters, *Psal.* 104. 3. His upper Chambers it should be (as the Saxon rightly) and it maketh very much for the matter, for it will follow from this that these Chambers were the Heaven of Heavens. Where the Lord is upon many (or great) waters. *Psal.* 29. 3. And *Wisdom* saw him set this compasse upon the Face of the Depth. *Prov.* 8. 27.

And he is said to have watered the Hills from these Chambers *Psal.* 104. 13. Not from the middle Region of the Aire, for the Tops of some Hills (whose heights are his, *Psal.* 95. 4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyſſe, when at the flood those Cataracts of Heaven were opened.

But let the Hills be taken for such as flow with milke, and drop downe with new Wine, even thus also it may be said; that he watereth them from these Chambers, that is, from Above. The reconcilers on the contrary part are forced to make use of more unmannerly Constructions.

But let the Chambers be taken as before v. 3. by result at least it was that from these he watered the Hills whatsoever, and satisfied the Earth with the fruit of his workes v. 13.

I am almost perswaded to thinke, that untill Neabs time The Lord God had not caused it to raine upon the Earth, but a mist went up and watered the whole face of the ground. *Gen.* 2. 5, 6. And a River went forth of Eden to water the Garden

&c.

&c. vers. 10. But in the 600 yeare of Noah's life, in the second month, &c. Gen. 7. 11. Hee caused it to raine upon the Earth, &c. v. 4.

It is no stranger a thing then to finde the whole Earth in such a case for that time as the Land of *Ægypt* hath beene ever since, or those everlasting Hills which (the dayes of Noah set out) were never yet wetted with the dew of Heaven. If it bee otherwise, how could he then first set his Bow in the Cloud? for as *Porphyrus* said it must have been there before.

I say then, that proportioning the perpendicular height of the Mountaines to the Semidiameter of the Earth, there is nothing to hinder but that this abundance of Waters supplied from the Springs above the Firmament might be sunk into the Cavernes of the Earth, from whence it hath been upon occasion called forth by the heat and influence of the Host of Heaven. And so ever since as Heate and Cold, Summer and Winter, Day and Night, so the Former and the Latter Raine hath not ceased.

Our Saviour may seeme to have pointed to those Springs above the Firmament, where he bringeth in Father Abraham, saying to the Richman, *And besides all this betwixt us and you there is a Great Gulfe fixed;* &c. Luk. 16. 26.

All this is intimated in the name of Heaven, *Shammajim*, מים מים from the waters there, as R. *Jose in Chagiga*, fol. 12. 4.

Talmud in Chagiga. fol. C. 2.

If it found ill that any corruptible Nature should be lodged above the Heavens, it will bee answered, that the Heavens themselves are in no better condition whose matter howsoever trusted by some ill husbands in Philosophy to an inamissible Forme, yet hath beene found subject to the like Passions with that here below, as the well knowne *Tycho* hath demonstrated in the case of the New Starre.

To doubt the passage of the Blessed through this great Abylse is an effeminacy of Beleeve, for not to say that the Children of Israel passed through the Red Sea upon dry Land: These waters are themselves to passe through that fire unto which the Heavens and the Earth which are now, are reserved and kept in store, 2 Pet. 3. 7.

The suspension of these waters in a violent situation (if such it be) I no more marvel at then that the thick Clouds bound up with so many Waters should hang in the Aire unrended under them: lesse then at the Stretching of the North over the empty place, or the hanging of this Earth upon Nothing, Job 26.7.

In all this I must acknowledge that there is something of the Paradox (which yet hath beene done over by others too and more elaborately) and so I would be taken for the present, but that is till I can see how otherwise the Text it selfe can be likely to come off clear.

Vid. Scheineri
Ref. U. fin.

CHAP. XXIV.

Deut. 22. 3.

אֵבֶן טָעִין

Lapis errantium.

And with all lost things which he hath lost, and thou hast found, shalt thou doe likewise.

Talmud. in Bat.
Metz. fol. 28.

TO this purpose The Great Stone in Ierusalem remembered of by the Gemarain *Baba Metzia*, אֵבֶן טָעִין חֵיתָה בִּירוּשָׁלַיִם כָּל מִי שֶׁאֵבְרָה לֹא אֵבְרָה נִפְנֶה לְשֵׁם וְכָל מִי שֶׁמוֹצֵא אֵבְרָה נִפְנֶה לְשֵׁם וְהָ עוֹמֵר וּמִכְרֵי וְזֶה עוֹמֵר וְנוֹטֵל i.e. In Hierusalem there was a stone of the Strayes. He that had lost or found any thing, was to repaire thither. He that had found was to stand there to produce it. Hee that had lost, to tell the Signes and Markes. כָּל מִי שֶׁמוֹצֵא He that had found any thing that was lost, was to cry it three times, and after seven dayes once more, &c. Ibid. See also the *Misne Torah*, Part 4. Halac. טָרָה וְאֵבְרָה Cap. 23. Sect. 3.

But the Benefit of the Provision reacheth not unto us, for by the Rules in *Baba Kama*, (and generally by all their Canonicists) A Jew is not only not bound, but forbidden too to restore any thing that is lost, to a Christian. And yet by the *Ierusalem Talmud*, Hee is bound to restore for the sanctifying of the name of the Lord, as the *Tseror Hammor* hath observed.

CHAP.

CHAP. XXV.

Heb. 12. 24.

Sanguis Abel.

And to the blond of sprinkling which speaketh better things then that of Abel.

SOME Copies (as the Regia Biblia) read it *κρείττονα λαλῶντι* *ἢ Ἀβελ.* which speaketh better things then Abel. So Fabricius translated the Syriack, but unfaithfully. For there it is, as We, Better things then that of Abel. So the Hebrew, The Arabick yet more expressly. Speaking more then, or above the blond of Abel.

Τὸ γὰρ τῷ Ἀβελ ἐλάλησεν; But did the blond of Abel speak, saith Theophylact? Yes. It cryed unto God for vengeance, as that of sprinkling for Propitiation, and Mercy. Which is Cyrils also, and the most received Interpretation.

And yet Theophylact (as Oecumenius also) is more inclinable to think, that the voyce of this blond is that whereby Abel though he be dead, yet speaketh. That is (saith Photius) *αὐτοῦ μνηστὸς εἶναι* in the expressions of memory and Celebration, in that Testimony given him by the God that answereth by fire. So Theodotion rendreth, *ἐπίβλεπον ἐπὶ τοῖς δυνάμεις Ἀβελ καὶ ἐτίωοντο.* i. e. And the Lord had respect unto Abel's Offerings, and set them on fire. By which hee obtained witnesse that hee was Righteous. God himselve thus testifying of his Gifts, Heb. 11. 4.

He is therefore called the Righteous Abel. And this blond is called the Righteous Blond, and reckoned from him, Mat. 23. 35. Luk. 11. 50.

And the Blond of Abel was so Holy and Reverend a thing, in the sense and Reputation of the old World (they say so) that the men of that time used to swear by it. The learned Master Selden hath observed as much out of *Sabid Aben Bartrick*, That the *Sethians* took a Solemne Oath upon the blond of

of *Abel* that they would not goe downe from their Holy Mountaine into the plaine of the *Cainites*.

The same Tradition is to be found in the *Arabick Catena*, where also I observe that they used to say their prayers in the name of this Bloud, as in a short *Letany* there said to have been conceived by *Noah*, and dayly prayed in the *Arke* before the Body of *Adam*.

The Arabick Copy which I goe by is written in Syriack Letters and there indeed the word is אלזגר *Alzagar*, but mistaken as I think for that which I have put downe.

הוּא עֲלֵמָה נִחַם אֱלֹהִים בְּחֹקֶךָ עָלֶיךָ וְלֹא שִׁינָה אֲנִי
מִנְךָ אֲנִי מְלִיכָה בְּעֵין אֱלֹהִים וְאֵלֵּאפָה וְנִנְנָה מִן
הַדָּם הַזֶּה וְאֵנִי מִן הַדָּם הַזֶּה אֲלֵיכֶם בְּחֹרָה אֲדָם
חַל יִקְרָה אֱלֹהִים כֹּס הָאֲבִיבִי צִפּוֹר בְּחֹסֶן שִׁית אֱלֹהִי
רִצְאָךְ לֹא חֲשִׁנָּה מִעַד אֲלֵיכֶם וְצִיָּךְ אֱלֹהִי חֲנֻלָּה
עֲנֵה מִן רַחֲמֶיךָ לְאַנְךָ נִנְנָה וְלֹךְ אֲלֵמֶנֶךְ מִן כֹּס עֲמִלָּה
יֵדֶיךָ אֲבָדָה וְכִנְנוֹת אֲלֵאֲרָח יִקְוֹלֶת אֲלֵמִין יָהּ רֵב
Cat. Arab. c. 24.

The Prayer of Noah.

O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of Mercy and compassion, Deliver us from this deluge of waters, and set our feet in a larger Room. By the sorrows of Adam thy first made Man, By the blood of Abel thy holy one, By the Righteousnesse of Seth in whom thou art well pleased, Number us not among those who have transgressed thy Statutes, but take us into thy mercifull care: for thou art our Deliverer, and thine is the praise from all the works of thy hands for evermore.

And the sons of Noah said, Amen, Lord.

Here

Here I shall need to make you a Note or two as concerning this Prayer. It may possibly seem strange to you, that this oraison should be so dayly said before the body of *Adam*.

To take you off from that, you must know that it is a most confest Tradition among the Easterne men (and Saint Ephrem himself is very principall in the Authority) that *Adam* was commanded by God (and left the same in charge to his posterity) that his dead Body should be kept above ground till a fullnesse of time should come to commit it **ב' וסט אלמור** to the middle of the Earth by a Priest of the most high God.

For *Adam* prophecyed this reason for it, **לאן חם יכון** *Saidus Patri- arch. Alexand.*
אולדו *Arab. MS. in Archiv. Bibliothec. Pub. Cantabrigiæ*
 of him and all his Posterity. that there should be the Redeemer

The Priest who was to officiate at this Funerall they say was *Melchisedec*; and that he buried this body at *Salem*, which might very well bee the middle of the habitable world as then, and that it was indeed so afterwards, it hath been told you before.

Therefore (as they say) this body of *Adam* was embalmed and transmitted from Father to Son by a Reverend and Religious way of conveighance, til at last it was delivered up by *Lamech* into the hands of *Noah*, who being well advised of that fashion of the old world, which was to worship God toward a certaine place, and considering with himselfe that this could not be towards the Right (which was the East) under the inconstancy and inconvenience of a Ship, appointed out the middle of the Arke for the place of Prayer, and made it as Holy as hee could by the Reverend presence of *Adams* Body.

Towards this place therefore the prayer was said, not as terminating any the least moment of Divine worship in the body (it were a stupid thing to think so) but (where it ought to be, and where all worshippers doe, or should do so) in God himself and only him, as the very Tradition distinctly clearerth the case. **דמנא כחן יצח אלזכאח כחן נוח יקח** *Caten. Arab.*
דמנא נסר אדם וקראם אללה חו תבניה סאם וחחם *c. 25 fol. 56 b.*
דמנא כחן יצח אלזכאח כחן נוח יצלי ואלודו ונסאחם מן גזבי
אלספנה

כך מ' פון קולן יקולמוס that is, And so soon as ever the day began to break, Noah stood up towards the Body of Adam, and before the Lord, he and his sonnes, Sem, Ham, and Japheth, and Noah prayed, &c. and his Sonnes and the Women answered from another part of the Arke, Amen Lord.

Where you may note too, (if the Tradition bee found enough) the Antiquity of that sit custome, (obtaining still, especially in the Easterne parts) of the separation of Sexes, or the sitting of women apart from the men in the Houses of God. Which sure was a matter of no slight concernment, if it could not be neglected, no not in the Arke, in so great a straightnesse and distresse of Congregation.

That this was a practised use in Primitive Christianity, I think is not much doubted of.

Jac. Gothofred.
Marin cap. 3.
Marin cap. 3.

And to this sense the learned Gothofred (by a strange reach of unusuall sagacity, vintioth or intangleth (for I know not which to call it yet) that intractable passage (as to us) of St. Paul to the Corinthians, 1 Cor. cap. 11. v. 10. For this cause ought the woman to have power on her head because of the Angels. So wee translate according to the received Greek, which is, διὰ τὴν ἀγγέλων ἡ γυνὴ ἔχει ἀξίαν ἐν τῇ κεφαλῇ, διὰ τὸς ἀγγέλους.

But Gothofred would have it to read thus, διὰ τὴν ἀγγέλων ἡ γυνὴ ἔχει ἀξίαν [exuvium] ἔχει ἐν τῇ κεφαλῇ, διὰ τὸς ἀγγέλους, or ἀγγέλους. And then the English must be. For this cause ought the woman to have a vaile or covering upon her head because of the young men.

It is not denied at all but that a vail or covering is to bee meant here, and indeed the vulgar translateth it so.

And for Ἀγγέλους to be written instead of Ἀγγέλους, was an easie and obvious escape.

Though I dare not altogether undertake for the Reading, yet I will adde this improvement to it.

In a Manuscript Arabick Translation in *Queenes Colledge* Library, I find indeed the place rendered thus, *فَوَضَعَتْ رَأْسَهَا تَحْتَ الْخِطِّ لِتَسْكُنَ فِيهِ الْمَلَائِكَةُ* that is, And for this cause it is commanded that there should bee a Sultaan, or Dominion upon her head because of the Angels.

But in the Printed Arabick Translation set forth by Erpenius, it is **זאדאן זאדאן עלי ראסא ודאן** *Zadaan*, I am confident it should be **רדאן** *Radaan*, ('tis mistaken but by a point) And then the English is, *For this cause it is commanded that there should be a vaile upon her head, &c.*

I would willingly have knowne how the Æthiopick, Armenian, and Coptick Translations deal with the place, but that could not be, for they are not here to be had for ought I could find out at least.

The other Note I shall need to make you, will concerne that passage in the Prayer, *By the sorrowes of Adam.*

The Easterne Traditioners mean by this a continuall sadness and contristation of heart, which *Adam* had, and made for the losse of Paradise, and his first Estate.

It is noted of him by *James Bishop of Sarug* in these words, **וכאן אדם ינסה פרום אלהו בעיניו ויחצור** *Jacob. Sarugens. in Cat. Arab. C. 14.*
And *Adam* turned his face towards the Garden of Eden, and from his heart lamented (his fall.)

The same Traditioners give this very reason for *Enoch's* translation, **ובקרי מן אתוהגלם תלאת מאת סנה ובכי** *that is, Wee say*
אלה אלה פלורר ושמור אלה *that is, Wee say*
that *Enoch* sat downe for the space of three hundred yeares bewailing the Transgression of *Adam*, And for this cause God took him up unto him. *Caten. Arab. C. 20. fol. 47.*

CHAP. XXVI.

Isa. 66. 14.

Your bones shall flourish like an Hearbe.

OF the interruption of the Soules Immortality, betwixt the moment of death (it must not now be call'd Departure) is the insidious debate of these eager dayes. A fitter and more congeneall time to bring this Monster to the Birth, (though there is not strength to bring forth) was never yet endeavoured to be wrested out of the hands of Providence, by the greatest deepnesse of Satan.

The Familiar that conversed so much with *Cardan's* Father told him, That their Spirits and the Devils dye too. 'Twere good beleve this also.

But if the Beasts and we have all one breath, then why doe not their Spirits too return to God that gave them? If Incorruption have put Corruption on, we may very well eate and drinke as we doe, for to morrow we dye indeed.

The unlikely Heathen ploughed in more hope then so. In Hieroglyphicall learning, the *Egyptians* set downe the *Axis* of a *Pyramis* for the Soule, and therefore the Figure of their Sepulchers was Pyramidall. The mystery is Geometricall, that as by the conversion or turning about of a Pyramid upon his *Axis*, the axis remaining stil the same, there is a Mathematical creation of a new solid or Cone, so by the Revolution of a certaine time of yeares about the soule (the soule continuing still the same in a constant course of immortality) a new body shall arise and reunite again.

*Augustin.**Sench. Engubin.*

Indeed he that will turn over the Bookes, *De perenni Philosophia*, will finde that these Heathens did beleve not onely this, but the greatest part of our Divinity more then we our selves doe.

I am induced to beleve that without any further subtilty or arrogance of dispute, there is an invincible argument for the

the thing secretly imprinted in the Instinct and Conscience of the Soul it self, because it is every good mans hope that it shall be so, and every wicked mans feare that it will. And that at least a parcell judgment may presently be pronounced upon his *wandering Soule*.

However the opportunity of this part of Scripture doth not so directly call upon me to any such kinde of Controversie. Indeed I would be taken to be so secure of the Souls Immortality, that I am going about to leave the Body it selfe in a very fair Condition of In corruption. And I see not but that it may very well suit with the Immoderations of the time to advance up the immortality of the Body, when men have so little to doe as to raise suspicions upon that of the Soule.

The Jewes commonly expresse Resurrection by Regermination, or growing up again like a Plant. So they doe in that strange tradition of theirs, of the *Luz* an immortal little bone in the bottome of the *Spina dorsi*; which though our Anatomists are bound to deride as a kinde of *Terra incognita* in the Lesser world, yet theirs, (who know the Bones too, but by Tradition) will tell ye that there it is, and that it was created by God in an unalterable state of incorruption, that it is of a slippery condition and maketh the Body but beleve that it groweth up with, or receiveth any nourishment from that. Whereas indeed the *Luz* is every wayes immortally dispos'd, and out of whose everliving Power fermented by a kinde of dew from Heaven, all the dry Bones shall be reunited and knit together, and the whole Generation of mankinde recruite againe.

There is a better temper and holding a more lawfull correspondency in that Rite of theirs, which of old they observed, and still doe at their Funerall Celebrations.

It is thus taken notice of by their late *Kabbine Leo Modena*; *Nel ritorno, dalla fossa, ogn' uno spianta dell' herba dalla terra, due o tre volte, e se la getta dietro, dicendo quelle parole del Salmo, e spuntarano dalla citta come l'herba della terra, per segno della resurrezione.* That is, As they returne backe from the Grave, every one of them plucketh up the Grass from the

ground twice or three times, and throweth it behind him, saying those words of the Psalme, (*they shall flourish out of the City like the grass of the Earth*) in token of the Resurrection, &c. *De gli riti Hebraici di questi tempi Part. 5. Cap. 7. num. 4.*

In some places they say these very words of the Prophet here, *Your Bones, &c.* The Rite is very proper, as to shew that the dead are not quite pluckt up, but only cut down like a flower, which at the returne of time reinforcing from its root and stock, springeth up again.

But if our Bones are to flourish like an Hearbe, wee have a surer word of experience from the Fact. If a vegetable can be call'd up out of its ashes, there is a stronger pretence to our urnes.

The Grounds of Chemicall Philosophy goe thus.

That *Salt, Sulphur, and Mercury*, are the principles into which all things doe resolve. And that the Radicall and Originall moisture whereby the first principall of *Salt* consisteth, cannot be consumed by *Calcination*, but the forcible tinctures and impressions of things, as Colour, Taste, Smell, nay and the very formes themselves are invisibly kept in store in this firm and vitall principle.

To make this good by the Experiment, they take a Rose, Gillyflower, or any kinde of Plant whatsoever. They take this Simple in the Spring time, in its fullest and most vigorous consistence. They beate the whole Plant in a Mortar, Rootes, Stalkes, Flowers, Leaves and all, till it be reduced to a confused Masse. Then after *Maceration, Fermentation, Separation*, and other workings of Art, there is extracted a kinde of Ash or Salt including these Fornes and Tinctures under their *Power and Chaos*. These *Ashes* are put up in Glasse, written upon with the severall names of the Hearbes or Plants, and sealed Hermetically, that is, the mouth of the Glasse heated in the fire, and then the Neck wrung about close, which they call the *Seale of Hermes* their Master.

When you would see any of these Vegetables againe, they apply a Candle or soft Fire to the Glasse, and you shall presently

sently perceive the Hearbes or Plants by little and little to rise up againe out of their Salt or Ashes in their severall proper Formes, springing up as at first (but in a shorter time) they did in the Field. But remove the Glasse from the Fire, and immediately they return to their owne Chaos again.

And though this went for a great secret in the time of *Quercetan*, yet *Gassarel* saith, *A present ce secret nest plus si rare; car Monsieur de Claves un des excellens Chimistes de nostre temps, le fait voir tous les jours, &c.* that now 'tis no such rare matter, for *Monsieur de Claves*, one of the most excellent Chymists of these dayes, useth to make shew of this at any time.

And therefore hear the word of the Lord, O you dry bones; Come from the four winds O breath, and breath upon these slain that they may live, Ezek. 37.

O Earth, Earth, Earth, heare the word of the Lord. Thy dead men shall live, with my dead body shall they arise; Awake and sing yee that dwell in the dust, for thy dew is as the dew of hearbs, and the Earth shall cast out the dead. Esay 26. 19.

CHAP. XXVII.

1 Cor. 15. 36.

*Thou foole ! That which thou sowest is not quickened except it
dye.*

THis admirable instance of the Corne is one of those things which Saint *Paul* was taught at *Gamaliel's* feet.

In a discourse concerning the Resurrection, had before Julius Caesar the Emperor, (& at which Rabban Gamaliel was present) שאלה קליאטרה מלכה הא רבי מאיר אמרה ויענה דהיי שכני ויציצו מעור כעשב הארץ אשר כשם עומדן שמין עומים או בלושי חן עומדין אמר לה כל וחומר מדיחם מה חיטה שנקברה עומה יוצאת נכמה לבושין צדיקים שנקברים בלושין עלאות כמה וכמה אמר ריה קיסר לתבן נמלא

that is, Cleopatra the Queen asked R. Meir, and said, Wee know that they that lye downe (the dead) shall live, because it is written, And they shall stand up out of the City like the hearbe of the ground, but when they stand up (from the Dead) shall they rise up naked, or in their Clothes?

Kal Vechomer is Hee said unto her, *Kal Vechomer* from the *Wheat*. What of the wheat which is buryed naked, and yet riseth up very well clad, how much more the Just men who are burird in their Clothes? *Cæsar* said unto *Rabban Gamaliel*, &c. *Talmud* in *Sanhedrin*, C. ii. or the contrary *fol. 90. b.*

It will be worth the knowing to observe here a practice of the Greeke Church not yet out of use, and very properly concerned in this matter of the Corne.

The use is, ἐν τῇ ἱερῇ τῶν κακοκημάντων ἐν χρίστῳ ταλατῇ πύρεϊ ἐψη-
δύναις ὑδρωι, καὶ ὅψιν τῶν τῶν ἱερῶν ὑμῶν ἀδύναται στυγνάζειν, &c. to
set, boyled Corne before the fingers of those Holy Hymnes
which use to be said at their Commemorations of the dead
or those which are asleepe in Christ.

And that which the Rite would have, is to signify the Resurrection of the Body.

And

And that it is indeed a well enough proportioned embleme, the Author which I quote hath endeavoured to expresse with more elegancy then I lookt for.

His Title is, Τί βλεπται ὁ ἱερὸς οὗτος ἐν τῇ τοῖς μνημοσύνοις τῶν ἁγίων κακοιωμένων ὅτι τὰς τῶν ἁγίων ἱερὰς πλαταίσας, *Matham Blafares Hieronachis. Gr. MS. in Arch. Barocian. bib. Bod.*

What is the meaning of the boyled Corne at the Commemoration of these that sleep in Christ, and at the Holy Mysteries of the Saints?

To which hee is not content to make a Man come downe, and compare with all the little moments belonging to an ear of Corne; but he would have you know too, Καθίσταται ἡ γῆ ζῶν τοῖς κόκκοις ἢ νεκροῖς, καὶ δάματ' οὗτοι πατρὶς ἀναδίδονται. Καὶ οὗτος οὗτος τῇ γῇ τῶν ἀδελφῶν ὁ νόμος, ἀν' ἡ γῆ νικᾷται νεκρὸν, τὸ βρεφὸς ἢ πλατίζεται ἀν' ἑξ, ἢ μορφῶται. Καὶ σκότει μοι τὸ ἀδελφὸς τὸ δαύμα, λαβύσα μόνον τὸν κόκκον, φθορὰ παραδίδωσι, φθορὰ δὲ μετὰ χύματ' ἀναδίδωσι κρήνην, ὥστε πάλιν τὸν κόκκον σχηματίζουσα μάλα. Ἐν ἐκ ἐναργῆς ταῦτα εἰκὼν τὸ μυστήριον τῆς ἡμῶν ἀναπλαστικῆς; That death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travail. Her infant Corne is not quickened except it dye, should it live still, it could not bee formed in the wombe. And consider with mee the miracle of these throwes. The Earth onely receiveth but the bare Corne, and restoreth it again by corrupting it, and delivereth it up in a much better fashon then it tooke it in, habited anew as to all respects of appointment in the parts. And can wee receive a more forcible impresson of argument for our owne restauration, then from this example?

The Author saith yet more, πῶς ὁ ἅπας τόπος ἐξ ἑνὸς κόκκου φθαρὲν ἢ γένεσις, τὸ τοῦ ἀναστάσεως παρὰ πολὺ δαύμα τῶν τῶν μὲν γὰρ ὅς ἐλαβεν ἢ κήσιν νεκρὸς ἀναδίδωσι, ἔτι δὲ πολλὰς αἰὲς ἔτι νεκρὰ δύνανται ἀναγὰν ποιεῖν κόκκους. ὥστε βλάσκειται. ὅς τῶν ἀπίστων ἀντικρίως φανοβλαβεῖται, βλάπτει τὴν γῆν γαργῶ ἀποδίδωσιν αὐτὴν περιλαβεῖ, τῇ κήσιν δὲ ταύτην ἀποδίδωσιν ὅς αὐτὴν παρέδωκε, τῶν ἀδελφῶν ἡ διατήνεται.

And how should all these stalkes grow up from one graine

S

of

of corne, and that as good as dead? The wonder of this is farre above that of the Resurrection of our bodies, for then the Earth giveth up her dead but one for one, but in the case of the Corne shee giveth up many living ones for one dead one. O the intolerable madnesse of unbelieving men! They see that the Earth giveth up to the Husbandman that which it received not, and should it bee accounted among the impossible things that the same Earth should surrender up (to the Creator too) that which shee hath received in pawne? *Tadm. aeg.* &c. as the Author goeth on.

Here (though the opportunity seemes to be very fairly offered) I avoid to gaine any reputation towards the Resurrection of our Bodies from that parcell Rising of Legges and Armes, &c. which useth to be seene and beleev'd at a place in Egypt not farre from *Gran Cairo*, upon Good Friday and the Eve of that.

'Tis true indeed (if the thing it selfe be so) that in this case too our Bones doe flourish like an hearb, for those little Resurrections are not seene to rise, but risen.

And so like Limbs of Immortality they spring up from the Earth, as they did from that other Deadnesse of their Mothers wombe.

Wee our selves grow thus up too like the Grasse of the Field; we are not seene but found to doe so.

'Tis so with these fore-running parts. If you draw neare to touch a head or a legge, you shall perceive no more of this Resurrection for that time, but if you give backe, and leave the Miracle to it selfe, you shall presently finde it more a man at your returne,

Because I meant to make no more use of this wonderfull prevention of those that sleepe, then what I first pretended to, I shall be bound to trouble you the lesse with any much repetition of the particulars. You may finde a competent store of this matter in *Camerarius* his Historicall Meditations, C. 73. of the first Century. I will adde to that this onely out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witnesse, and a man of very good and sober note in his acknowledgement.

Il me desoit d'avantage avoir (comme aussi firent les autres) *Sim. Goulart. Hist. touche divers membres de ces resuscitez. Et comme il vouloit se saisir d'une teste chevelue d'enfant, un homme du Caire s'escria tout haut, Kali, Kali, ante materasde, c'est a dire. Laisse Laisse, tu ne scais que cest de cela. i. e. And hee told me moreover that hee had (and others had done so too) touched divers of these rising Members; And as he was once so doing upon the hairy head of a Child, a man of Cairo cryed out aloud, Kali, Kali, ante materasde, that is to say, Hold, Hold, you know not what you doe.* *Roires admirabil. T. 1. fol. 32. 34. &c.*

That which seemeth to bee wanting to the authority of this strange thing is, that there should be no ordinary memory (none at all I can meeete with yet) of the matter in any of their owne Bookes. That in the Greeke Liturgies out of the Lesson for the time, I know not how to make reckoning of, as enough to this purpose, in any other Bookes of theirs, and some likely ones too, I meet not with any notice at all. And yet as to that I can retort this answer upon my selfe, that a thing of so cheape and common beleefe amongst them could not fitly be expected to bee written out as a rarity by themselves, and sent forth into these unbelieving Corners of the world: Which though it may passe for a reason why there should not be any such common report of the thing, yet leaveth me scope to think, that there is some speciall mention of it in the Arabick or Coptick Histories, which when it shall be met with if it be found to referre up the Wonder to some excellent and important Originall, it will the better defend this matter of Fact, from the opinion of imposture.

Indeed the rising of these armes and legs otherwise is but an ill argument to be used for the Resurrection of our bodies, for 'tis easier to beleefe this, then that.

The Arabick Nubian Geographer telleth of a place in Ægypt called *Ramal Altsinem*, or the Sands of *Tsinem*, *ובנה אורח מן אמת אללח סבחהנה דלך אנה יחד אלעסם* *ש דמן פי ודה רמאל סכעת איםם פיעור רגרא עלבא בחדך אללח* that is, *Where there is a great miracle of the most Glorious God. And it is, that if you take a bone and bury it in these*

Sands for the space of seven dayes, by Gods permission it shall turn into a very hard stone, &c. *Clim. 3. Part. 3.*

And what if all our Bones were buried in the Sands? As if God were not able even out of those Stones to raise up Children unto Abraham.

If the Phoenix of *Arabia* should prove to be an *Utopian* Bird, (as I will not now suspect after such a size of Apostolicall Authority, and so sufficient a countenance given to that) It will be enough for us that the *Swallowes* know their time too (as well as the *Storke*) and after such a manner as if they knew (or at least would have us to know it) ours too.

These at the beginnings of winter use to fall down in heaps together into the dust or water, and there sleep in their *Chaos*, till hearing the voice of returning nature at the Spring, they awake out of this dead sleepe, and quicken up to their owne life againe.

Georgius Major

A Commentatour upon the *Corinthians* to this fifteenth Chapter, affirmeth that he himself found a company of Swallowes lying dead under an old Table in a Church at *Witteberge*, which for want of the naturall time of the yeare, were by an artificiall heate recovered unto life againe.

CHAP. XXVIII.

Matth. 3. 4.

And the same John had his Raiment of Camels haire, and a Leatherne Girdle about his Loynes, and his meat was Locusts and wild Honey.

THe rest is plaine enough, but for the Locusts there hath been a great deal of unnecessary Criticisme devised, and as it falls out to make the word in a worse case then it was before, *Axels* is the word, & it can signify nothing here but Locusts, and the question needs not to be whether these be mans meat or no, it is certain that the Jewes might eat them by the law

law of Moses Lev. 11.22. And Mathialus upon Dioscorides saith *In Dioscorid. Lib. 2. C. 46.* that this was the reason why John Baptist made use of them as a strict observer of the Law.

But that they are eaten in the East and elsewhere, you may see Kerstenius his Note upon an Arabick Translation of Saint Mathew's Gospell. And John Leo in his Description of Africa; But that which is here to the purpose is the note of Agatharchides in his Tract upon the Red Sea; where he speaks of the *Acridophagi*, or eaters of Locusts. He saith, *Βερενεια τῶν λωπὸν ἰσχοί δι τῶν ἰδιῶν, μέλανε δὲ ἱελαίνες.* That their habit of body is thinne and meager, &c.

So Cleonards Note of the Countrey people of Fex in Africa, will besit to the matter. It is in his last Epistle to his Tutor Latomus, towards the latter end.

Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus hic regionibus immisit; paucis ante diebus Fesse vidisses Cælum obductum locustarum agminibus, quæ hic non solam saltant, sed avium ritu volitant. Jam coram video minas priorum prophetarum, multis in locis Nocturna sata perdunt universa, bellum strenue cum iis gerunt rustici. Nam plaustra plena Locustis advehunt Fesam, nam hos hostes vulgo hic commedunt. Ego tamen sum tam delicatius, ut malim perdicem unam quam locustas viginti, quod totam hanc regionem gens locustica devoravit. i. e. I can tell you newes of warres, but not like yours in Brabant; No noise of weapons here, 'tis another kinde of Army which God hath sent into these Coasts. Within these few dayes you might have seene the whole Heaven clouded over with Troops of Locusts, such as doe not hoppe about like your Grasshoppers, they flye here like Birds. Me thought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all, the Corne in one night. The Countrey people fight very stoutly with these Locusts, they bring them home by whole Cart 'loades to Fesse, and then eat these enemies when the have done; but for my owne part I am so tender palated that I had rather have one Partridge then twenty Locusts; for that these Locusts have devoured this whole Countrey.

Vid. Eustath. in Hexæmerou.

134 *Answer of Iohn Baptist. Dragons in Babylon.*

תנח
מלכשאת
Com. Arab. MS.
in Alcoran. a
western citation.

And this indeed was the thing to be spoken too, for as the courtesie of the Raiment, so the slenderesse of the dyet is equally to pretend towards a rigid and austere condition of life. And as to this sense I shall make you this new Note out of an Arabick Commentary upon the *Alcoran*. The Tradition is, *אנחמר ודומפל כציאן פדעוה אלי אלעם מקאר מנ* ללעב חלקתו

That Iohn the Baptist when he was yet a Child, being in company with some of his fellowes, they askt him to play with them, but he said unto them, *I was not created for sport.*

CHAP. XXIX.

Isa. 13. 22.

And the wild Beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant Palaces, &c.

TWas spoken of Babylon, and the Prophecy is fulfilled. A dayes journey from hence (saith Benjamin Bar Jona in his Itinerary) is Babel, *הורבה* ודא בבל הקדמונה ודא מחלך שלשים מילין ברחובותיה וערין אדמון נבוכד נצר סם חרב ויראים בני אדם יכנם בו מפני חכשים ועקרבים *i. e.* This is that Babel which was of old, a City of thirty miles in breadth. 'Tis now laid wast. There is yet to be seene the Ruines of a Palace of Nebuchadnezar, but the Sonnes of men dare not enter in for feare of Serpents and Scorpions which possesse the place.

Now you may read the rest of the Prophecy.

V. 19. *And Babylon the Glory of Kingdomes, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.*

V. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his Tent there, neither shall the Shepheards make their fold there.*

V. 21. *But*

V. 21. But wild Beasts of the Desert shall lie there, and their houses shall be full of doleful Creatures, and Owles shall dwell there, and Satyres shall dance there.

CHAP. XXX.

Luke 15. 10.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.

These words of our Saviour will sound the lesse strange to you, if I helpe you to a counterchange of Easterne Expression.

Would you thinke that in Heaven it selfe, whither when we come all teares shall be wiped from our eyes, there should now be weeping and mourning for the dead in sinne because they are not? 'Tis a Tradition firmly received by the Jewes, and from them derived to the Mahumetans.

In an Arabick Manuscript of theirs this answer of God to Moses, is found *Lib. quest. Arab.* *MS. a Gaul. ci.* *101.* *עלי יבנת 100* and they are many *אנשי דורא* that shed teares for the Sinnes of Men.

If there be teares and sorrow in Heaven for one that is gone astray, how much more ought there to be Joy over a sinner that repenteth?

And our Saviour was not the first that said it.

The words have a reflex upon that old position in the Hebrew Divinity. *R. Chimbi in* *Isay 57. 19.* *הנפלים בעלי חסות מדיק נמור* i. e. That a Repenting man is of greater esteeme in the sight of God, then one that never fell away.

This is the meaning of that expression, more then ninety and nine just persons that need no repentance.

Their Elders talke higher yet of this excellent vertue. Saint Austin might have return'd another answer to him that askt him

him what God imploy'd himself about before the world was made. He was making Hell? No such matter.

*Talmud in Jo-
ma. fol. 86.*

The Doctours in the *Talmud* say, He was creating Repentance, or contriving all the wayes how he might be mercifull enough to the Man he is so mindefull of, and to the sonne of Man so much regarded by him.

They say more. That one day spent here in true Repentance, is more worth then Eternity it selfe, or all the dayes of Heaven in the other world.

CHAP. XXXI.

Isay 57. 15.

For thus saith the High and Lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

BUt will God dwell upon the Earth? The Heaven of Heavens cannot containe him. How much lesse this House which we have built?

All things are full of God. He is therefore called in the Holy Tongue, *חמאקום Hammakom*, the Place. Or that Fulnesse which filleth All in All. God (as the great *Hermes*) is a Circle, the Center whereof is ever where, and the Circumference no where. If I climbe up into Heaven thou art there, if I goe downe to Hell thou art there also.

Nor is he present onely to these reall Capacities of Earth and Heaven, but even also to those Imaginary spaces of incomprehensible receipt and infinitely extending. He is there where nothing else is, and nothing else is there where He is not.

But then are we to think, that we men have his Company but as the Devils have, to tremble at? No: The Cry there is,
What

What have we to doe with thee thou Sonne of the most High? Not so here, But why art thou so farre from me O my God? Psal. 10. 1. The Finger of God is there, as in the Plagues of Egypt. Exod. 8. 19. But his Right Hand is here. Psal. 20. 6. They have God Almighty, we All-sufficient. There He is a consuming Fire. Heb. 12. 29. Here Immanuel, God, not against but, with us.

Therefore it is that though He were here before, yet upon our occasion He is said to bow the Heavens and come downe.

He was seene at Moria. At Peniel Face to Face. Gen. 22. 30. The Patriarch Abraham invited him to Dinner, and He lay at Lot's House all Night. Jacob wrestled with him at Mahanaim, and got the better, and would not let Him depart except He blest him. He past once by Moses in the Cleft of the Rocke. He met him often at the doore of the Tabernacle. He wandred with his People in the Wildernesse. When the Arke stood still, so did He: When the Arke set forward, He also was spoken to to arise. Rise up Lord, (the Leader said) and let thine enemies be scattered. Numb. 10. 35.

To allow for all this we are to take knowledge of some considerations, according to which it may stand with the divine Immensity to be as differently present in some places, as alike in All.

We can doe no better then rest our selves upon that ancient and well adviz'd of distinction delivered in the Schoole.

God (saith the Master) by his presence, power and Essence, immutably existeth in every Nature and Being, indetermin'd by Circumscription or definition; He is otherwise and more excellently present with Saints and Holy Men, by his Grace and Holy Spirit. But most of all and most excellently present by Union Hypostaticall, in the second Person in whom the Fulnesse of the Godhead dwelleth bodily, &c. 1 Dist. 37.

To these three Molina superaddeth the fourth and fifth difference, the one per peculiaris signa, giving instance in Jacob's Ladder; the other whereby God is present, Cum Conciliis & summis Pontificibus.

But these differences are written upon as supernumerary by

T

Nazarius

Nazarim, Gonzales, &c. The two being indeed but one, and that no other then the second of the three whereby God is present by his Grace and Holy Spirit.

By *presence, power, and essence*, the Doctours generally mean; by the first, an appropinquity of Vision that all things are open and naked unto his sight; by the second, an Approximation of power, that He worketh in, and ruleth over *All*; by the third, an Indistance of his *Being* to all things whatsoever, of *Actuall* or *possible* existence.

Thus God is intimately and indivisibly present with all and with every thing. Nay thus he is also present with *Nothing* (if so we are to call that vast Receipt without the Universe comprehending infinitely this created *Nature of Things*) which needing not to be argued from any actuall operation or conserving causality sufficiently followeth the Nature of *Immensity*.

'Twould imply a Contradiction to say he could be actuall present with that which is not, or with that which shall be, before it is, yet not to say that He is there where Nothing else is, or shall be put himselfe, is to say he is not Infinite. Nor is it otherwise answered by those Doctours which pretend to the contrary sentence; for though they cannot be gotten to say that God is present without, yet they confesse He cannot be comprehended within the *Universe*, making all up with a *Negative Extra*, and *Potentiall* existence, as to no purpose they may be scene, in *1. Thom. q. 8. & 1. Sent. dist. 37.*

Relating to this first Respect of *Presence, Power, and Essence*, we say that God equally disposeth of himselfe to all things and men, and that he cannot thus be more in one place then another.

But the Respect of *Grace and Spirit* superinduceth a Speciall influence and Immediation of blessings, and imprinting the *Nature, or Being* whatsoever with a much more intimate and more excellent Relation. Thus God is said to be nearer to this man then to that, more in one place then in another. Thus he is said to depart from some & come to others, to leave this place & to abide in that, not by Essentiall application of himselfe,

Gonzales disp.
17. nu. eccd.
Bonavent. in
1. Th. q. 8. a. 2.
Alex. Hal. p. 9.
9. Memb. 5.
Capreol. n. 1.
dist. 37:

self, (much less by locall motion) but by Impression of Effect.

It may be said of all places, *Deus hic est*, God is here But of some, as *Jacob* of his *Bethel*, *Vere Deus hic est*, Truly God is in this place. *Vere*, that is, saith Saint Bernard, *Certius & Evidentius*, by a more evident and more effectually presence. With just men, saith he, God is present, *in veritate*, In deed, but with the wicked, dissemblingly, ('tis the Fathers expression) *in dissimulatione*.

As he is to all and in all places, he is called in the Holy Tongue, *Jehovah*, He that is, or Essence; but as he useth to be in Holy places he is called *Shecinab*, that is, He that dwelleth or presence.

And this *Shecinab* is taken by some of them (as *R. Menahem*) for the presence of the *Messiah*, by others for the *Kuach hakados*, or presence of the Holy Spirit, as the *Chaldee Paraphrast* upon *Gen. 45. 27* And so the *Hebrew Schoole* maketh even with ours; for *Jehovah* signifieth the first member of the distinction for Presence, Power and Essence; *Messiah*, for the Last or Hypostaticall union, and the Holy Spirit for the second. Indeed the most generall and constant sense of this word *Shecinab* to the Jewes, meaneth still a more intimate application of the presence of God to such a Person or Place; then that of his common and equall Abode. He is said to dwell there (saith *Maimon*) where he putteth the markes or evidences of his Majesty and presence. And he doth this by his Grace and Holy Spirit. Therefore Churches are said to be the Houses of God, and good Men the Temples of the Holy Ghost. *More Part. 11*

This is the Reason why *Michael* the Archangel is called *C. 25*.

שׂר הַפְּנִים *Princeps facierum*, or the Prince of the presence, in the Booke of *Zorobabel*; for in their account he is so neare to the King of Heaven, as to be admitted to sit downe by him, and register the good Acts of the *Israelites*.

'Tis in his power also to blot them ont again as occasion shall be given him. *Talmud. in Chagigah. fol. 15. a.*

As to the respect of Gods applying himselfe to a person, they have an old saying, **הַשְׁכִּינָה שׁוֹרֵה עַם וְהַשְׁפִּיל מִנְּהוּ** *That the Shecinab will dwell with the meeke and Humble Men, but flyeth away from the proud and angry.* Which seemeth to me to cast a light upon those

words of Saint James, C. 4. 6. God resisteth the Proud, but giveth grace unto the Humble.

The Greeke is, *ἀντιτάσσεται*, God sets himselfe in array against the proud. The words are quoted out of Prov. 3. 34. The Syriack Translation whereof is *deturbabit*, He will cast downe, but the Chaldee is, *illusorespropellet*, that is, He will cast the proud or scornfull men farre away out of his sight, but giveth Grace to the humble, that is, draweth neare unto them, and dwelleth there by his Grace and Holy Spirit.

And thus also you may the better understand the word *κατοικατοεσθαι*, in the verse before going, where the spirit that dwelleth in us is said to lust to envy.

One of the wise sayings of Ben Syra is, *ורוק לחם* &c. *Mitte panem tuum super faciem aquarum, & super aridam, & invenies eum in fine dierum.* i. e. "Cast thy Bread upon the face of the Waters, and upon the dry Land, and thou shalt finde it in the end of dayes.

To this the Perush or Exposition saith, *לעולם* &c. Let thy Table alwayes be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinah rest upon thee. So that they account God will dwell with such a man as keepeth good hospitality.

They say also, that the Shecinah will not rest upon a sad or sorrowfull man, but upon a wise, a valiant, or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

As to the other respect of Gods application of himselfe to a place, The Son of Halaptha said, *Wheresoever 2 or 3 are sitting together and conferring together about the Law, there the Shecinah will be with them.* 'Tis the meaning of our Saviour, where he promiseth: *Wheresoever two or three are gathered together, there am I in the midst of them.* As if he had said, The Shecinah shall be there, or there I will be by my dwelling presence or speciall exhibition of my selfe by signes of Blessing and Grace.

In other places he is onely said to bee but in Holy places to be wonderfull. Psal. 68. 35. The face of God is every where alike.

alike. *Quo fugerem a facie tua*, said the Psalmist? *whither can I fly from thy face?* Hee said not *quo fugerem*, &c. *whither shall I fly from thy Back parts*, for these are more visible in one place then another. 'Tis *there*, as every where, *The Lord*. But *here* the Lord *mercifull and gracious, slow to anger and abundant in goodnesse and truth*.

Therefore even the most high thus dwelleth in Temples made with hands, and though Heaven bee his Throne and Earth his Footstool, yet wee men can build him a House. A House of Prayer (as it is called) unto all Nations. And this is the place where his Honour dwells. Wee say it againe, not more essentially here, but more gratioously, *διὰ χάριν τοῦ ἁγίου πνεύματος*, &c. as the blessed Maximus, by the grace of his holy Spirit. *Ἐν τῷ ἁγίῳ τῷ θεῷ ἐκκλησίᾳ ἀσκήτως ἀνιπαύου*, which though not seene by us, is yet alwayes resident in the Holy Church.

S. Maximus Mys
tagog cap 24

So the Apostolicall forme of consecration (as we receive it of the Metaphrasts.) May it please the mercifull God that thy most holy Spirit may inhabit in this House which wee have built in thy Name, &c.

The presence of this Holy spirit applying to the Place consecrate by a secret and invisible kinde of incubation, dischargeth it of all those black incumbrances which the Prince of the Aire might intrude upon it, and bringing it under the shadow of the Almighty, exalteth it to a Reverentiall state of holinesse and Divinity, which intermixing with that Space and Site of Ground, not by grosse adherence, but by Energeticall Communion, induceth a nature and condition, apt to quicken and assure devotion, and disposeth the Acts there done to more illustrious and infallible effects of blessing and successe.

In regard unto this great and glorious presenee, I am moved to reflect upon two principall inconsiderations. The singularity of some, and the irreverence of almost All. The first is theirs who preferre the Barne before the Church, as if God would be more at home in their out-houses then in his own dwelling Mansion. Hee heareth indeed whatsoever prayers, wheresoever made, but his eares are said to bee arrest and in-

tent only to those that are made in this place. I know that our Father is to be prayed to in secret, but that is that hee is not to be prayed to in the corners of the streets, that is, those ends and corners of the streets where the Gates are, as the *Æthiopick* very well rendereth. For the Eastern fashion is to have a Gate almost to every street, so that these Corners of the streets were eminently open and the fittest places that could be chosen for one to pray in, that did it therefore that hee might bee seen of men.

The King *Hezekiah* was heard upon his bed, but his prayer, what was it, but that he might goe once more to Church? *2 Chron. 30.5.* And even then though in that extremity, he could not goe up into the house of the Lord; yet at least hee turned himselfe in his Chamber that way, supplying what he could not doe by bodily remotion with holy *Extasse* and transportation of minde.

But the greatest fault is committed by those that come, for as we demeane our selves, 'twere much better for us not to be there, or if wee be, that God himselfe were away. How un-reverently we enter and depart and yet how fearefull is this place! But in the *Businesse* it selfe, how most unseasonable wee are and strangely impertinent! By the *Constitutions* called *Apostolica* the Deacons charge was to overlooke the people *ἵνα τις μὴ λέγῃ ἢ ᾄδῃ ἢ γελῇ ἢ κινῇ*, that no man whisper-ed, that no man laughed, nay that no man so much as nodded his head, or twinkled his eye. *Tu vero* (saith Saint *Ambrose* to his *Virgin*) in ministerio Dei, tusses, excreatus, abstine, hee would not suffer her intime of Divine service no not to cough, or to spit aloud.

Instead of any such severe appointment, wee sit like those in *Chrysostome*, *καὶ οὐκ ἔστιν, καὶ οὐκ ἔστιν, καὶ οὐκ ἔστιν*, strugging, yawning, and benumm'd with dullnesse. And would it were no worse then so.

Our whole deportment there is so intolerably notorious and desperately prophane, that if Saint *Pauls Infidell* should come in, hee would bee so farre from falling downe and worship-
ing

ing, that he would presently be bound to report, God is not in you of a truth, 1 Cor. 14. 25.

Some Christians doe more Reverence to the outside of a Church, then we to the presence of God within it.

Those of *Habassia* if in a journey (though upon the speed) they are to passe by a Church, no man is so unreverent as to sit still upon his horse; *ma dismonta fin che passe a piedo la chiesa & el cimeterio per un grand pezzo*, "but dismounting him- selfe (saith *Alvarez*) hee walketh on foot till hee hath left not the Church onely, but the Church-yard also very farre behinde him.

Will you take an example from the *Turkes*, while it is called to day, and ere yet they rise up in judgement against us?

Their Church behaviour is after this [another] manner. Called to prayers by the *Illah Illahi*, or the voyce of him that cryeth (for they have no Bells) they first walk themselves, then, putting off their shoes at the threshold of the Mosque doore, *summo cum silentio discalceati ad instratum pavimentum accedunt*, *Emanuel sive Antefignanus* Orationem incipit, *emnes sequuntur*, & dum flectit genua alii idem prestant, & illo erecto, ceteri se erigunt, & ipsum, vocem attollentem, vel deprimentem, adstantes imitantur; ubi neminem tussientem, oscitantem, deambulantem aut confabulantem in venias, sed summo silentio oratione peracta resumptis que calceis discedunt. "i.e. They draw near with great reverence to the Pavement of the Mosque covered over with Carpets, or Mats, as it may. Then the *Emam* or High-Priest beginneth prayers and all the company follow him, and when hee kneeleth downe, they doe the like, and when he standeth up they doe so too, imitating his voyce throughout, either in elevation or depression of the Tone. And here you must not thinke to finde any one coughing, yawning, walking or talking, but having performed the service with all possible silence they put on their shoes and depart.

Nay a *Turke*, (a * *Turke* I tell you) should he but scratch his head in time of Divine service would be verily perswaded that he should lose the benefit of coming to Church for that time.

But

Maronit. de moribus Oriental. c. 10.
* Sie vero stabant in mesquidis suis immobilis, desuper in illo solo defixi, aut ibidem succrevisse viderentur, nullus tussis, nullus screans, nulla vox, nullus circumstantis corporis aut respicientis motus, &c. Immo si vel digito scalpan caput, perisse sibi precationis fructum arbitrabantur.
Burbeq. Epist. Sect. 3. loban: Cretovic: lli. ner. c. 4.

But the very Heathens themselves will goe before us into the Kingdome of Heaven.

Saxo Grammat.
Hist: Dan.
lib: 14. fol. 158.
edit: Basil. 158.

Saxo Grammaticus telleth us of the Priest of Arcon, that hee had the house of his Idol-God in so much Reverence, that he held it not lawfull for him not so much as to fetch breath in that place, *Quo quoties capessendo vel emittendo opus habebat, toties ad Januam procurrebat, ne videlicet Dei presentiam mortalis halitus contagio pollueret*, and therefore as oft as he had occasion so to doe, hee was to goe to the Church doore and doe it there, lest happily the presence of God might receive some pollution from the breath of a man.

When I thinke of these things I cannot but remember my selfe of those words of our Saviour quoted out of the Moralities of these lost men (as wee reckon the matter) *Whatsoever you would that men should doe unto you, doe you the same unto them.* But that this should bee *The Law and the Prophets*. His other words elsewhere, *It shall bee more tolerable for Sodom and Gomorrah at the day of Judgement, &c. put mee to as great a stand: What doe you tell mee of Christians? Get to bee Heathens first.*

Commentar: Arab.
tab: Ms. in Alcoran:
a: wernero
citat.

I'll tell you what an Arabick Commentatour upon the Turkish Alcoran hath said *אֵלֶּיךָ מִן תוֹמָה עַן אֵלֶּיךָ וְיִדְּאֵי אֵלֶּיךָ וְהוּא יוֹמֵן בְּאֵלֶּיךָ וְאֵלֶּיךָ מִן תוֹמָה* i.e. He that desireth to escape (Hell) fire, and goe into Paradise, let him beleeve in God, and the day of judgement, and doe to every man as he would be done by.

And what would you have these Heathens to bee? Some of their owne Prophets have said, that God is the Center of all things, especially of all men. And as the respect is from the universall merit of Christ. I am sure the lines are all drawne equall, and the difference will be only in the application and tendency to this point. The Christian accompts (and justly too) that he moves thither by a stronger and more proper inclination, and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they thinke their case to bee not much unlike that experiment in the

the *Statics* of two bodies moving downwards, which how unequall soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Center at one and the same time.

But what have I to doe with another mans servant? The worst you can say by these men, is, that they have not the knowledge of Christ, but we say we know him, and contradict our selves againe, by doing the workes of our father the Devill. They are blinde indeed, but our case is worse, for wee say we see. And which doe you think is better, not to know Christ; then to have no Cloke for denying him?

You know who said it, that the Christian Religion had beene the cause of all the distractions in these parts of the World; I am sure it hath beene the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, wee may find in all other States as wee now seele in our owne.

As we make it, Religion is indeed but a politique engine of State, as usefull for the battery as defence, and as equally tractable to the Ruine as to the conservation of a *Commonwealth*, necessary to the turning of affaires here below, but of no concernment to the other world.

If it be any thing else, why doth every man professe it to a scope and end of his owne, and never brings in God but by the by? Why doe we give the Enemies of God every day new occasion to blaspheme? Why doe we come hither to see our Faces in this mirrour of the Word, and straightway forget what manner of men we were? Briefly, why doe we live without feare, and dye without Wisdome?

There be many other & those horrible accidents of life too, that may convince us to our heads that wee are indeed the *ἀνθρώποι ἐν τῷ κόσμῳ* the only men almost that are without God in the world, but so foule a *Failing* in that onely thing too, which can pretend us to bee good, even in our owne opinions (and in which the dogges which are to be without (as we thinke) ever did and still doe outgoe us, cannot but ex-

pose us to the scorne and derision of him that dwelleth in Heaven.

Luk. 9. 51.

Our Saviour himselfe when hee went up to Hierusalem, *το οἰκον σου, αὐτὸ ἱερουζαλὴμ*. i.e. as one makes bold to confesse it, put on a new Face, as to goe into the Temple, you may thinke what you will of that Temple, but however you are to know that there is a greater then Solomon here.

How wee can lay the ground better for the Heathen, or worse for our selves, then by neglecting this great point of Devotion, as confidently as we therefore receive the Sacrament it selfe unworthily, I will not say I cannot, Let every man tell himselfe.

That wee dare to doe thus before the Angell Eccles. 5. 'Tis not possible but such Prayers should be turned into sinne. Thus, 'Tis iniquity even the solemn meeting. But take we heed lest wee come to know that God was here by his departure from hence, and that voyce bee uttered out of our Temples, which was once heard out of that of the Jewes, *Ματαθαίου καὶ ἱεροῦ δαυὶδ, Μιγρεμὺς ἤνιχ*.

CHAP. XXXII.

But by my name Jehovah was I not knowne unto them.

COncerning the pronunciation of the Tetragrammaton under its proper consonancey of Letters, when, by whom, and in what cases the word *Jehovah* may be uttered, a very sufficient account hath been already given by the Learned Bantorse, Drusius, and others.

It may be added, that this thing was not unknowne to the very Heathen themselves, as a Chronographer of Antioch quoteth it out of one of their Ancient Divines.

Ὁ ὀνομασθεὶς αὐτὸν Ὁρφεὺς αἰνους ἐὰν τῆς μαρτυρίας ἴκωνται, καὶ τὴν θάλασσαν ἔειπεν. Ἐπὶ ἑσπερίᾳ. Ἐπὶ ἑσπερίᾳ τῇ ἀνατὶς γαλακτοῦ. Βαλινθίου, Ζωολογία.

Else quoteth Orpheus to say that hee heard from the Oracle the Ineffable

Ineffable Name of God, Hericepo. And that the Interpretation thereof in common speech, is Counsell, Light, The Giver of Life, &c. Joannes Antiochenus Melala τὸς ἑσπερα φωνάζει. γ. Libro 3. Chronic.

To thinke this word to bee Greeke, besides the Interpretation here given, the very sound of it is plainly averse. It betrayeth it selfe enough to be of the Easterne Notation, and of the Hebrew to chuse; And yet to bring it home to any one or more words in that Language like it selfe, or especially meeting with the Interpretation made, I could find no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelihood necessarily determined in some recess of the Cabalists.

Amongst their Arithmetical Traditions they have this number of the Name *Jebeva*. קפו *Kepe* or *Kepeo*, which they deduce after this manner.

יהוה
י פעמים י ק ה פעמים ה כה הרי
קכה ו פעמים ו י הרי קסא
הרי קפה ה פעמים ה כה הרי קפה
that is, Ten times 10. is
100. five times 5 is 25. behold 125. six times 6. is 36. Lo 161. Five
times 5. is 35. Hare or Heri, behold, Kepeo or 186. which is a
numerall *Hamphorash* or expression of the Name of God, and
the Oracles meaning of יהוה.

CHAP. XXXIII.

Matth. 22. 26.

Kai ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτοῦ μετὰ τῶν Ἡρώδιαν, &c.

And they (the Pharisees) sent unto him rthe Disciples with the Herodians, &c.

SErarius in his Herod reckoneth up (if he sufficiently distinguish) ten severall opinions of these Herodians, and lastly confesseth that he knowes not which to fasten upon.

It seemed to Drusus that they were certaine Grecians brought up by Herod out of the Desert into the habitable Land, and there by him instituted a Seta, therefore called Herodians from their Authours name, and from the place from which they were brought, Dorsians. For so hee rendreth the Baal Aruch in **Ἡρώδης** Rex adduxit secum Græcos ex deserto, & educavit eos in Terra habitata & fecerunt setam, uq- catique sunt de Nomine ejus Herodiani, & Dorsiani a Loco unde abduxit fuerunt. The Learned Casaubon, Beza, and others received it upon this trust. But (as the Master in these things hath noted already) The Aruch there citeth the Tradition of the Elders in Cholin cap. Siluach bakken, sive Demissio Nidi, for it treateth of that Mosaicall precept, Deut. 22. 6. Thou shalt not take the Damme with the Young. Concerning which the Mishna there saith, **אין בונה** &c. that the Extent of the Law reacheth onely to birds, and to those onely **שאינו מוסיק** which are not prepared. **כגון אווזין וחורנגולין שקננו** בפרס אכל אכל **קננו** בכית וכן יונני הרסקיות **מסר משילוח** as Geese and Hennes which nestle in the Garden, but if they nestle in the House, as the Herodian Doves, a man is not bound to let goe the Damme.

The Aruch Perus̄ or exposition of the Herodian Doves, is **חמלק הורודים חניא יתים מן המרבר וגול מוח** בישב ונעשו חרבות ונקדאו ער שמו הורודים ומהי דהני

Draterius. ad
Mat. 22. 16.
Comment: ad
voc. N. Test. po-
ster. 23.
Buxtorf. in Lex.
Talmud.
Cholin. fol. 13.
8. b.

רתני וזרסיו על שם המקום שהביאם משם
i. e. Herod the King brought Doves out of the Desert, and bred them
up in the Land inhabited, and they became a Breed, and they were cal-
led Herodians from his name, and from the place from whence they were
brought Dorians.

So Bartenora and R. Solomons Glosse, and Ramban saith, that
they were so called from Herod, because He was the first that
bred up יתים בכתי Doves in the House.

And so the Gemara it selfe expoundeth the Mishna fol.
139. b.

And againe these Herodians are reckoned among the Hens
and Geese in Shabba. fol. 155. b. where the Mishna saith,
וְאֵין נָחַר &c. They set not water before the Bees, or before the
Doves of the Dovehouse, but they set it before the Hens and Geese,
and the Herodian Doves. And the Glosse expoundeth as before.
The Herodian Doves were of a tamer and more domestick
kinde then those of the Dovehouse, and 'tis likely too that
they were of a rarer and more outlandish breed, especially be-
cause Josephus in the description of Herods Palace amongst
other moments of Gallantry and Magnificence, makes men-
tion of πολλὰ πύργων τῶν πλεονάζοντων ἡμεῶν, Many Towers stored with
tame Doves. This would not sound so big to us, and 'tis no-
thing indeed without this understanding that the thing was
very rare in Judea then, and newly brought in by this Herod,
a man noted to be of a vast and curious minde.

But what the Herodians were we may partly know by the
old Scholiast upon Persius, to these words of the Poet.

at cum

Herodis venere dies, unaque fenestra
Disposita pinguem Nebulam vomuere lucerna
Fortantes violas, rubrumque amplexa Catinum
Cauda natat Thymis, tumet alba fidelia vino,
Labra movet taciturnus, recititaque Sabbata palles.

Sat. 5. r.

Herodes apud Iudeos regnavit temporibus Augusti in Parti-
bus Syriæ. Herodiani ergo diem Natalem Herodis observant ut etiam
am Sabbata, quod die. Lucernas accensas & violis Coronatas in fene-
stris ponunt.

V 3

" Herod

“ Herod (saith the Schollari) reigned over the Jewes in Syria in the dayes of *Augustus*, The *Herodians* therefore observed his Birthday (as the Sabbaths al'o) setting up in the Windowes lighted Candles incircled with Violets.

The reason of this Honour done to *Herod* was, for that these Jewes beleev'd him to have beene the Christ. mistaking the *Non deficiet Sceptum* in *Jacob's* prophecy, under which Title of heresie, they are accounted by *Epiphanius* among the Sects of *Judaisme*. But *Epiphanius* should have referred the Faction to *Herod the Great*. *Tertullian* before him delivered the same Tradition, *Lib. de prescript. ad Her. cap. 46. Victor. Antiochen. &c.*

And nothing (saith *Casaubon*) seemeth to me to have beene more probably set downe concerning these *Herodians* then this, but his Quotation out of *Drusius* is to be corrected as before,

CHAP. XXXIV.

Esay. 9. 6.

And his Name shall be called Wonderfull.

AND very well it might be so, not onely for the usuall observed reasons, but for something else too which may be noted anew.

Fulvius Ursinus.

*Jan. Rutgers.
varior. Lett. L.
1.6.1.*

I know'tis enough to fill up the measure of this great Name, that He was God, as the Jewell quoted by a Learned Antiquary exdreseth him in the most excellent & short sufficiency. The Gemme representeth the Image of our Saviour in his younger dayes, then when he increased in *Wisdome, Stature, and Favour with God and Men*. With this Inscription, T.K.Θ. that is, *Tirō Kōsmō Oidō*, as the Antiquary took it, a Stripling of hopefull note in the *Macedonick War*. But a Critick of good worth who had the opportunity (and knew how to use it) of seeing a Jewell of the very same kind in the French Kings Archives;

Archives, judged with others by a better proportion'd rate of sagacity, that the Inscription ought to be read on this manner, I. X. Θ. I. οὐκ ἔστι Θεὸς, *Iesus Christ God.*

But I am not going about to declare his Generation this way, for who can? I meane to tell you how wonderfull *The Sonne of Man* was; and what happened unto him as he was made like unto one of us.

It will be a moment of that sort which ought to doe, (if it does not) stirre you up to wonder.

It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company & consigne with that worke of God, that strange worke, that Act of his, that strange Act which he brought to passe, when a Virgin was to conceive and beare a Sonne, and a Woman to encompassse a Man.

Here I must tell you that I meane to deceive his Expectation who thinks I am going about to give Judgement upon any of my Saviours Accidents of life from the Influences of the Starres or Planets.

The Starre which guided the Wise men (or as the Saxon hath well enough rendred it, *jungal Whitegan*, the *Astrologers* or *Astrologicall Prophets*) is enough of it selfe to forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to doe with his matters, he had a Starre of his owne, appoynted to another Spheare, and moving by another kinde of motions then those in their Course, purposely created for and by Him, and made to walke in the Aire, and keepe place with the *Magi*. It must have beene in the Aire, otherwise it could not have directed the Wise men, to the place, as the most Noble *Tycho* hath excellently observed.

*Tycho Brahe
Nobilis Danus.*

It was a Starre because they were Astrologers that were to be guided by it. And it was a new one, because none of the oldes could have done it, for the verticity of any of those could not have come and stood over the place where the young Child

was.

This

Numb. 24. 17. *Persian Astrologie*, and let the *Starre-gazers* know, that there was one of *Jacob* now risen, which was not to be found in their *Barbarick Spheare*.

Neverthelesse, and though I meane to doe as I have said, I will take Liberty to set downe here the Figure of our Saviours Nativity, that is, with what Face the Heavens lookt upon the earth at that time as to the *Horizont* of *Bethlehem*.

In the *Sphæra Persica* (saith *Aben Ezra* out of the *Mue-
saron*) there ariseth up in the Face of the signe *Virgo* a beau-
tiffull Maiden, she holdeth two eares of Corne in her hand,
and a Child in her Armes, she feedeth him and giveth him
suck, &c. This Maiden (saith *Abumazar*) we call *מִדְיָן*
Adre nedesa, the pure *Virgin*. She bringeth up a
Childe in a place which is called *Abrie* (the Hebrew Land)
and the Childs name is called *עִיסָי* *Eisi* (*Jesus*) *Introducer*,
lib. 6. c. 1.

This was enough to make *Albertus Magnus* beleeve that
our Saviour *Christ* was borne in *Virgo*; and therefore *Car-
dinall Alliac* erecting our Lord's Nativity by his description
casteth this signe into the *Horoscope*. But that was not the
meaning of *Abumazar*. His meaning was (saith *Frier Bacon*)
*quod beata Virgo nata fuit quando Solest in Virgine, & ita ha-
betur signatum in Calendario, & quod nutriet Filium suum in
Terra Hebræorum. That the said Virgin was borne the Sunne being
in that signe, as also we have it set downe in the Calendar, and that she
was to bring up her Sonne in the Hebrew Land.*

But according to the received Tradition of the Church,
our Saviour was borne the 25 day of December at midnight
in the yeare of the world 3967. The Circle of the Sun was 9.
and of the Moone 1. &c.

Therefore

to weepe, but never once to laugh, much lesse, that *Saturne* with *Venus* could make him to have a mole in his Face. Hee quoteth *Josephus* for these two last accidents, but you will not finde it there. That excellent Authour giveth indeed a very grave and honourable testimony of *Jesus Christ*, in the 4th of the 18th book of his *Antiquities*, but without any such mentions as these.

But still I doe but hold you in hand.

That which I may lawfully and innocently observe in the Scheme of our Lords Nativity concerneth thus.

First the ☉ of Righteousnesse was very fitly borne in *Libra*, the signe and Constellation of Justice. Next to this the Redeemers *Horoscope* was quite contrary to that of the World. The Ascendent of the Creation was *Aries*, for the World was created in the Spring, as to the position of *Iudea*. I cannot stay to prove it here, I have done it elsewhere.

But much above all this there fell out at this time a Conjunction (the greatest that can be) of the 8 and 9 Spheares in the Head of *Aries*. From whence it will follow that whereas at the beginning of this world the *Asterismes* were all out of their proper places, (it pleased God to have it so) now at the restitution of the world, they were all found in their owne divisions. It is an appearance of that kinde which nature can shew the World but once. The same Figure of the Heavens never could before, nor never can fall out again, unless the World should unreasonably last against all Christian expectation, by the most moderate Account, for if you cast about the slow Revolution of this period, it will trouble you to call these or almost any other the latter dayes.

The period according to some is to finish a Circle of 30, if not 40 thousand yeares.

This great year began at our Saviours Nativity, but for any man to expect that it should ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheisme and absurdity.

I have onely one thing here to confesse, that this figure of our Saviours Nativity is erected according to the *Dionysian* rate

rate of account, which useth to be called *Vulgar initium annorum Domini*. The vulgar Epoche of the yeares of Christ, but demonstrated to bee false (as they themselves doubt not) by Mercator, Christmannus, Joseph Scaliger, Sethus Calvisius, Susslyga the Polonian, and others, Masters all in Mathematicall Chronology; some of them demonstrate that this *Æra* is false by one year, some by two, others by three, the Polonian by four, and some others by five. But when I saw that there could bee so many true *Accounts*, I thought it best to sit down and abide by the old false one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it self, sufficient of their own strength to evidence, that this was the time both for the year and day, though reason and Tradition should pretend against it.

And because there be some (and some too that know not why they do it neither) who continue to call in question the Antiquity and truth of this day, I will put in a little more weight into their scale who have very well assured this matter already both by *historicall* tradition and *Mathematicall* demonstration.

That which I meane to superadde first, is an Apostolicall Canon as I finde it in Ioseph the Egyptian's Arabick Code *Ioseph. Egypt. Cod. Conciliar. Arab. Ms. in Archivis Roanis Bibliotheca Bod.*
 סנה ואן חנעלון עד מילאד אלסיד אלמסיה פי כ' סנה
 פי אליום אלדי פיה ולד וחו אל יום אלחמם ואלעסרן
 מן שור כאנון אלחיי לאנה ראם אלמעיד כלחנה וא
 חנעלון עד אלחמים מעמוריה סידנה אל מסיה פי כ'
 סנה פי אליום אלדי מעמד פיה מן יוחנה אלמבורחמס
 i. e. Also that you
 Constitute an Anniversary feast at the Nativity of the Lord Christ
 in the day in which he was borne, and that was the 25 of the first
 Canun, for this is the principall of all the Feasts. Also that you doe
 every yeer celebrate the Feast of Alchamim or Baptisme of our *Μυρταμιας*
 Lord the Christ upon the day in which hee was baptized by John *των ιεροδω*
 the *ωρτομω* or Forerunner, and that was the sixt day of the second *Χρυστ.*
 Canun.

A Persian Ephemeris to the same day of the same Canun

setteth downe מילאד עיסי *Nativitas Eisi*, or the Birth of *Iesus*.

Persea Ephemeris
Mf. Cas Scyrac.
Tabula Astronom.
Arab. Mf. in
Arch. Londini
Biblioth Bod.

So *Alkus Cyriacus* in a Calendar of the like Nature מולר אלמסיה i.e. the Nativity of *Iesus Christ*.

The same Author to the sixth day of the latter Canun (*Iannuary*) puts down מולד ואלברד אלמנה i.e. the feast of the Epiphany, or *Benediction of the Waters*.

* That is *Jacobus Orrehaia* as he is quoted by *Moses Barceph* the Bishop of *Bethra* man in his *Commentaries of Paradise*, and oftentimes in the *Catena Arabica* by the name of *Jacobus Alrohani* which is all one.

The *Syriack Church* observeth alike, and as concerning this *Benediction of the Waters* at that time of the Epiphanie you may see what their *Mar. Michael Chindis* (out of **Iames* the Bishop of *Urkaia*) hath said, as he is quoted by *Marsilius de Columna* in his *Hydrologia*, p. 306.

Chrysostome imputeth a great Miracle to this consecrated Water. He saith (the Patriarch *Severus* in his *Syriack Ritual* saith as much too) that our Saviour Christ when he was baptized, sanctified the Nature of the Waters.

The Learned Master *Selden* in his *Interpretatio* to *Eutychius* hath a very good note out of the same Author as concerning *Helena*, that there was brought up and taught to read the Scriptures by *Barfca* Bishop of *Rhea* in *Geziras*, and taken to wife by *Constantius* the Emperor with the consent of her Parents, &c. For *Algeria* he took it right. It is the same with *Mesopotamia*, but for *Rhea* he saith *Ubinam* has *Rhea* ego me nescire fateor. See *Ortelius* in *Estes*, and *Leunclavius* in his *Quaestio*, in *Reba*.

And for that reason (saith *Chrysostome*) it is a custome of the People at the Epiphanie to fetch of the Waters and receive it by them, ἡ βαπτισμὸς τῆς τῶν ὁσίων τῶν ἐκείνων τῶν ἁγίων, ἀλλ' οἱ ἐν αὐτῇ ὁλοκαυτοῦν καὶ τὸ καὶ τρία πελάγους ἐν τῇ σήμερον ἀντληθέντος ὕδατος ἀκαταίς καὶ νεαρὸν μένοντος, and look whatsoever water is drawn that day it will not corrupt in a long time, no not in a whole year, and sometimes not in two or three, but remaine as sweet and fresh as at the first drawing.

But as concerning this day of our Lords Nativity *Sahid Aben Batric* hath noted in his *History* that hee was borne upon the 25 of December, which is observed by the learned Master *Selden* already, and (as I think) out of the life of *Augustus*, *De Anno Civili veterum Iud.* Cap. 8.

But the same Author in the life of *Constantine* saith it again, and endeavoureth to prove it there, in his discourse of the Celebration of *Easter*. The result whereof (as it maketh to this matter) יסוע אלמסיה פי חסעה פיר סידנה ומחלצנה יסוע אלמסיה פי חסעה פיר יסוע יומנה מן כי הדופי סמחה ועסרין יומנה מן חסעה i.e. And our Lord and redeemer *Iesus Christ* was born the 29 day of *Cohiac*, & upon the 25 day of the first Canun.

It was a City and seat of a Bishop in *Mesopotamia*. And so is put in by the Arabick Nubian Geographer at the beginning of the first part of the fourth Climate *Vernum Algeria est quod includitur inter Tigrim & Euphratem ejusque urbes sunt* *Rasas*, &c. *Reba*, *Harran*, *Sarrag*, &c.

And

And for the Epiphanie or Baptisme of Christ hee saith it *Saidus Barri.*
 was פִּיחַד רַעַם יוֹמָא מִן טוֹבִי רַפִּי סְתָה אֵימָא מִן כְּאֲנִין *cides Arab. Ms in*
 אֶלְתַּחַת upon the eleventh day of Tihy, and upon the 6 day of the se- *Constantino mag-*
 cond Canun. So the Coptick or Egyptian Calendar, *Atha- lib. 1. p. 11. c. 3.*
ms. Kircker, de Comput. Eccles. Copt. c. 3.

The same Tradition both for the Nativity and Epiphany. *Selden: notas*
 You may have two out of *Ioannes Antiochenus* in the begia- *etiam in Archivis*
 ing of the 10 book of his Chronography. He saith that Iesus *Bibl. publ. Genta-*
 Christ was borne *αὐτὸν Δεκαμβεῖω κα* Upon the 25 of the moneth Ioban. *Ant. Me-*
 of December. *ἡ βραδὴν τὴν ἑξῆς τῆς ἱοφθῆνης ποταμῷ τῆς Παλαιστίνης* *lala in Arch. Ba-*
αὐτὸν Αὐδινῶν τῆς καὶ Ιανουαρίῳ ἔγεντο, &c. And that bee was bap- *rocciantis.*
 tized in Jordan a River of Palestine upon the 6 day of Ja-
 nuary, &c.

I was willing to note out of them for both the Holy dayes,
 because som of the Easterne profession (they are not many to
 that whole Church) observe the memory of these matters in
 a shorter line then we do, thinking, out of Saint Luke, that our
 Saviour was borne and baptized upon one and the same day,
 which to them is the 6. of January. The thing I have seene
 done here by an *Armenian* Priest of Haleb (or Aleppo) within
 the regard and compasse of my own conversation.

The Rubrick of the Celebration hee shewed mee indeed in
 his *Armenian* Calendar, but the uttermost authority I could
 gaine of him to referre it to, was a Tradition of Saint Iames
 to be found in their bookes (he told me so) but unknown to
 us as yet.

The ancient *Runick* Calendar doth not only acknowledge
 the 25 of December to be the day of our Saviours Nativity, but
 for that reason too makes this day the beginning of the yeare,
 and the Night before (which indeed was the time) they call
Modraneit or the mother Night (our own Saxons did so too.)
 And the day it self is exprest in the *Danish* wooden Almanacks
 by an Infant wrapt up in Swadling clothes. See *Olaus Wormi-*
us de Fast. Danic. lib. 1. c. 12. h. 2. c. 9.

CHAP. XXXV.

Rom. 9.3.

'For I could wish my selfe were accursed (ἀνάθεμα εἰμι τῷ Χριστῷ) from Christ, for my brethren, my kinsmen according to the flesh.

WHen a Sonne of Israel would expresse the extremity of his brotherly kindnesse towards any one of, or towards all the Children of his people, he entituled himselfe by a kinde of devotion to all the mischance and evill that should befall his Brother, wishing the whole patience upon his owne head.

These Excesses of Compassion used to goe under this form, *אני כמרתו* *sim ego expiatio ejus*, or that *הריני כמרתו* *Ecce me in expiationem*. Let me be, or behold I am his Expiation. That is, saith the *Aruch*, *הריני במקום לסביל עוונותיו* Behold I am in his place to beare his iniquities. So all the people to the High Priest in Cohen Gadol of the Sanhedrin, *אני כמרתך* Be we thy Expiation, that is, saith the Glosse, *אנחנו* *Be we in thy stead for whatsoever is to happen unto thee*. Rabbi Samuel said *בני ישראל אני כמרתך* The Sonnes of Israel, be I their Expiation, &c. that is, their Redemption as *Rambam*, and 'tis a form of speech saith he to expresse, *לרוב מחבתו* the exceeding greatnesse of his love.

This will make you the lesse marvaile at that strange ejaculation of *Moses*, when for the same people of *Israels* sake, he wished to be blotted out of the Booke of God.

Not without reference to this form of Devotion is the Apostles wish here, that he might discharge the unhappy condition of his Brethren all upon himselfe, *ἀνάθεμα εἰμι τῷ Χριστῷ*, for I could wish my self to be an *Anathema* from Christ; *Ανάθεμα, Ἐνέγγετο, Ἀποστρέψεται*: So *Hesychius* and *Phavorinus*, a man accursed, or not to be kept company with, or as

Photius

Poltius, ἀφαισμήνθη, a man separated. The Arabick Translation is **מן כון כדנ' מחרמא** that my body were *Moharrama*, an unlawfull thing, or forbidden from Christ. The word it self as the sense respecteth to the *Herem*, which was the second degree of Jewish excommunication, whereof the first was *Nidui*, the third *Shammatha*, and wheresoever in the New Testament the Reference is made to the second degree, *Anathema* is singly named, as where to the third *Maranatha* is added, which is but the Syriack Interpretation of *Shammatha*, *Dominus venit*, which is therefore called by the *Talmudists* the *Anathema* or excommunication of the God of Israel.

Stephanus in his Booke **αὐτὸς πάλω**, hath a Tradition more concerning the word *Maranatha*, then to bee left out in this place. **Κεραυνωθεὶς γὰρ πρὸς ποιμὴν ἔλεγε Παράδωκε τῷ τίσιν αὐτὸς ὁ θεός. Παράδωκε γὰρ τὸ ὕψος. ἄνω δὲ ὁ θεός. ὕψω φίλων.** Hee tels of a Shepheard belonging to the Syrian *Laodicea*, who being thunder-stricken cryed out, *Ramanthas*, that is, God from above, for *Raman* signifyeth Above, *Athas*, God. So *Philo*.

Phavorinus indeed saith that **Παρά** signifyeth ὕψος, High Things. And 'tis true it doth so, and in the Syriack too.

He saith also that **Παράδωκε** is the same with ὁ ὕψος θεός, the God above. 'Tis almost so indeed, and then *Ramanthas* or *Ramas Atha* might be the same, as the High God cometh.

But by a smarter guesse which some men have made, *Raman-* Heinsius in N. v. am Testament. *thas* was but a common Country pronunciation of the right Syriack words, and served the Shepheards turn instead of *Maranatha*. So he would have said, *Dominus venit*. And so it seemes the Imprecation was more familiarly used among the Syrians then we knew before.

For these three kindes of *Anathema* see others, but especially the learned *Buxtorf* in his *Lexicon Talmud*.

The Condition of a man lying under the censure of *Herem*, is delivered by the Doctors in *Moed Katon*. Rabbi *Isoph* saith. **לֹא יוֹסִיף לְלַמֵּד וְלִישׁוֹן לְלַמֵּד** i.e. An excommunicate by *Nidui* may teach or be taught, hire, or be hired, but the *Muchram* or excommunicate by *Herem* may neither teach nor be taught, neither hire nor be hired, but hee may study alone that hee forget not his

Talmud in Moed Katon fol. 15. a. Iose Dea. num. 3. 4. See B. 2.

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Aruch in כר

Sanhedrin.C.2.
fol. 18.A.

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Talmud in Moed Katon fol. 15. 4. fore Dea. mun. 3. 4. Sect. 2.

his learning, and he may make himself a little Cottage for his necessities.

Maimon saith that he is not permitted to have any manner of conversation with any man, onely he may buy himselfe vituals. Madda.c.7. but no man might eat or drink with him. Shulcan Aruc in Iore dea; Numb. 334. Sect. 5. From whence that of the Apostle, τῷ πλείω μὴδὲ συνιδήν, with such a one no not to eat, 1 Cor. 5. 11.

CHAP. XXXVI.

A.D. 11. 26.

Χριστιανισμὸς τῷ πρῶτον ἐν Ἀντιοχείᾳ τὰς μαθηταὶς Χριστιανούς.

And the Disciples were called Christians first in Antioch.

They were called Nazarites before ' (the Mahumetans call them so stil) from Iesus of Nazareth, as now Christians from Christ.

Ioannes Antiochenus can tell tell you who gave them that Name. Ἐν δὲ ταῖς ἀρχαῖς τῆ βασιλείας τοῦ αὐτοῦ Κλαυδίου Καίσαρος μετὰ τὸ ἀναλυσθῆναι τὸν κύριον ἡμῶν καὶ δεῦν Ἰησοῦν Χριστόν, μετὰ ἑπὶ δεκά ἑπτὰ ἔτη μετὰ τὸν αἶμον Πέτρον τὸν ἀπόστολον τὴν χειροτονίαν τῆς Ἐπισκοπῆς τῆς Ἀντιοχείας μεγάλης πόλεως τῆς Συρίας ἔλαβεν Ἐβόδου, ἡγεμόνου πατριάρχης. Καὶ ἐπὶ αὐτῷ χριστιανοὶ ἐνομάσθησαν, τῷ αὐτῷ Ἐπισκόπου Ἐβόδου σευσμαλήσαντες αὐτοῖς καὶ ἐπιθέσαντες αὐτοῖς τὸ ὄνομα τῆτο. ὅταν γὰρ Ναζαρεῖται ἐκλήντο καὶ Γαλιλαῖοι ἐκλήντο οἱ χριστιανοί. i.e. At the beginning of the Reigne of the same Claudius Cæsar, ten yeares after Iesus Christ our Lord and God was ascended up into Heaven, Evodus received the Episcopall Imposition of hands, and was made Patriarch of Antioch the great in Syria, immediately 'succeeding to Saint Peter the Apostle. In whose times the Christians were (first) so called, for this Bishop at a conference held with them named this name upon them, whereas before that they were called Nazarites and Galilæans.

But

But that which I have most an eye upon here is the word *χρηματισμοί*, were *sa'd Christians*? 'Tis an expression below the moments and circumstance of the matter. We doe not now name the least Child of the Company (so farre as we can stretch our Interest) without a full appointment and congregation of witnesses; and doe we thinke that they baptized the whole profession with so narrow a regard of Ceremony and Solemnity. The word will approve it selfe otherwise to you then so. And the meaning of this, *Joannes Antiochenus* can best of all tell you. When the Provinces submitted themselves to the Imperiall Government, the use was for the Emperour to cause a *συντομία*, or publique Edict to be drawne up and proclaimed openly upon the place. The tenour whereof was first, to entitle himselfe to all respects of dominion and supremacy over that people, and then to abate from this by a popular insinuation of all possible sacrednesse and liberty of the Subject. This Latter indeed was *ad faciendum*, &c. but these men were as good as their words.

An instance of this manner of *Nuncupation* (I know not what to call it else in English) take here from the Author I promised you of.

Καὶ συνετίθη ἐν Ἀποχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτι ἐγένετο ὑπὸ Πα- *Joan. Antioch:*
 μωτος, τῇ ἐβδόμῃ τῆς Ἀρτεμισίου μηνὸς πεμνηδέκτου ὅδ' τῷ αὐτῷ Καίσαρι *Mf. Chrono-*
 Ἰουλίῳ. Τὸ ἔν ἡδὲ κτον συνετίθη, ἀειχρονὲς τῶς. *graph. lib. 9.*

Ἐν Αποχείᾳ τῇ μετροπόλει ἰσχυρὰ καὶ ἀνύλα καὶ αὐτονομία, καὶ
 ἀρχὴ καὶ σερχαθμὴ τῆς Ἀγαπῆς Ἰούλιου Καίσαρος
 καὶ τῶν λοιπῶν.

When the City of Antioch had yeelded it selfe up into the subjection of the Roman Empire, an Edict of the Liberties thereof was sent by Julius Cæsar, and openly proclaimed at Antioch upon the twentieth of May, the Tenour of the Edict was,

At Antioch the Holy, Sacred and free City, the Metropolitan Queene, and President of the East, Cæsar Julius Cæsar &c.

The Provinces used to returne the honour of these Priviledges back upon the Emperour by this way of acknowledgement.

To keep the Emperours *Grace* in perpetuall memory, they reckoned all their publique affaires ever after from the time of that. *Χρηματισται* ἡμεγάλην Ἀντιόχεια καὶ πάλιν ἐκ τῆς ἀντιόχειας. *Taiu Iuliu.* Therefore (saith the same Author) Antioch the Great in honour of the Emperour fixed their *Æra* in *Cajus Julius Cesar*, and made this yeare of *Grace* the first.

Therefore this *Æra* of theirs was peculiarly called *Χρηματισται* ἡμεγάλην, because at the fixing of this the Emperour did *Χρηματισται* ἑαυτῶν, that is, publicly name himselfe to all the Title of Dominion, &c. καὶ *Χρηματισται* αὐτῶν, and publicly entitle them to all the Priviledges, Immunities, &c.

From this *Antiochian* use of the word, and in this very State sense the *Χρηματισται* in Saint Luke was, and is to be taken.

Saint Luke was a Physitian of *Antioch*. One of our Greeke Catalogues makes mention of *D. Luce Ἀντιόχειου* a certaine *Re-cipe* of Saint *Lukes*, but I have not seene it as yet.

But the matter is that He was of *Antioch*, and having occasion to record unto *Theophilus*, the first naming of the Disciples *Christians*, and that this was done at *Antioch*, made use of their owne word *Χρηματισται*, by which he would be understood that the *Imposition* of this new name was openly and circumstantially done, and in as solemne and publique manner as it might.

Saint Paul maketh use of the same word in the same sense, *Rom. 7. 3.* So then if while her Husband be living she be married to another man, she shall be called (the Greeke is *Χρηματισται*) she shall be notably called, or notoriously knowne to be, an adulteresse in common fame and voice.

Here indeed it is taken passively (as no doubt it might) but Saint Luke useth the word in the first and most originall way of acception, for though we translate it were called, as some *Arabicke* and almost all Translations doe, yet *ἑαυτῶν* is there to be understood.

And so it is. And the Disciples first stiled themselves *Christians* &c. You will perceive as much by this passage of *Joannes Antiochenus* concerning *Augustus Cesar*. *Εὐνοῖον βασι-*

αὐτοῦ Ρωμαίων ἀρχὴ τῷ, ἐμὲν τῷ, καὶ ὁ ἐξουσιάζων ἐς αὐτοῦ εὐνοῖα τῷ,
 Ἄυγουστο, καὶ ἐχρημάτισεν αὐτὸν ἕτως.

Ἄυγουστο καὶ σὺν Οὐκταίῳ τῷ, Τροφῶν τῷ, Σεβαστῇ, καὶ τῷ τῷ:

Ἰμπιεράτωρ, ὅς ἐστιν ἀντικεράτωρ, καὶ ἐμβαλίσουσι, &c. i.e.

And the most Sacred Augustus then began to be the first and
 only Monarch of the Empire, and Prelate of the Holy Rites,
 (Sacrorum Antistes) and he stiled himselfe (ἐχρημάτισεν αὐτὸν)
 thus.

Cæsar, Octavian, Trophæall, Augustus, the Mighty
 Emperour. And he reigned, &c.

And by this Passage you may correct a pitifull one of the
 same pretence (there be many more in that Booke that need
 as much) in the *Chronicon Alexandrinum*. There it is, ἀρχὴ
 ἐξουσίᾳ βασιλεὺς ῥωμαίων καὶ μονάρχης ὁ Ἄυγουστο ὅστις ἐχρημάτιζεν,
 ἕτως, (Legoῖται saith the Editioner) Ἄυγουστο καὶ σὺν γλυκῶν
 Τροφῶν τῷ, Σεβαστῇ, καὶ τῷ τῷ, ὁ * πρεσβύτερ ὅς ἐστιν ἀντικεράτωρ.
 Rader the Editioner perceived what ὁ πρεσβύτερ was to be. But
 for γλυκῶν it is to be set downe οὐκταίῳ, and the other
 place is to be read not ἐχρημάτιζεν (ἐμ) but αὐτὸν, ἕτως. Which
 is the principall thing of note here as to the Active and first
 acceptance of the word.

Otherwise Rader is not so much to be found fault with for
 the Text as the Translation sometimes. I confesse where he
 turnes the Greek word Τελετὴ by tribute or *veEligalia*, though
 it be fearfully false, yet is not so foule an escape as some o-
 thers there.

There is a vast difference 'twixt Tributes and Telesmes
 (for so the word ought to have beene rendred) and yet might
 be easier mistaken by him (as at that time) then it can now
 be done right by some others.

CHAP. XXXVII.

Heb. 3. 12.

Take heed lest there be in any of you an Evill heart of unbeliefe, in departing from the Living God.

THe Arabick is, וְיִחְבֹּאֵת מִן מַלְלָה, *An obdurate and unbelieving heart, and which goeth farre, or quite away from the Living God.*

'Tis a fearefull thing too to fall out of the hands of God. The Imaginations of mens hearts are onely evill and continually, therefore the Spirit of God doth alwayes strive with them, if it did; our Spirit would faint under him, and the Soules which he hath made.

If a man doe start aside (as we all and often doe) like a broken Bow, God puts us together againe and fastens us unto himselfe as soone, and taking as good hold as he can.

And these things (saith Holy Job) God will doe once and twice, that is, oft times for a man.

Hos. 11. 8. To day if we will heare his voice. To day, that is, whensoever a sinner, &c. He will turne and repent, his heart will be turned within him, and his Repentings rouled together.

And all this that our hearts may not be hardened through the deceitfulness of sinne.

Every man whatsoever hath this long day allow'd him. And O that thou hadst knowne even in this day of thine! but now it is hid from thine eyes.

This is that hard heart of unbeliefe which we are bid here to take heed of; this looseth all our hold, and utterly estrangeth us from the life of God, and leaveth us altogether without him in the World.

Our other back-slidings and variations from him, how wide and distant soever, yet may be thought to be but like those of the Compasse, more or lesse according to a lesse or greater interposition of earthly mindednesse, but this is like to that of the

the *Magnet* it selfe, which while it lyeth couched in the *minera*ll and united to the *Rocke*, it conformeth to the *Nature* and *verticity* of the *Earth*, but separate it from thence and give it free scope to move in the *Aire*, and it will desperately forsake its former and more *publicke instinct*, and turne to a quite contrary *point*. So as long as a man is fastened to the *Rocke Christ* and keepeth but any hold there, hee will still bee looking lesse or more towards the *Author and finisher* of his *Faith*; but broken off once from thence, and beginning to bee in the open *Aire* and under the *Prince of that*, hee presently turneth aside from the living *God*, and pointeth to a *Pole* of his owne.

CHAP. XXXVIII.

Matth. 6. 2.

For thine is the Kingdome, &c.
Glory be to the Father, &c.

I Am going about to conclude this small matter of *Book* with some notice upon these two *Doxologies*.

For the first, the question hath beene made up so high, as to leave us in doubt whether it be a peice of *Scripture* or no: *Beza* confesseth it to bee *magnificam illam quidem & sanctificam*, a most high and holy forme of expression, sed irrepsisse in contextum & quæ in vetustissimis aliquot Codicibus Græcis delit, but to have crept into the *Text* and to be wanting in some very ancient Copies.

That it should be wanting in some others is the lesse wonder, because it is not to be found in that *Vetustissimus Codex* given by himselfe to the *University Library* of *Cambridge*.

It is not a full booke of the *New Testament*, but containing onely the *four Gospels* and the *Acts of the Apostles*. The Booke is written as well in *Latine* as *Greeke*, but both in the same *greek*e Character. And it is that of the great *Capitall*

kinde, which in their opinion, who use to judge of these things, is the uttermost reputation of antiquity which could be pretended to.

In this booke the *Clause* is not to be found (so farre as possibly I can remember) either in the Greek or Latine.

I had occasion once to say as much as this amounts to, before the most Reverend and Learned the Primate of Armagh, and the Doctour of our Chaire the now worthy Bishop of Worcester, but was forc't to yeild to so great a presence with this onely answer, that even this Copy too was corrupted by the Heretiques.

I knew it might be, and deny not but it may in some other part of *Genealogy* or the like, but how any *Heresie* could possibly serve its turne upon this *Clause* (I know that of the Trinity) at least to mee the way doth not so easily approve it selfe.

I confesse the *Syriack* hath it, but I know not what then.

The *Arabick* hath it too, not onely the printed Copy by *Erpenius*, but a Manuscript too of very good and gallant note in *Queenes Colledge Library*. Yet in the *Medicean Copy* I do not meet with it. And in that which *Kerstenius* hath noted upon, the *Clause* indeed is set downe, but not running along with the *Text*. 'Tis written above in *Red letters*, and pointed to by this Note in the Margin. *Non hæc in Egyptiaco, & sunt in Romano & Syriaco*. So that there is no more to be gained by this, then that the *Clause* is extant in the *Syriack* and the *Roman* (that is the Greeke here, מלרמ ארומי *Alrumi* signifieth so too) which is no more then we knew before for the Adversary part, and so much lesse too, that it is not to be found in the *Coptick* or *Egyptian* forme, which also may be known to be so by that *Specimen* in *Athanasius Kircherus*.

See the learned The *Mahumedans* have another Lords Prayer, called by
 Master Seldens them the Prayer of *Jesus* the sonne of *Mary*. But that endeth
 Commentary על כל המצות ברוחך יי אלהים ואלה חסד עלי מן לא ירחמי ברוחך יי אלהים
 upon *Euychium*. אל רחמיך And let not such a one beare rule over mee that will
 have no mercy upon mee, for thy mercies sake O thou most mer-
 ciful.

But

But this is not material enough. Indeed the *Mahumedan* formes of prayer are more for, then against the thing. But it moveth not a little that the Clause should not be extant in the Gospell of the *Nazarites*, or that *secundum Hebræos*, (as it useth to be called) This Gospell was commonly beleaved in Saint *Hieromes* time to bee *ipsius Matthæi Authenticum*. Very ancient how ever it was. And that the prayer it selfe was there I am sure, for Saint *Hierome* upon those words *Panem nostrum quotidianum*, &c. noteth that the Hebrew in this Gospell was *מחר* *mahar*, *panem crastini da nobis hodie*, who because he takes no notice of this clause doth as good as say it was not there, for if it had, so substantiall a variety and concerning him so much, could not possibly have escaped his Annotation.

But for the meaning of τὸν ἄρτον ἡμῶν τὸν ὁπίσθιον. Give us this day, &c. See the Learned *Salmasius* about the latter end of his third Booke, *De Fæ-nore Trapezitico*.

The whole engagement of the Latine Church against this Clause though very strong and preponderating, I let alone. The Greeke use of it is more against us then the Latin leaving of it out. Their Services equally subjoyne it to other *Oraisons*, and to this. As to the Prayer that beginneth *Ὁ Θεὸς ὁ Θεὸς ἡμῶν* &c. *Eucholog.* fol. σγ. B. To the *Ἐκ νυκτὸς ὀρθρίζει*, &c. *Euchol.* fol. ια. B. To the *Κύριε ὁ Θεὸς ἡμῶν*, &c. *Euch.* γυν A. To the *Εὐχὴ τῶν Μισροφασάντων* A Prayer to bee said over such as had eaten of any unclean thing to renew in them a capacity for the holy mysteries. *Euchyl.* γν A. To the *Εὐχὴ ἐπὶ θεμελίῳ οἴκου* A prayer which they said at the foundation of a house. *Euch.* ρμ A.

They subjoyne it also to their Hymnes, as to the *οὐρανίου* *Typic.* fol. ξη B. Col. 1.

But it is yet more manifest, for secondly we find sometimes the *Ὁ π σὺ εἶπες* without the *πατὴρ ἡμῶν* as in the *Τυπικὸν* ξη B. Col. 1. In the *Eucholog.* fol. κ. B. where also the Rubrick writeth over it *ἐκφώνησις* as under *ὅτι ἐπέσπευσε* &c. *Eod.* A giving us to understand that they have it in no other condition, then of any other Loud Respond: as by the *ἐκτάωστος* I undertake them to mean.

Othertimes again we find the *Πατὴρ ἡμῶν* without the *ὅτι σὺ εἶπες* as in the *Typic.* fol. ξζ. A. Col. 1. κδ. A. Col. 1. λδ. A. Col. 1. &c. 2.

Moreover

Moreover also whensoever we find them immediately, wee finde them still distinctly rehearsed, and the Πάτερ ἡμῶν is alwayes the peoples, the Ὁν σὺ εἶπες, is alwayes the Priests Repetition.

Μετὰ δὲ τὸ Πάτερ ἡμῶν, Ὡς. ἐκφωνεῖ ὁ ἱερεὺς ὅτι σὺ εἶπες Ὡς. Eutholog. fol. 1. B. 85. B. α. A. 80. A. & B. Typic. fol. 1. λδ. A. Col. 2. & B. Col. 1. 85. A. & B. Col. 2. 85. A. & B. Col. 1. & 2. and infinitely elsewhere.

And yet for all this (and more then this too, if I had a mind to put it downe here) I will not say as *Erasmus* did, *magis taxanda fuerat illorum temeritas qui non veriti sunt tam diuine precationi suas nugas assuere*. Hee doubts not to call it but a Trifling patch tacked to this Holy form by some rash and unadvised hand.

Nay I will not say so much (though that be much lesse) as *Kirstenius* did, *quæ certe a pio quodam fidei imbecillis tanquam noua precatio addita fuit*, that it was added anew by some good meaning man, but not very well knowing what hee did.

I would not be moderate against the Scripture where I can possibly avoid it.

Therefore I note here two things which doe principally prevaile with mee for the Antiquity and Authority of the Clause.

In *Lucian's Philopatris*, ὅς ἐστιν τέτις. Let those alone, (saith *Triephon* to *Critias*) τὴν ἐκτὸν ἀπὸ Πατρὸς ἀρχάμενος ὁ πολυθύμων σὸν εἰς τέλος ἐμπείς. And say that prayer which beginneth from the Father, and let the glorious Hymne conclude it.

Rigaltius noteth upon *Tertullian*, that by the Ἡυχὴ τῷ Πατρὶ, the Pagan meant the Lords Prayer; if he did, then it may very well bee thought that the πολυθύμος ὦδὴ is to goe for this Doxology. And if that be so, the Testimony is beyond all exception, for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antonius Philosophus*, and that was lesse then two hundred years after the prayer was made.

And

And that this should be the meaning of *Lucian* is the more likely, because the Interlocutours in that Dialogue make it their business to cast a scorne upon the Christians, and their Profession, for first they fall upon the Holy Trinity. *Deum alte regnantem magnum, et bereum, atque aeternum Filium Patris, Spiritum ex Patre procedentem, unum ex Tribus & ex uno tria*, which how well soever it foundeth is but a Jeere there.

And of Saint Paul they say (what thinke ye?) *καλῖλαῶ ἀναλρατίας, ἐπὶ τὸν ὕψαν ἀρεβαστήρας ἐπὶ τὰ κάλλιστα ἐκ μαμαδουκῶς*. The bald-ill-nos'd Galilean, that was carried up through the Aire into the third Heaven, and taught there very marvelous matters, &c.

Then having spoken their pleasure of the Lords prayer too, and sufficiently despised our wayes, they lastly adressed themselves (as such fellows should doe) to the ἀγνωστοῦ Ἀθηνῶν, or unknowne God at Athens. See the end of the Dialogue.

But I promised you another Reason; you shall have it.

Note that our Lord gathered up his Forme of Prayer out of the Traditions of the Elders. It must not seeme strange to you. If you know how to consider of it, you will perceive that nothing could be more purposely done.

That it was so, will be easily evident from this Recollection out of their owne Euchologues.

Pater noster qui es in Caelis fac nobis gratiam, Nomen tuum Domine Deus noster sanctificetur, & memoria tua glorificetur in Caelo desuper & super terram inferne. Seder Tephill. Lutheran. p. 115.

Regnum tuum regnet super nos in seculum, & in aeternum. Sepher Harnussar. 49. 1.

Pii priores dicebant remitte & condona omnibus iis qui vexant me, Com. in Pirk. Avoth. fol. 24.

Ne inducas nos in manus temptationis, sed libera nos ab occurso malo. Seph. Hammussar. 9. 12. כִּי חַמְלָנוּךָ שֶׁךְ הַיָּד וְלֹא מִי שֶׁר חַמְלָנוּךָ בְּכָבוֹד

Quia tuum est regnum & regnabis gloriose in secula seculorum, i.e.

For *Anaxarxias* see *Julius Pollux* his *Onomasticon*.

Επιρριον cannot be rendered as it useth to be, *justo naso pradius*, therefore I have guessed at it by the Characters of the Greeks and Trojans in *Joannes Antiochenus* quoted out of *Diogenes Cretensis*: But doe you see *Isacius Porphyrogenet*: in *Janus Ruiger*. var. *Leff. L. 5.*

“ Our Father which art in Heaven be gracious unto us. O
 “ Lord our God hallowed be thy Name, and let the remem-
 “ brance of thee be glorified in Heaven above, and upon Earth
 “ here below ; let thy Kingdome reigne over us now and for
 “ ever.

“ The holy men of old said, Remit and forgive unto all
 “ men whatsoever they have done against me.

“ And leade us not into Temptation, but deliver us from
 “ the evill thing. For thine is the Kingdome, and thou shalt
 “ reign in Glory (or power) for ever and for evermore.

Therefore there is the same reason for the *Claufe* as for the whole Prayer, and the reason as from hence is very full and following.

You finde such a kinde of Doxology at the end of *Noah's* Prayer, and you will generally meet with some such thing in the Common formes of Easterne Devotion.

CHAP. XXXIX.

Matth. 28. 19.

Goe and teach all Nations and baptize them in the Name of the Father, the Sonne, and the Holy Ghost.

FOr the *Gloria Patri*,

It is most commonly beleev'd that this Hymne was composed by the *Councell of Nice*. The Cardinall *Baronius* is of opinion that it is more ancient then so ; and that from the *Primitive* times it was appointed by the Apostles themselves to be sung by the new converts in Baptisme ; and Saint *Basil* seems to him to say as much ; but it is to be presumed that this Hymne was not ancienter then the cause of it, and that was the *Arian* blasphemy ; though otherwise it is most true that the Antiquity thereof is to be fetcht out of the ancient forme of Baptisme, so farre the Cardinall was right : I goe about to make up what is wanting on his part.

The forme of Baptisme set downe by our Lord himselfe, was, *In the Name of the Father, and of the Sonne, and of the Holy Ghost.* It

It was purely observed untill such time as that Heresy brake forth which durst to say of the second person, *ὅν ἔτεον ἔκ τῆς*. There was a time when he was not; then it was added unto by the Church, with *sicut erat in principio*, As it was in the beginning, &c.

So the order in the Euchologue.

Βαπτίζῃ ὁ αὐτὸν ὁ ἱερεὺς ὁρῶν αὐτὸν κατὰ ἄνω καὶ βλέποντα κατὰ ἀνατολὰς λέγων, Βαπτίζῃται ὁ δούλος τῷ θεῷ ὁ δὲ εἰς ὄνομα τοῦ Πατρὸς, Ἀμήν. καὶ τοῦ υἱοῦ, Ἀμήν. καὶ τοῦ ἁγίου πνεύματος, Ἀμήν. Νῦν καὶ αἰῶς, καὶ εἰς τοὺς αἰῶνας, ᾠς αἰῶνων. Ἀμήν.

Then the Priest holding the N. upright, and turned towards the East, (himselfe also turning the same way) saith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Sonne, Amen, and of the Holy Ghost Amen, now and for ever and for evermore, Amen.

The very same was to be acknowledged by the N. in his own person, for so in the Syriack order *ܐܡܝܢ ܡܢ ܢܗܝܢ ܡܝܪܝܢ* *ܢܗܝܢ* Then turning towards the East he saith, I such a one doe confesse and belevee and am baptized in thee, and in the Father, and in the Holy Ghost, now and for ever and for evermore, Amen. Severus Patriarch. Alexandrin. In Ordine Baptismi Syriaco.

Of a confession it soone became to be a Hymne; and then it was, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν πατέρα, καὶ πατέρα υἱὸν καὶ τὸ ἅγιον πνεῦμα, νῦν, καὶ αἰῶς καὶ εἰς τοὺς αἰῶνας ᾠς αἰῶνων, Ἀμήν. We give Glory to thee, the Father, and to the Sonne, and to the Holy Ghost, now and for ever and for evermore, Amen.

And thus it was uttered at the first onely by the new Converts and the rest which happened to be present at the Baptisme. It was afterwards annex to the Antiphones, and after that to all the Psalms and Hymnes; The *Te Deum* for a speciall reason excepted.

Gregory the great annexed it to the Versicle: *Domine ad adjuvandum nos festinas*, O Lord make hast to helpe us, &c. as in our owne Liturgie, where also we finde it in the *Litany*. The *Te Deum* is a kind of Creed expressed in the fashion of a *Gloria Patri*, &c.

In the Greek Services we meet it very often, and no lesse then 6 or 7 times in their Order of Baptisme; the Church it

seemes taking all other, but especially that occasion to inculcate unto her *Children* the Incomprehensible and unbeleeved Article of the Trinity.

Therefore the *first matter* of the *Gloria Patri* were the words of our Saviour *In the Name of the Father, and of the Sonne, and of the Holy Ghost.* And because at the uttering of these words the Priest and the *N:* were to stand up and turne themselves towards the East, therefore also the Hymne it selfe was to be said or sung the same way. And so we observe it. In the Letany (our owne I meane) we seeme a little to transgresse, for no man riseth up to that *Gloria Patri*; but we are to consider that this verse was there inserted, when the Letany was, what it is now, but called, *Procession, a procedendo*, and then it was no exception.

In some places the *Gloria Patri &c.* onely was said toward the East, but the *sicut erat in principio* towards the West. Whether to put a difference betwixt the divine and the humane part of this Hymne, or for what other reason is of no necessity to enquire.

It was said or sung to wards the East by the Greek use *ἡ ἀνατολὴς* as the *Pentecostarium* fol. 4. b. Col. 1. The Priest in *Saba's Typicum* saith it *ἐμπροσθεν τῆς ἀγίας τραπέζης* before the holy Table: but that also is *ὡς ἀνατολὴς*, toward the east, as in the Liturgy of the holy Mount. *Eucholog.* fol. 15. B.

And here I must tell you (how much soever you see written to the contrary) that you will not finde any the least mention of *Adoration* towards the Altar in the whole stock of Church Antiquity, Greek, Latine, Arabick, or whatsoever: you will thinke perhaps I take too much upon me, but you will finde it to be true; and where you thinke you meet with any such thing, understand it still of the East, or else you will be out. And for want of knowing this, all the *discourses* which have beene so lately written to this purpose have very absolutely miscarried.

καίτοι τὴν δόξαν ἀναπύουσαν τῷ Πατρὶ καὶ τῷ υἱῷ καὶ
τῷ ἁγίῳ πνεύματι οὖν καὶ αἰὶ καὶ εἰς τὸς
αἰῶνας τῶν αἰώνων. Ἀμήν.



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of Scripture which are purposely
interpreted or any otherwise
referred unto.

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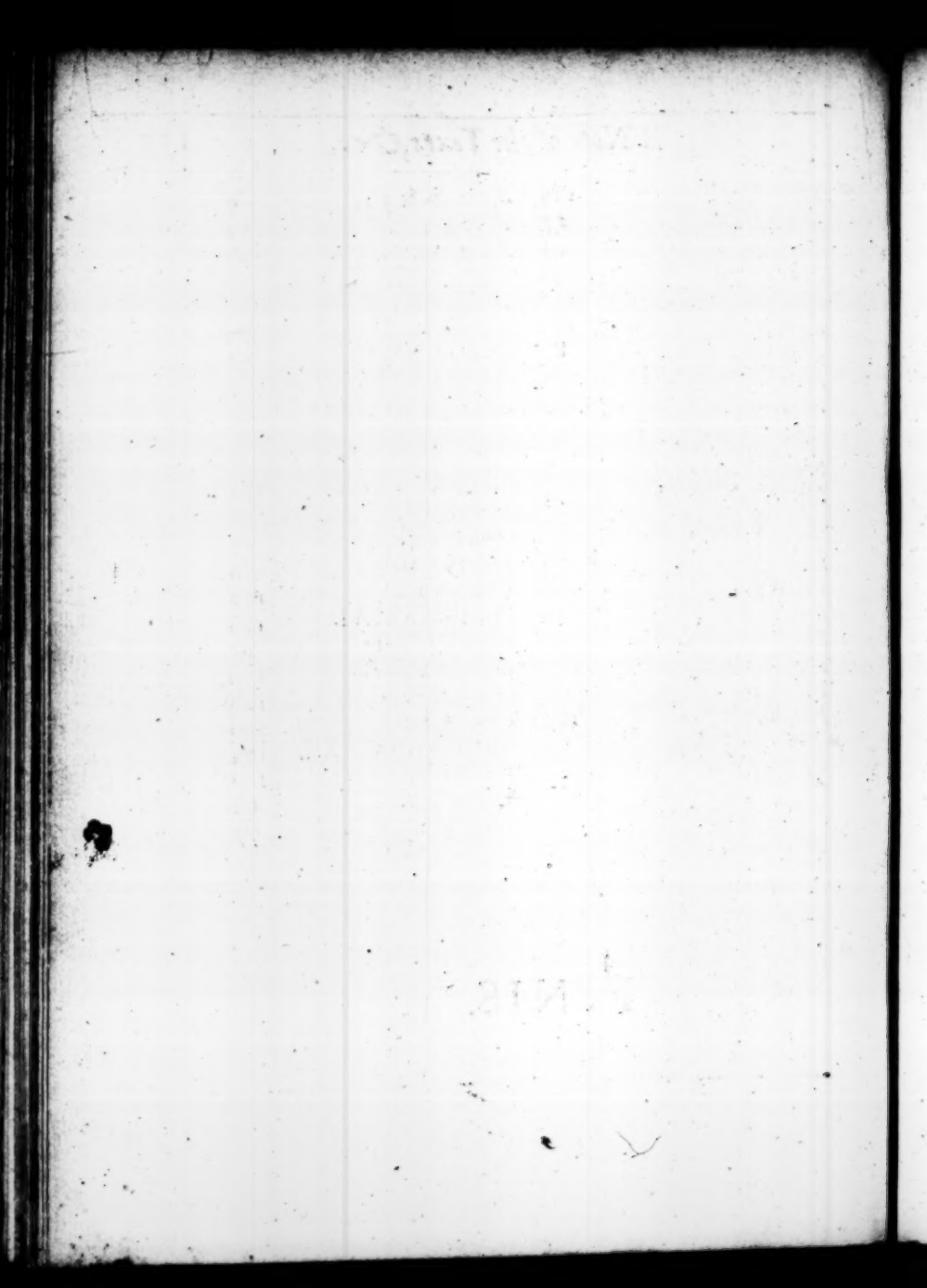
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FINIS.



GREGORII *Posthuma*:
OR,
Certain Learned
TRACTS:
WRITTEN

By JOHN GREGORIE, M. A.
and Chaplain of *Christ-Church*
in OXFORD.

TOGETHER
With a short Account of the *Author's*
LIFE; and Elegies on his much-
lamented DEATH.

Published by his Dearest Friend J. G.
B. D. of Merton College.

LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden Lion*
in Little-Britain. 1650.

RECORDS

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Certain Learned

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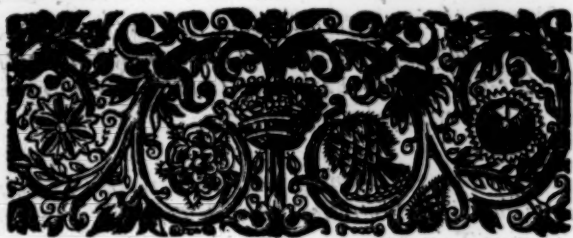
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TO
My highly-honored Friend,
FOR
VIRTUE and LEARNING,
Ed. Bysh, Esquier,

SIR!

Not to Dedicate This to Your Name and Patronage, were to commit a double Trespass; one against the Will and Purpose of the Dead, (if that may bee called a Trespass in this profane Age), another against my own Obligations to Your singular Worth; which hath so highly engaged both the Autor and my Self, as that for mee to think of anie other Patrone then Your Noble Self, were both Ingratitude and Impietie: But the greatest Examples this Age can give mee, shall never prevail with mee to bee guiltie of either.

Wherefore, to You, (whodurst bee charitable at such a time as that, and so Ingenuious, as to appear a Lover of Learning in this Age) to You (I say) do I present these

The Epistle Dedicatorie.

Posthums of Your Learned, and now much-Lamented Client; a man so entirely affected to Learning, as that the very fore-sight of this Barbaritie (wherein Learning and Learned men were to bee the Objects of Scorn and Crueltie) brake his heart.

Time was, (even among the Heathen) that Learning was a sufficient Protection against Tyrannie; witness Antonius Triumvir, who, when Varro (his Enemy, and of a contrarie Faction) was Listed for Death, Hee thus gallantly superscribed his Name, — Vivat Varro Vir Doctissimus.

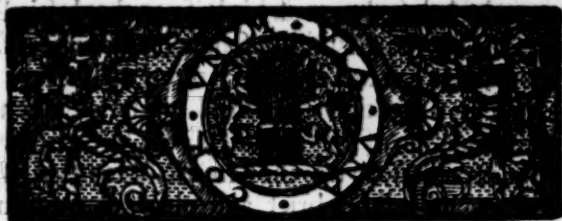
But I forbear: And having now (Sir!) too long perhaps insisted on the Cause of my Sorrows and this Dedication, I heartily recommend You to the Grace of Him, who is able to uphold You in these evil Daies; and to enable You, (as was the saying of the old Roman) to stand in this slippery Age.

Your Worship's

humbly Devoted,

John Gurganie.

A Short



*A Short Account of the
Autor's Life and Death.*

THe Desire of Beeing is not Ambition, but a generous Appetite and relish of Immortalitie, which Nature her self prompt's the Creature to : *ἡ ἀθάνατος* is an Apostolical Testimonie, that the whole Creation aim's not onely at a Beeing, but an Eternitie of Wel-beeing also. I cannot wonder therefore at the *Egyptians* Industrie to preserv their Memorie and Figures to Posteritie. Nor at *Abolom's* ^{2 Sam. 18!} Pillar, Hee having no Heir to perpetuate his Name; which, if good, is rather to bee chosen then great Riches : These may perish with the wicked, but the *Memorie of the Just shall bee blessed.*

Who then can distrust, or oppose this Happiness of good men, so long since assured by Him which is *ὁ αὐτός, ὁ ὢν, ὁ μένων*, the Eternal God, Blessed for ever? Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration, the wise Son of *Sirach*, that Eloquent Encomiast, raised his Monumental Pillar to the Patriarchs ;
hence,

A Short Account of the Author's

hence, doubtless, hee took his Rise to that loftie Pa-
negyrick of the Primitive Saints; *Laudemus Viros*
Ecclus 44.1. *gloriosos, &c.* Let us now praise famous men, &c.

And, in Imitation of Him, I might say much in
Commendation of this Autor, whose Worth (aswel
natural as acquiste) was the Miracle of his Age. But
my Account shall bee brief and plain, as most suit-
able to the sadnes of my Thoughts on this Subject,
leaving all Flourish and Fancie to the Gallantrie of
Poëtrie; from whose sweet strains I shall not long
deteine you.

Camden's Brit.

Amer(ham), in the Countie of *Buckingham*, enobled
hitherto onely by the Honorable Familie of the *Rus-
sels*, may now boast as much in the Birth of this Au-
tor: which happened on the 10th of *November*,
1607: And though his Parents were but of mean
Extraction and Estate,

Ovid Metam.
lib.9.

*Ingenuū de Plebe virum, nec census in illo
Nobilitate suā major, sed vita fideſq̃,
Inculcata fuit, &c.—*

Yet of such noted Pietie and Honestie, as gained
them love and respect from the Best of that Place.
Whence this their eldest Son, about the 15th year of
their pious Education of Him, was chosen by my
worthie Friend Dr *Crook*, to wait upon Sr *William
Drake*, (and soon after, on Sr *Robert Crook*) at *Christ-
Church* in *Oxford*; where they had the happines to
bee under the Tuition of the most Ingenuous and
Learned Dr *George Morley*, whose Directions and En-
couragements to studie were so exact and impressive,
as that they soon eased him of farther trouble with
this Autor.

The Account of this his young Scholar's Studies
beeing

LIFE and DEATH.

beeing above the Leisure of a Tutor to receive; (especially one so greatly and publickly engaged) For besides mine own Observation of him, (enjoying him no small time in my Chamber in *Christ Church*) hee confest unto mee, That, for divers years, hee studied 16 of everie 24 hours, and that with so much appetite and delight, as that hee needed not the Cure of *Aristotle's* drowiness to awake him, or my Observation of his Indefatigable Industrie, which Magnetically drew my Affections toward him, my Love beeing as great to Learning, as my Nature unapt and impatient of extraordinarie Labors. Hence I loved him unto a Filial Adoption, and after confirmed it by an Academical Exercise for our first Degrees; wherein, his Worth, like the Rising of the Sun, began to discover it self, darting forth such fair Hopes and Glimmerings of future Perfection, as were quickly espied by the then vigilant Dean of *Christ Church*, Dr *Dunps*, since Lord Bishop of *Sarum*, who immediately received him into favor, and soon after made him Chaplain of *Christ Church*, and, after that, his own Domestick, and Prebendarie of *Chichester* and *Sarum*.

Ana pila,
Diog. Laert.
& Lud. Viv.
de Cor. Art.

For which Favors, hee now began (about 26 years old) at once to publish to the World his Worth, and Gratitude in the Dedication of his Notes on Learned *Ridley's* Civil Law, to his and my honored Patrone, the Bishop of *Sarum*. In which Notes, hee made an earlie Discoverie of his Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning, together with the Saxon, French, Italian, Spanish, and all Eastern Languages, through which hee miraculously travelled, without anie Guid, except Mr *Dod* the Decalogist; whose Societie, and Directions for the Hebrew Tongue,

A Short Account of the Author's

Tongue, hee enjoied one Vacation near *Bamburie*. For which Courtesie, hee ever gratefully remembred him, as a man of great Pietie, Learning, Gravitie, and Modestie; of which Graces also this Autor was as great a Possessor, as Admirer.

Hence those manie Tracts, both in English and Latine, were bashfully laid by, in his youth, as Abortives; som whereof I have here published, and entitled *Posthuma's*, as so manie Testimonies and Monuments of his general Learning.

Arch-Bish.
Laud,
B. Mounta-
gue,
B. Lindsey,
Mr John
Selden, &c.

For which hee was much honored by the Acquaintance and Favor of men of the greatest honor and eminence in Learning, that this Age hath produced; besides the Correspondence (in Points of Learning) which hee held with divers famous Men abroad, aswel Jesuites and Jews, as others.

Ovid. Met.
lib. 1.

And now being like the Sun in his Zenith, readie to shine in his greatest lustre, Behold, the whole Kingdom began to bee clouded with Judgments,

(*Sic Deus inducenda nostras caligine Terras
Oculuit* —)

like that Egyptian Darknes, which even then began to damp, and hath since quite extinguishd the greatest and purest Lights of this Nation, such as were not to bee parallel'd by anie other for Pietie and Learning. Among whom, notwithstanding the Hope of a clear Daie preserved this Learned Autor awhile sufficiently spirited for Studie, whereby hee composed and published (a little before his Death) those his Excellent Notes upon som Passages of Scripture, in which kinde of holie Studie hee intended to spend the rest of his Life.

But, behold! after 20 years trouble with an Hereditarie

LIFE and DEATH.

ditarie Gout, improved by immoderate Studie, and now invading his Stomach, *Atropos* stand's readie to cut his Thread of Life, beeing laboriously spun out but 39 years : when, fore-seeing the Glorie was now departing from our *Israël*, his Spirits began to fail in an extraordinarie manner.

For Recoverie and Supportation whereof, (his first Noble Patrone, the Bishop of *Sarum*, being disabled by Sequestration, &c.) the liberal hand of a second *Mecenas* was presently extended, which though it could not save him (as *Christ's* did *S^t Peter*) from perishing in these waters of Affliction, yet 'twas not in vain : for, as our Saviour said of that Unguent, so may I of his last Patrone's Charitie, *Was it not to burie him ?* yes, and to raise him too with the Trump of Fame beeing very active and free toward the Publication, not onely of this Posthumous Off-spring, but also of som other of greater Expectation.

Mat. 26. 12.
J. b. Antioch.
His translated
out of Greeke
into Latine
with Annotations.

And here, *Reader* ! I cannot but drop a Tear for the loss of that his excellent Piece, entituled by himself, *Alkibla*.

In which Tract, with very great Judgment and Learning, hee vindicated the Antiquitie of East-ward Adoration, (especially in all Churches) as far beyond an Altar or a Crucifix, (the *Romish* Bounds) as the Flood preceed's in time these Superstitious Distinctions of the Christian.

Which gallant Refutation of that Popish Error, I the rather mention, becaus som suspected him a Favourer of that Waie; but, to my certain knowledg, their Jealousie was unjust and groundless; hee having often declared and protested, not onely to mee, but also to manie of his familiar Friends, his Abhorrence of

A Short Account of the Autor's, &c.

Poperie, and his sincere Affection and Constancie to the Protestant Religion, as it was established in *England* by Acts of Parliament.

At *Kidlington*,
Mar 13 1646.
and was buried in *Christ Church* in *Oxford*.

And as hee lived, so hee died also, a most Obedient and Affectionate Son to his Distressed Mother the Church of *England*; for whose Sufferings hee sorrowed unto Death; a more painful and exquisite Martyrdom then that by Fire or Sword: By these the Soul break's prison in a minute to an Eternitie of Libertie and Felicitie; that keep's us on the Rack of Death, not only to the Apostles καὶ ἡμεῖς, but even 1 Cor. 15. 31. πάντες ὄντες, wee die hourly.

This Account would have run into a Volume, should I have given you a Particular of his Virtues; as, his Courtesie, Humilitie, &c. not disdain- ing the meanest Scholar, nor proud of his victorious Discourses with the best Learned. And how free and liberal hee was of his Treasurie, to the full satisfaction of all Inquisitors, I may confidently appeal to all that knew him.

But I must not so remember my lost Friend, as to forget my self in my Promise of Brevitie; nay, I will rather chuse to bee somewhat indebted in this kinde to the Dead; well knowing, the Mourners following, will compleatly discharge those Arrears: To whom I now therefore hastily refer you.



Upon the DEATH of my dearest
Friend, the A U T O R.

Would you the Cause, why this my Son did die?
'Twas, to prevent my Immortalitie.
As Twins, inform'd by one soul, part being dead,
The sad survivor live's half-murdered:
So I, in my Retirements, being fixt
On Him, in mee both Life and Death are mixt.
Nor crave's our * Motto less; though God denie's
To match our Wishes with our Destinies.
What then remain's, but that I often look
Upon thee, and enjoie thee in thy Book?
Whose Learned Matchless Lines shall still bring forth
Thy Lovers, as Eternal, as thy Worth.
Who, when wee are in Bliss, will sigh, complain,
And curs the Age, suffer'd thee to bee slain.
Slain by an Ichabod; and manie more;
Whom though this hate, the next Age will adore.
Whose Ashes shall revive, if anie bee
Fit Subjects for Celestial Chymistrie.

(a) 2

* Mia Juxta,
μια τοῦ Χη.

1 Sam. 4. 14.
Masters
Cart-
wright
Diggers,
&c.

Oxonienſia.

Thus

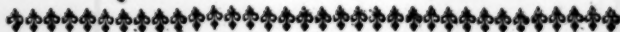
An ELEGIE on the Autor.

*Thus Shine yee Glories of your Age, whil' st Wee
Wait to fill up your Martyrologie.*

*And envie not this our Ambition, though
You wounded were to Death, Wee have scars too ;
And from those darts : but with this diff'rence ; You
Let them stick fast, which wee with scorn with-drew.*

*Thus different Glories in one Sphere may bee
Equal in Height, though not in Dignitie.
Whil' st, like that Manna past, or that in store,
The Least was fill'd, nor is the Greatest more.*

J. G. B.D.



An

An ELEGIE
On the Learned A U T O R.

T Hough yon' close Anchorit's contracted Shroud
Made his innarrowed Carcass seem a Crowd:
Yet the cag'd Votarie did wider dwell,
Then Thou, in thy large Roof, and spreading Cell.
Both liv'd alike immur'd : but, Mansion's space,
To Him, was Emptiness, to Thee, was Place.
Which the Retirement's different Ends decide :
Thine was, to Toil and Sweat, but His, to Hide.
Who, though sat down contented with the Store
Thou brough' st from Nature, coveting no more :
Yet, like a Wealthie Heir, by that Advance,
Thou hadst liv'd high on thy Inheritance.
Who ere is born to an Estate to 's hand,
Is full as Rich, as Hee that buie's his Land.
And such wert Thou : but, least free Nature's Gift
Seem mis-beslow'd, unless improv'd by Thrift ;
'Twas thy strong care to melt down Native Parts,
And shape up great Endowments into Arts.
Hence sprung Thy vigorous Pains, unwearied Sweats :
Whil' st each past Toil, edg to fresh Toil beget's.
Till thy torn Nerves, stretch't in their Search before,
Grow suppler by 't, and so put on for more.

And

An ELEGIE on the Learned Autor.

*And thy Bent Thought or'e his deep Object crack's :
Nor Torture bring's, but Patience from thy Racks.*

*Oft did the Sun ow Thee his Morning Streams,
And at thy Earlier Taper light his Beams.
When, now declining in his West, and gon,
Thou bad'st him sleep, for Thou would'st Fournie on.
When Midnight Silence did thy Motions see,
As Night were made for all the World, but Thee.
Nor did thy watchful Temples harbour Rest,
Till thy great Monster-Scruples fell suppress.*

*Alcides scorn'd to deem his Labor sped,
Whil'st Hydra wore, or threat'ning Tail, or Head.
No emptie, Surface-Learning could suffice,
No Light, no Floating Notions bound thy Eies.
But down thy Plummets dive's to th' deepest sound,
Still mining through, till it had prest the Ground.*

*Art hath her Quick-sands, which no Hold endure :
Hee strike's the Bottom that will Anchor sure.
While dull wee finde the Found, the same Mark hit,
The shackled Circumscription of Our Wit :
Thy unconfin'd Enquirie bid's at more,
Launches in deeps, ner'e fathomed before :
Plough's the rough Desarts up, scorn's old Abode,
Or Prostitute Directions of a Rode.*

*Yet thy Nice Pilgrimage doth never straiè ;
But, turn's the crooked Maze, to Beaten-Waie.*

*So, through wilde Seas the adventurous Keel is hurl'd,
Not to Loof this, but Finde the other World.
Thy vigorous Brain releiv's from lazie Rust,
Disguis'd in Characters, but more in Dust,
Graie Customs, which our dead dismettled Sloth
Gave up, to surfet the undaring Moth.*

Craz'd

An ELEGIE on the Learned Autor.

*Craz'd Giants thus distressed Damsels hold ;
Not by their strength, but, caus't their Champion's cold.
Euclide and Ptolomic were so thine Own,
As the fair Building's is the Corner-stone.
Whose beauteous Pile doth by the Basis clime :
Yet This preceed's in Worth, though That in Time.*

*Astrologie so obci'd Thy Learned Eie,
As all the Wheels and Clock-work of the Skie,
By Curious Nature were asunder ta'ne,
To guid Thy Art, and then set up again.
And when her Motions jar, her staggering Team
May fix afresh, by Thy King Henrie's Scheme.*

*The Sacred Hebrew thy Judicious Rage
Pursu'd, to finde it's Mystick Parentage ;
With Keen, and Eager, yet with sated Flight :
Not to Ride-over, but Ore-take the Light.*

*Rude Rabbines, like rude Herbarists go to't :
They mar the Plant, by digging for the Root.
Thy Numerous Language could have circuit run :
T' Interpret Countries to the Travelling Sun ;
Discom's'd his Rising to the Western Seas,
And phras'd his business with th' Antipodes.
Yet this bright Stock thy Bountie did afford,
As thy Disburment still, but not thy Hoard :
Not to amuse the Needie, but supplie :
'Twas thy Dominion, not thy Tyrannie.
Hence, when I askt thy Torch to light my Waie,
And gain'd som Twilights from Thy Glistering Daie ;
Thy Liberal Art the Labyrinth did undo,
With the same Cheer, as I had been thy Clew.
Thy Candid Guidance back the Compass brought,
And call'd mee Tutor still, for beeing Taught.*

Now

An ELEGIE on the Learned Autor.

*Now these Loud Parts, like a Shril-thundering Peal,
Which is the Belfree's Pride, but not it's Weal,
Rent thy frail Tenement, and made us see,
Thy Musick's Excellence, and Crueltie.*

*An Envious Gout, the Leiger of thy Feet,
To aw thine Industrie, laie arm'd to meet
Thy wakeful Midnight-Watch; and brought Thee back,
For each Raw Learned-Night, a Fortnight's Rack.
And when the single Threats of one Diseas
Bark at thy Vigilant Moons, but not displeas:
When Customarie Anguish now sat by,
Like thy Companion, not thy Maladie:
The Enraged Mischief made her Partie strong,
Swell'd her vext Unitie into a Throng:
Charming Confederates their mixt Powers to reach,
To storm the Fort, for Shee had made the Breach.
Till the Fresh Host possess'd of everie Part,
Whil'st Gouts secure thy Joints, the Rest thy Heart;
Thy over-number'd Corps at last did fall,
No one sick Patient, but an Hospital.*

M. L.L.

Upon

T O
THE MEMORY OF
My dear Friend, and Tutor,
M^r. JOHN GREGORY.

I 'L not accuse thy Fall; that well-plac'd Fate,
Made thee th' Desire of th' Age; no more the Hate.
'Tis just it wants, what it contemns: that Thy
Wander unpitied, who despise the way.
Fools t heir own Sentence still, and Judgement are:
They beg their Ill, and suffer that false Pray'r.

Nor will we pity Thee; since what thy Minde,
In its Restraint, and Prison, could not finde,
Press'd with its Body, and the Time, it now,
Free'd from th' ungratefull Loades, does clearly know.
Truth's thy Possession; and what e're begun
Of Knowledge here, ends now in Vision.
Error, and Wonder cease; and that Pure Fire,
Which, when it cover'd lay, and shaded here,
Thou could'st not fully, by its languishing,
Faint Ray, discover the True Face of things:
(As colours are not judg'd in th' Twilight, where
Wants Darknes to be hid, and Light t' appeare:)
Shines out unclouded now, and does enjoy
All its High Essence dares, a Bright, Full Day

Of

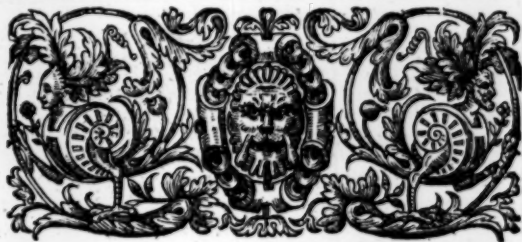
An ELEGIE on the Autor.

Of Knowledge; where Pure, Unmix'd Light does streā;
No false Refraction, nor Errours in the Beam.
No Doubtfull Colour (that Veyl of Shade and Light)
Disguises things; no Distance breaks the sight.
But that Unbounded Glory, that Certain Light,
Commands all Objects, Sure, and Infinite.

Let it not wrong thy Memory, that we,
Admiring what thou Now art, doe pass by
Thy Knowledge Here, as if 'twere wanting; no,
What Man could find, Thou need'st not Dye to know.
Language was thine, and what that Language frames:
Thou wert not seen onely in Empty Names.
Those the Materialls of thy Knowledge were,
But not the Work: Thou onely enter'dst there,
Where Others rest; and loaden with their rich Prey,
Thou brought'st home thence Arts, numerous, as They.

'Twere idle to recount them: by thine own
Remains th' hast left us, they are greater known,
Then by our Faint Report. 'Tis They must raise
Trophies, that will outlive all Lesser Praise.
For, to the same Duration Sacred be
The Aged Relique, and the Memory.

R. GOODRIDGE.



U P O N
THE DEATH
Of my Loving Friend,
M^r JOHN GREGORIE.

Sure it must needs bee so: —or els I shou'd
Think Providence but little understood
The State of things; when a dull senseless Tree
Stand's, and outlive's a Jewish Pedigree:
But Man, whose Knowledg might new Worlds create,
And so compose a wiser Book of Fate,
Him, the least breath must scatter into Air,
As if his dust not yet compacted were.

For I don't speak of one, whose Destinie
Was but to make a Sermon, and so die.
Such, as the Law deliver in a Cloud,
Thicker then God at first did, and as loud.
Such, as blaspheme by Preaching, ne're have don,
Until their Comments make an Alkaron.

(b)

Who

An ELEGIE on the

Who scare the Turk from beeing Christian,
And Indians fear they then should put off Man.

Hee search't Religion's Source, Gospel, and Law,
From Moses in the Flags, to Christ in Straw.
And was so skill'd in these Antiquities,
That hee could almost tell where Moses lie's;
Who was † Melchisedeck's Father; Rectifie
A Few ev'n in's own Genealogie.

Who saie's hee die'd too soon, that had liv'd o're
All Ages what soever were before;
And knew so much of Language, that, alone,
Hee might have sav'd all Nations in their own
Idiome and Dialect, though there never fell
A Cloven Tongue, or other Miracle.

Great Citizen of the World! though thou die'd'st here,
Yet thus wee prove, thou wert born Every where.
And, like the Sun too, didst thou never sleep,
But when wee call'd it Night, thou still didst keep
Thy journey on; till with as large an Eie,
Thou view'd'st the Univerſ, as much as hee.
But thou could'st not endure (alass!) to run
O're the same Circle still; so having don
Surveying this our Globe, thou went'st to see
* What other worlds did do, aswel as wee.

Thus art thou fled, and left us here to bee
Sad Ruines of an Univerſitie.

† 'Tis the opinion of a Learned man, that Melchisedeck was not called
אַνδρῶν, & ἀνθρώπων, becaus hee had no Father and Mother, but be-
caus it was not known, who his Father and Mother were.

* Galileans probably conjectured all the Planets were inhabited
Worlds.

Death of the A U T O R.

*What Ignorant Malice could not reach unto,
Nor War it self, thy single Fate did do.
The World began at Noon, but thy bright Raie,
(More glorious Sun!) did set at thy Mid-daie.
Now wee do'nt mourn our State, for at thy Fall
'Tis fit this Kingdom perish, World and all.
Our heap of Stones at Christ-Church prove's to bee
But a more spacious Monument to thee.
And when wee purifi'd from this Age, shall name
And dedicate a Temple to thy Fame;
Wee'l call this Island thine, which is no less
Famous for thee, then it's unhappines.
When Cities, Temples burnt shall bee forgot,
And Sacrilege too, the prais of thee shall not.
Parents shall hisher bring their Sons of Years,
To paie their Tribute in a Sea of Tears;
And pointing to thy Tomb, crie, There are found
Oxford and Gregorie in one yard of Ground.*

Fr. Palmer.





Upon the much deplored Deceas of Mr *John*
Gregorie, Chaplain of CHRIST-
C H U R C H.

Hence Exclamations on Disastrous Fate,
Let none here call the Stars unfortunate,
Or rail at Lachesis: The Soul that's gon
Scorn's such a whining Celebration;
And dare's that Autor whosoe're hee bee
To search into the Stars so far as hee.

Since Life was lent him 'till hee had a view
Of all the Mysteries that Nature knew,
And had a perfect Knowledge of each Art,
That either Rome or Athens could impart;
'Twas time (now Learning's banisht) to suspend
His labor; and to get to his Journey's end.

Should this so sad Intelligence bee sent
The Hebrews and Chaldeans would lament:
The Syrians and Arabians (though so far)
VVould send to know this an Ambassador;
But vain and fruitless would their Labor bee,
VVhen none could give an Answer t' it but Hee.

Hee, so admir'd of all, that had alone
Diversitie of Tongues for's Portion;
So fluent, so redundant in them all,
That each which hee had got seem'd Natural.

An ELEGIE on the Deceased Autor:

*The Pious Fates gave him a lingring Death,
Fearing all Arts might perish in one breath :
But fearing too that if hee should live long,
All Nations would again becom one Tongue,
They added this Confusion to the world,
And thus together too his Ashes hurl'd.*

*Asscend, Departed Saint, to bee a Guest
To Dialogue with Abram and the rest ;
Thou hadst most Tongues, but know thy Foie's excess
Is far more now then Angels can express.*

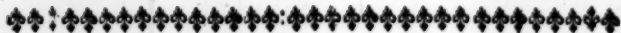


EPITAPHIUM

Epitaphium Joannis Gregorii.

NE premas Cineres hosce, Viator,
Nescis quot sub hoc jacent Lapillo;
Græculus, Hebræus, Syrus,
Et qui Te quovis vincet Idiomate.
At nè molestus sis,
Ausculta, & caussam auribus tuis imbibe:
Templo exclusus
Et avitâ Relligione
Jam senescente, (nè dicam sublatâ)
Mutavit Chorum, altiore ut capesceret.
Vade nunc, si libet, & imitare.

R. W.



The





The Particular Titles of this Book.

- I. **A** Discours of the LXX
Interpreters ; the Place
and Manner of their Interpretation.
- II. *A Discours declaring what
Time the Nicene Creed began to bee
sung in the Church.*
- III. *A Sermon upon the Resur-
rection, from 1 Cor. 15. ver. 20.*
- IV. *Kαὶνὰν Διςπρὸς, or a Disproof
of him, in the 3^d of S. Luke ver. 36.*
- V. *Episcopus Puerorum in
Die Innocentium.*
- VI. *De Æris & Epochis, shew-
ing*

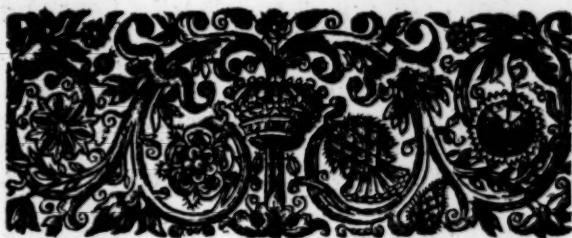
The Particular Titles.

*ing the several Accounts of Time
among all Nations from the Crea-
tion to the present Age.*

VII. *The Assyrian Monar-
chie, beeing a Description of it's
Rise and Fall.*

VIII. *The Description and
Use of the Terrestrial Globe.*





A
DISCOURS
OF THE
Lxx. INTERPRETERS;
The Place and manner of their
Interpretation.

Ustin Martyr saith, that the Translation was performed, not in the Citie of Alexandria, *ἡ δὲ ἐν Φάρῳ τῇ νήσῳ.* the description whereof, let it bee given according to Philo *Judeus.*

Νῆσος ἡ Φάρος ὁρμαίνουσα τῆς Ἀλεξανδρείας ἥτις ἀνὰ χλὺν ἐκτείνεται τέταται ὥστε τὴν πόλιν περικυβερνεῖται ἐκ ἀρχαῖα-
 θεῖ, τὰ δὲ πολλὰ τετραγώνηαι θαλάττῃ, ὡς καὶ τῆς αὐτῆς κυμάτων φορεῖται βίβη
 τὸν πάλιν ἤχον καὶ πάταγον ἐκ πάντων μακρῶν διαστήματων φορεῖται Μασίας
 θάλαττα τὸτον ἐξ ἀπείρων ὅτι ἐν κύκλῳ κείνῳ οὐκ ὁππότερὶς τάλαν ἢ τὸν 448.
 τόπον, ἐκυσυράσται καὶ ἐνερμεῖται, καὶ μόνῃ τῇ ψυχῇ ὥστε μόνος ὁμι-
 λῆσαι τὰς νόμους, ἐνταυθοῖ κατέμειναν, καὶ τὰς ἰσχυρὰς βίβλους λαβόν-
 τες ἀναλείψουσιν αὐτὰς αὐτῶς καὶ τὰς χεῖρας εἰς ὑγρὸν, αἰτνόμενοι τὸν
 Θεόν, μὴ διαμελεῖν τῆς περὶ θείας ἑσθ. that is, The Ile Pharos
 lieth under Alexandria stretchbng it self toward the Citie, wash'd
 about not with a deep, but, for the most part, a shallow Sea, which
 consi-

considered with the largeness doth verie much abate from the streperous nois and turbulencie of the waves, This (Isle) of all other places thereabout beeing judged the most convenient for privacie and quietness, and where the Law might bee best attended by everie man in his most retired meditations, here the Seniors remained, and taking the holie Bible into their hands, they lifted both it and them up into Heaven beseeching Almighty God not to fail them in their purpose, &c. So Philo.

Aristeus speaketh more distinctly for the Place. *Μετὰ δὲ τρεῖς ἡμέρας ὁ Δημήτριος παρελαβὼν αὐτοὺς καὶ διχθὼν τὸ ἔργον Ἐπὶ τῶν παλίων ἀνάστημα τῆς θαλάσσης πρὸς τὴν νῆσον, καὶ διαβάς τὴν γέφυραν καὶ περυσιδὼν ὡς ἐπὶ τὰ βόρεια μίση σταδίων πομπὰμφοῖς εἰς κατεσκευασμένον οἶκον* &c. *τὴν νῆσαν διαπερπαῶς ἔχουσα καὶ πολλῆς ἰσυχίας ἐφίδεν* &c. that is, Three daies beeing passed, *Demetrius* took (the Seniors) along with him, and having gotten over the *Heptastadium* and the *Bridg*, hee brought them to the North parts of the Isle, where hee placed the *Assemblee* in a bouſ fitted for them, standing upon the shore, free from all inquietude, and having all the conveniences of situation, &c. And it seemeth to mee, that by these words of *Aristeus*, ſomthing more may bee discovered concerning the Place; for the probability from hence is good, that the Houſe here spoken of, should bee meant of that famous Tower which *Sostratus* of *Cnidus* ſet up in this Isle *Pharos*, to direct the Mariners in the dangerous Seas about *Alexandria*: And the situation verie well agreeth, becauſe the Tower alſo ſtood North, and upon the Sea ſide. And the *Nubian* Geographer, where hee describeth this Tower, telleth us, *وفي حرف بعدا البنا*

* *Ἰδοὺ τὸν Φάρος ὡκοδομηθεὶς συμπέσκει. ubi Phari speculum ædificatum contigit, which is all one with that wee believed.*
 * *Ἰδοὺ τὸν Φάρος ὡκοδομηθεὶς συμπέσκει. And wee have caus'd to think, that seeing the King inten-*

¹⁷ *Ex* *ibid* p. 37

And wee have caus to think, that seeing the King intended this matter of the Translation, with so much Princely care and providence, that hee would make choyse of such a Seat, as might most eminently adorn his purpose; and there

therefore it was answerably don to chuse the Tower, which was everie waie worthie of this glorions employment : for the Arabick Geographer saith

التي ليست علي
قمر الارض مثلها بنيانا ولاو ثق

That the whole world cannot shew such another Building as this Tower, whether wee consider it for the Materials, or for the manner of the Structure. The Reader may see a large description of it in this Autor, in the third Part of the third Clime.

But seeing the thing was don in Egypt, let the Storie of it also bee delivered in their Language, and set down in Hieroglyphicks.

And did it not well becom the business, that the Scripture should bee translated in this Place? In a Tower : to note out to the Interpreters, the Sublimitie of those things which they had now in hand; that when they went up to their work, everie step they ascended might elevate their Mindes one degree nearer to the Contemplations of Heaven. And how fitly was it don by the Sea-side; that but a little of Earth might bee seen to those, who had now to deal with such things, as had nothing in them that was Terrene? But most of all convenient it was, that it should bee don in this Tower; For that which hung out a Candle to the doubtful Mariner in the perillous Seas, did it not well that it should also hold out A light to the Gentiles? The Coast of Alexandria was dangerous for anie, least of all for the Natives, becaus they were acquainted with the Passages; but a stranger durst not venter without som direction from this Beacon. Such was our waie to Heaven; intricate enough to all Nations, yet more obvious to the Jew, becaus to him were committed the Oracles of God: But wee the Gentiles having no other direction but the light of Nature, could not so well tell how to pass the Streits to Heaven, without som help from the Word; which, though it were alwaies a Light, yet was it never held out unto us, till this time of the Translation: and therefore was it verie singularly congruous, that from this Place, from whence the Sea-faring men took their notice by a Light, to escape the hazard of those

waies they knew not; that it should pleas God also, by the
Lantern of his Word, to give aim to the People that sate in
Darkness.

Musans in
Hew Gr.

— σὺ δ' ἐῖπες καὶ οὐ κερήσεις,
Δίξο μοι τινα πύργον. —

Therefore when ever thou shalt chance to go that waie, en-
quire out for Pharós. Anie remainder of this Tower would
bee worth the seeing, and *Justin Martyr*, though there were
but a stone left upon a stone, yet hee went purposely to take
notice of it.

Why the King should make choise of the Isle for the Inter-
pretation rather then the Citie; one reason was, to avoid
the disturbance of the multitude, for *Alexandria* was Πόλις
πολυάνθρωπος, A Citie full of Inhabitants, as it is observed by
the Scholiast upon *Dionysius Afer*. And in times past even be-
fore it was *Alexandria*, it had been verie much frequented with
a confluence of People; for so it is noted unto us by the Pro-
phet *Nachum*, where hee would know of *Nineveh*. Whither
hee thought her self Better then Populous No, that is
saith *Chimki* מְצִיחִי אֶלְכֶם אֶלְכֶם אֶלְכֶם *Alexandria*
in Egypt as it is also interpreted by that Antient *Chaldée* Pa-
raphrase, which was performed by the son of *Uziel* seven-
teen hundred years past.

מְצִיחִי
אֶלְכֶם
מְצִיחִי
אֶלְכֶם
מְצִיחִי
אֶלְכֶם

Art thou
better then
the great
Alexandria,
&c. Targum
in Nat.

Another Reason was for the safetie of the Translators,
and this is given by *Philo* ἐσκόπων τὸ καθαρώτατον ὅτι περὶ τὸ
τόπον χεῖρον ἔξω πόλει, τὰ γὰρ ἐνδοῖς τείχους, ἅτε παύσι-
δα πῶν πληροῦντα ζώων διὰ νόσους καὶ τελευτῶν, καὶ τὰς ὑγίαινοντων ἐκ ἐπα-
γίης ποιεῖν ὡς καὶ τὰ ἑλκῶτα &c. where hee urgeth this Reason
from the unhealthfulness of the Place, which happened to
bee διὰ νόσους καὶ τελευτῶν &c. by the varietie and constancie of
the diseases which reigned among the People. For besides the
general distemperature of the air of Egypt, which was cali-
dus & nocivus, hot and hurtful; as it is affirmed by * one
that knew it well, insomuch that a Plague at Grand Cairo
could cut off twentie thousand in one daj: besides I saie,
these more universal Conditions, *Philo* intimateth from a
particular Cause, that there should bee a more usuall Morta-
litie heer then elsewhere, and that was, The Concourse of
all

Joh. Leo A-
frican.

all manner of living Creatures to his Place *ἄτε παλαιοτάτων
πληρωθέντα ζώων &c.* And it is to be conceived, that the Au-
tor meaneth by this not onely a multitude of Men, but
also that great varietie of strange Beasts and Fowls which
were continually bred up about the Court in *Alexandria*,
mention whereof is made by *Ptolomie* the King in his Com-
mentaries, *Lib. 12.* which was *Περί τῆς ἐν Ἀλεξανδρείᾳ βασιλεί-
αν, καὶ περὶ τῆς ἐν αὐτοῖς ζώων περιουσίας.* And these Creatures
were transported from all parts of the world, and there
bred up not onely for their Raritie, and the Kings Recrea-
tion but also to furnish his Table; for so it seemeth by *Pto-
mie's* words in that Book—*τά τε τῶν φασιανῶν, ὡς τετραδυνας ὀνομά-
ζουσιν, ὅς ἐ μόνον ἐκ Μιθιδίας μελεπέμποντο, ἀλλὰ καὶ Νομάδας ὄρνιθας
ὑποκαλὼν ἐποίησε πλεῖστον, ὥς καὶ σιτίσθαι,* where hee noteth
concerning those Phefants that were called *Τετραδυνας* that
the King of Egypt had of them not onely brought out of
Media, but also hatch'd at home in such a Number that his
Table might bee served with them when hee pleased:
though wee may observ by the waie, that these kinde of
Birds in those daies, were (for the most part) kept for the
Eie, rather then for the Bellie; insomuch that *Ptolomie* the
King in the book before cited professeth, that hee never tast-
ed of a Pheasant in all his life; whereupon *Athenæus* observeth,
That if this noble King had liv'd in his daies, wherein the
Luxurie was such, that everie man must have a Pheasant at
his Table, (though hee had already written 24. Books in
this kinde, yet) hee saith, that hee would surely have writ-
ten one more purposely to note out this thing. This by the
waie; becaus *Philo* saith, that the Places within the Citie
were *παλαιοτάτων πληρωθέντα ζώων*, full of all manner of
Creatures. And this howsoever urged by him onely for a
greater Cause of Infection, yet it may bee thought by som
to have a further aim; for the *Egyptian* beeing aware of this,
that the *Jew* was bound to make a distinction between clean
and unclean beasts, might apprehend it in the strictness; and
therefore carefully remove the Seniors from the verie sight
of those things which were an abomination unto them.
But in this wee have but prevented the Curious, and there-

fore if the Conjecture bee not sound enough, it may bee the less regarded.

But more then what is urged by *Philo* for the ill disposition of the place may elsewhere bee observed.

The Prophet *Nachum* saith, that *Alexandria* is situate upon the waters, not onely becaus the waters laie all about it, but also נָכְסִי בְעִיר מַחְחֵי הַיָּרֵךְ for that they were conveyed into it under ground, as *Chimbi* there hath it. And the *Arabian* more plainly in the *Nubian* Geographic

النيل لغربي ضنها يدخل قحب اقبيه نورها

that is, the river Nile coming from the West, runneth under the Arches of all their Houses: The manner how this was don is set down by *John Leo* in his description of *Africa*, Cuique ferè domui Civitatis ingens cisterna concamerata, crassiq; innitens fornicibus substructa est, in quas exundans Nilus per Aqueductum in planitie, magno artificio constructum extra *Alexandriam*, deductus sub ejus manibus demittitur, &c. This artificial conveyance of the River though it bee otherwise acceptable to the Inhabitants yet it could not bee without som annoiance to the Air, the Complexion whereof suffered much alteration by the noisom vapors which rose up out of the waters, which in tract of time putrified in their Cisterns. It is the experience of this *John* in the words following. Cisternæ porò temporis successu turbide ac cænose reddite plurimis æstivo tempore languoribus occasionem præbent, &c. And the same Autor affordeth us y^t another inconvenience to make us more sure of the Insalubritie of this Place: And it ariseth by reason of certain little Gardens planted near to the Citie, the fruits whereof were of such an ill Condition, that the Inhabitants were thereby made subject to verie noxious Feavers and manie other diseases: for so *John* reporteth in the Chapter aforesaid: Juxta aqueductum per quem Nilus in civitatem transmittitur, exigui videntur Horti sed quorum fructus ad maturitatem perventi accolæ noxiis febribus aliisque morbis afficiunt, &c.

These things considered, the Reason was good, why the Isle should bee chosen rather then the Citie, to bee a Place for the Interpreters.

Thus

Thus much therefore wee are com to know upon good Autoritie, that our Translation was made in the great Tower of the Isle Pharos, near to Alexandria in Egypt; wee go on to a more distinct designation of the Place, the consideration whereof shall also discover unto us after what manner the thing was don.

FOR the Manner of the Translation; The opinion of some is, that the Seniors were assembled in one and the same place, where they performed the work by comparing what was severally don by each of them, and delivering up that for granted which could bee agreed upon by all. This opinion hath received it's ground from the words of *Aristeas*. *Οἱ δὲ ἐπιλέλυν ἕκαστα σύμφωνα ποιῦντες πρὸς αὐτοὺς τὰς ἀντιβολαῖς, τὸ δ' ἐν τῆς συμφωνίας γινόμενον περιπόλως ἀναγερῖς, ὅτως ἐτύχωνε παρὰ τῷ Δημοσίῳ. &c.* And indeed, the encouragement from hence for that waie seemeth to bee verie good, the words themselves beeing scarcely able to bear anie other construction, then according to that which hath been said.

Nevertheless, it is believed by others that they did the work ἐν ἰδιαῖς αὐτοῦ διαταῖς ὄρῃς (as *John Zonaras* hath it) ἢ μὴδὰ τὸ τέλ^{ος} ὁμοῦ συνῆθ^{εν}, ἢ τὰς ἑκάστων συλλεγεσθ^{αι} παρελθόν^{τες} ἀλλήλους ἐνυρεθῆναι μήτε χ^ρι ἑν^ὴ, μήτε μὴ χ^ρι λ^ογ^ος διαφωνή^{σαι}, ἀλλὰ συμφώνους ἐν ᾧ παν^{τι}, that is, Each of them beeing in a severall Room, and when the work was finished, they all met and compared together what everie Man had don; and it was found, that they differed nothing either in sens or manner of expression, but agreed in all, &c.

This later waie of the Storie, however it may seem to exact upon our belief, as making Report of more incredible circumstances; yet it may bee taken up upon the greatest trust of Antiquitie, having to alledg for it self the constant and most undeniable Testimonie of the Antients.

The Jews report it from an immemorial Tradition, which their Talmudists deliver in the 10 Book of *Seder Moed*, in the Chap. *Megillab Nikya* which is the 3^d. and fol. the 8. B. and the 9. A. where the text of the Talmud saith

אחזין ספרים לחפז לין ומזוזות אלה שהספרים וכתבין בכל לשון ותפילין ומזוזות אינן נכ-
Talmud. in חמדת אלה אשוריות רבו שמעון בן גמליאל. אומר. *Sat. Moed.* that is,
 There is no difference between the Sepharim and the Tephillim
 and Mezuzoth, save onely that the Sepharim may bee written in
 anie Language; but the Tephillim and Mezuzoth onely in the
 Syriack Tongue. But Rabban Simeon the son of Gamaliel
 saith, that the Sepharim also might not bee written in anie
 other Language, the Greek onely excepted: By the Tephil-
 lim and Mezuzoth, the Doctors meant those Schedules which
 were inscribed with set forms of devotion, and placed up-
 on the posts of their Houses, or otherwise worn in their
 foreheads.

ספרי חוררי. By the Sepharim, or Books they intend כפרי חוררי the Books of the Law, the Prophets and
 the Hagiographa, and so the Sepharim are here expounded
 by the Gloss upon this place. By occasion of these words
 in the Mishna, R. Jebudah relateth this Storie in the Gemara,
 מעשה בחלמי המלך שניים שבעים ושנים זקנים
 והכניסן בשבעים ושנים בתים ולא גילה להם על מה
 כינסן וכנס אצל כל אחד ואחד ואמר להם כתבו לי חזרה
 מוטע רבכם נוחן הקדוש ברוך הוא בלב כל זלזל אחד
 אחו that is, Wee receiv
 it by Tradition, that King Peolmai assembled together the seventie
 two Seniors, and placed them in seventie two several Conclaves, not
 making them acquainted with his purpose, (after that) going in to
 each of them, hee said unto them, Write mee now down the Law of
 Moses the Master. The Blessed and glorious God put understanding
 into everie mans heart; and they all accorded in one and the same
 sens. So the Talmudists.

The verie same circumstances of the Storie are set down
 in their Massihia Sopherim, and by Abraham Zacuth in the
 Book Fuchasin, besides the four Editions of their Hebrew
 Josephus, or Goreous son: in all which it is also extant.
 Among the Arabians there hath as yet com to my Hands
 one onely Chronologer of these times, said the son of
 Batric, and hee also maketh the same report. And becaus
 this

this Author is not as yet made publick, it shall bee here set down what hee saith; ופי עשו מנה סן מלמך בערז אלו מדינה אורשלים ואשחז מנהא סבעין דגלה מן מליהודאלי אלמסכנר ואסרחם אן ופסרו אלחידארה וכחב אלמנביא מן אלעקאניה אלו אליונאניה וצד כל ואחר מזהם פיבית מפרד עלי חר הל לנישר ניף חפרוד כל ואחר מזהם פלמא פסרוה אלחבב ושד אלו חפאסיריהם וכאחב מואפקה לה חלף פיהא מחע אלחבב וחחמה חחח חחמה וצירהא פי היכל that is, And in the twentieth year of the Reign of (Ptolomie) the King went up to the Citie Jerusalem, and brought with him from thence severie Men of the Jews unto Alexandria, and commanded them, saying, Interpret unto mee your Book of The Law and the Prophets, out of the Hebrew into Greek. And hee put everie one of them into a severall Cell by himself, that hee might see how each of them would interpret apart. And when they had finished their work, the King saw what everie Man had don, and their writings all concorded, nothing was contrarie in anie one of them. So the Book (of the Interpretation) was sealed up, and put into the Houf of their God Serapis, &c.

Thus said, the Son of *Battric*, according to the Manuscript
Copie of his *Historia*, which I saw at *Cambridge* in the Ar-
chives of their Publick Librarie.

Philo Judæus, though hee maketh no expresse mention of the *Cels*, yet if hee doth not intimate som such thing, let the Reader tell us what hee meaneth by this: καθήκτως δὲ ὁ ἀποκρίων, ἐμμενέως παρήλθῃ, ὅτι μὴ ᾧ τῆς εὐσεύας μετῶν, γῆς, ὕδατος, ἀέρος, ἕρποντος (οὗ ἐν πρώτῳ τῆς ἡμετέρας ἐκλογῆς ἐκρηγασάν, κοσμοποιεῖται γὰρ ὁ ἦν νομοῦς ἐκείν ἀρχὴ) καὶ ἀφ' ὧν ἐκδησιῶντος ἀπεργασάμενος ἐκ ἄλλων ἄλλοι, τὰ δὲ εὐρίθ' ἀνέστη ὁνόματι, ἐξήματα, ὡς τὸ ὑποβολαῖς ἐκείναις ἀρεταῖς ἐνηχησίνῃ. that is, *And they sate down privately by themselves, and having no other companie but the parts of Nature, the Earth, the Waters, the Air, and the Heavens, (the Mysterie of whose Creation their first work was to discover; this beeing the begining of Mose's Law) they prophesied, as if they had been divinely inspired; not one, one thing; and another, another; but all in the same sens and*

words, as if they had been prompted by som invisible Director.

In these words, however it may bee said, wee are not certain that the Author intended our matter of the Cels; yet thus much wee can bee sure of, That hee pointeth out such a waie of Interpretation, as carrieth with it no less of wonder, then the former.

But Justin the Martyr a Samaritan speaketh it plainly, and with a verie remarkable Confidence; as wee read in his *Παράδοσις* to the Gentiles: where hee saith, That the King appointed *ἑκάστῳ τῶν ἑρμηνεύων ὀκτώκως ἡρώδης μικρὸς*, to each of the Interpreters a small severall Cel, *ἐπὶ τὸ ἕκαστον ἰδίᾳ καθ' αὐτὸν τὴν ἑρμηνείαν πληρῶσαι* that everie man might perform the Interpretation by himself. And having said somthing of their wonderful agreement, hee provideth against the incredulitie of all Men, by this resolute enforcement, strongly urged from his own experience.

Ταῦτα ἡ μὲν ὁ ὕμνῳ, ὃ Ἀλέξανδρος ἑλθὼν ἐπὶ πτωχεύσας ἰστέλει ἀπαγγέλλουσι· ἀλλ' αὐτοὶ ἐν τῇ Ἀλεξανδρείᾳ ἡρώδης καὶ τὰ ἴχνη τῶν ὀκτώκων ἐν τῇ Φάρῳ ἐσχευότις ἔτι σὺν ἑσθῶν, καὶ παρὰ τῶν ἐκεί, ὡς τὰ πάτρια παρεληφότων, ἀκηκότες, ταῦτα ἀπαγγέλλουσι. &c. that is, *This*, O yee Gentiles, wee report unto you, not in the guise of a Fable, or a fained Storie; but as a received Tradition, delivered unto us by the Inhabitants of the Place: for wee our selves also beeing at Alexandria saw the remainder of those Cels, and they are yet to bee seen in the Isle Pharos at this present daie.

To this undoubted Testimonie of Justin Martyr, may bee added that of Irenaeus, who in the same Centurie maketh the like report. Ptolomie, saith hee, *ἑλθὼν ἐπὶ μὴτι ἀπὸ σωθῆντος ἀποκριθεὶς τῷ ἐν ταῖς γραφαῖς, διὰ τῆς ἑρμηνείας, ἀλλήλων χωρίους ἀναγὰς ἀπ' ἀλλήλων, ἐκείνοις τὰς πάντας τὴν αὐτὴν ἑρμηνείαν ᾗσαν, καὶ τὴν ὅτι πάντων τῶν βιβλίων ἴσται*, &c. considering with himself that if they should bee suffered to confer one with another, they might perchance conceal somthing of the veritie of their Scripture by waies of Interpretation; hee separated them each from other, and commanded them that everie man should translate the same part; and this order was observed in all the Book, &c. And concerning their agreement, hee saith, That they all set
down

down the same things, τὰς αὐταὶς λέξεσι, καὶ τοῖς αὐτοῖς ὀνόμασιν, ἀπαρχῆς μέχρι τέλους, ὥς καὶ τὰ ἔθνη γινώσκουσιν, ὅτι κατ' ἐπίπνοιαν τοῦ Θεοῦ εἰσὶν ἐμμελωδούμεναι αἱ γραφαί. in the same Sense, and in the same Words; insomuch, that all people that were then present acknowledged, that the Translation was made by the inspiration of God, &c. And that the wonder of the work might not bee an hindrance to it self, to make it seem the less probable, for beeing strange, Hee excuseth it by another of the same kinde, Καὶ ἰδὼν γὰρ θαυμάσαντες, τὸν Θεὸν τοῦτο ἐπεγινώσκουσιν, &c. And wee have the less cause (saith hee) to marvel, that God should thus do, seeing hee wrought as great a Miracle for his Scripture, by the hand of Ezra in the Restitution of the Law.

In the third Centurie, the credit of the Storie is upheld by Clemens of Alexandria; and in the fourth, by Cyril of Jerusalem. Clemens saith, ἑκάστου καὶ ἐν μέρει κατ' ἰδίαν ἐκείνων ἐμμελωδῶντες περὶ ἑαυτῶν, συνίσταντο αἱ πάσαι ἐμμελωταὶ ἀντιβιβασθεῖσαι, καὶ τὰς διαφοράς, καὶ τὰς λέξεις, that everie one of them having interpreted by himself, according to his proper Inspiration, the Translations were Compared, and they were all found to agree both in Sense and Words.

But Cyril more perspicuously, and at large.

Καὶ τὸ μὴ συνδυάσαι πρὸς ἀλλήλους πῶς ἀποκαλύπτει τὸ ἀποτέλεσμα, ἐν τῇ λαζαρίῃ φάσκει τῇ πρὸς Ἀλεξάνδριαν κηρύξῃ, ὅτι περὶ ἑκατοντῶν ἐμμελωδῶν ἑκάστου ἰδίου οἴκου ἀπονοίμους, πᾶσας τὰς γραφὰς ἐπέγραψαν ἐμμελωδῶσαι· τότε καὶ ἐν ἐξουμνήκοντι καὶ ἴδω ἡμέρας πληρωσάντων τὰς ὁμῆς πάντων ἐμμελωίας καὶ διαφορὰς οἴκους, ἀλλήλοις μὴ περὶ ἑαυτῶν, ἐποίησαν τὸ συνδυάζον διὰ τὸ διττὸ, ὃ μόνον ἐν νοήμασιν, ἀλλὰ καὶ ἐν λέξεσιν εὖτε συμφωνήσας· ὃ δὲ ἐκτελεσθῆναι καὶ κατασκευῇ σοφισμάτων ἀνθρωπίνων ὡς τὸ γινώσκον, ἀλλ' ἐκ πνεύματος ἁγίου ἢ τοῦ ἁγίου πνεύματος λαλῆναι δέον γράψαν ἐμμελωτα, συνετελέσθη, &c. that is, And (the King) providing that the Interpreters which were sent him, might not com together, appointed for each of them a severall Cell in the Isle Pharos; near to Alexandria: and to each of them was delivered the whole Bible to translate. And beeing thus separated the one from the other, everie man's part was finished within the space of sevenie two daies, at which time they all met together; and having compared their Translations they were found to concord; not onely in the meaning, but also in the

verie Manner of expression. For this Translation was not set forth in pleasing words, or the pomp of humane Sophistrie; but all was interpreted by the same Spirit by which it was first delivered, &c.

In the fourth Centurie, wee finde the Tradition remembered by Epiphanius, but not without som alteration of the Circumstances; for hee saith, that the Translation was performed by βιάνοντα ἕξ ὀκτώκους, ζυγὴ ζυγὴ κατ' ὀκτώκον. in thirtie six Cels, by two and two in a Cel. But Secarius hopeth to reconcile this to the former: for though (saith hee) there were but lix and thirtie Cels, yet each of theise were double: and so everie two of the Translators were separated the one from the other by a Partition.

This Moderation of the words, though it hath not so much evidence as would bee required, yet it hath a notable pretent: because Epiphanius himselfe saith, that the Cels were double: καὶ ὁ ἁγίου πνεύματος βιάνοντα ἕξ ὀκτώκους ὁ ἵνδης ἑρμηνεύει καὶ λαοὶ διότις ἐν τοῖς πῶς ἐν τῷ νόμῳ, ἀλλὰ τὸ αὐτὸ πῶς ἐστίν, δύο δύο ἐκκαλεῖται. And it may seem also to bee the Emperors minde, in Cap. Sancimus of the 146. Novel. where hee saith concerning these Interpreters, ἐπεὶ καὶ δύο διακρίσεις καὶ κατὰ διακρίσεις ἐμὴν ἐστὶν ἑκάστη, ἡμῶν μὴν ἀποκρίσεις. ἐκ δὲ δόκασιν ὁμοῦ ἐστιν that beeing divided by two and two, and set in severall places; yet they all delivered up the same Translation &c. But these words of the Law would not willingly bee put to this Construction: That of John Zonaras is something nearer to the Reconciliation: for hee writeth ἀνὰ δύο διακρίσεις αὐτῶν, καὶ ἐν ἰδιαζούσαις διαίταις ὅλως, καθ' ἑαυτοὺς καὶ ἐκπλεῖσαι: that the Interpreters of the Law were divided into Companies, and that they were placed everie one in a severall Conclave. For so much may seemingly bee gained by the word ἰδιαζούσαι; because ἰδίᾳ, is as much as ἑσθ' ἑαυτοῦ which noteth out one separated from Companie, or μόνῳ ὡς ἑαυτοῦ, which is to bee said of him that is alone, and talketh to himselfe; for so the Gloss of this word ἰδίᾳ is given, both by Hesychius, and Phavorinus.

But if this way of the Storie will not bee reconciled to the former, then it must bee said that Epiphanius was but
one

one, and that his Testimonie is not of greater Authoritie then theirs that went before; and the less, for coming after them: and that the Tradition (as it useth to bee) was otherwise told afar off, then nearer home; and that *Epiphanius* spake as hee heard saie: whereas *Justin Martyr* was himself at *Pharos*, and saw the *Tower* and that which was left of the *Cels*, and was thoroughly informed by the Inhabitants of the Place.

Thus we see with what confidence this passage of the *Storie* hath been reported and received, during the space of five hundred years, since the time of the Translation. And it seemeth to have been don upon the best securitie; because not only the *Jews* and their *Talmudiits*, but also the Reverent Fathers of the Church, stand bound to make it good; And these, besides their Estimation otherwise, ought in this especially to bee look'd after, for that they are all antient, and because they all agree: pure Antiquitie being the safest Judge of things don in times past, and consent of Authoritie the surest argument of such Antiquitie. When we see saie that they all agree (if it must needs bee) we except *Epiphanius*; but why should we so do, seeing that his thirtie ix *Cels*, if they were doubled; (as hee saith that they were *δωδεκά*) are as manie in number as the seventietwo of the rest are? If they were not, it lesseneth but the number of the *Cels*; taketh little awaie from the Miracle of the Interpretation: or if it did, yet the simple testimonie of *Epiphanius* will not bee seen through such a cloud of Witnesses.

But besides our Authoritie from the Antients, we may gain som probabilitie toward the credit of the *Cels*, if it bee enquired into the Causes which ought to move the King to resolv upon such a waie for the Translation.

Two Reasons especially may bee urged for this: the one whereof especially concern's the purpose of the Translation, and both of them the Kings Satisfaction.

For the Purpose of God in the Translation, it was one of those things which might bee required for the coming in of the Gentiles, that the Scripture should bee provided before hand, in such a Language as would bee most general-

ly known at the Primitive times ; therefore it was necessarie that all religious care should bee had of the Translation, and that it should bee safely laid up and reserved for the time appointed : And that the Kings of *Egypt* might see to this, it was needful that they should bee prepossessed with a strong Conceit of the Divinitie of this Law: and this could not bee more conveniently don, then by such a miraculous Circumstance of the Interpretation : For otherwise, why should *Ptolomie* think more divinely of the Law of *Moses*, then of his own ? seeing that all waies of Religion would seem strange, but that wee are taught betimes to fear : and till wee receiv a Spirit of Judgment to discern the Right waie, everie waie is thought to bee wrong ; but that which wee are brought up in. And why should *Ptolomie* have a better Opinion of *Moses*, then of his *Hermes Trismegist* ? who as hee is accounted by som to have gon before this *Moses* in time, so by others hee is thought not to have com far behinde him in worth and excellencie. But what could *Moses* teach to them, who had all his learning from thence ? for hee was brought up a Scholar in *Egypt*. And what would bee thought of these Scriptures, when the King should hear it read in *Osee*, that God commanded a Prophet to commit Adulterie ? and in *Exodus*, that hee taught his own People how to Cozen the *Egyptians* ?

That of *Solomon* : as the *Wise man* dieth so dieth the *Fool*, how would it stand with their Doctrine of the Transmigration of Souls ? according to which, the Soul of a *Wise man* ought to pass into such an one ; and the soul of a *Fool*, into an *Ass*.

For the Resurrection of the Bodie, small comfort was to bee had from the drie bones in the vallie of *Jehosaphat*. The *Egyptian* had better hopes then these, for hee had his dead Bodies still to shew ; and such as had gotten by their Mortalitie, for they were everie daie less subject to Corruption then before.

And whereas it is said, That there was no God like the God of the *Hebrews* : Could the King believ that, when hee should finde in these Scriptures that even this God also had
a Right

a *Right Hand*, and a *Son*? or if hee had been so much better then those of the Heathen, was it likely that *Aaron* his own high Priest would have preferred their *Apis*, or the Calf of Egypt before him?

when these things should com to bee considered by the unsanctified discretion of the Heathen, how could they chuse but appear far beside, and below their own Majestie? for such untoward Notions as these must seem to bee, could never argue to him that perfection and transcendencie of Style and Matter, which the Law of *Moses* had pretended: therefore that the King might bee brought on to a reverend estimation of those things, it was much to the purpose that hee should bee thus prepared by a wonder: for it greatly concern'd the safetie of the Translation, that it should bee first esteemed by the King: for otherwise, Principles so averf from the *Gentiles* manner of Devotion, had never been suffered to lie at all, or not long in the Librarie at *Alexandria*; becaus, even the opinion of a new waie in Religion, can never prosper without a Precedent, and such an one as is beyond all exception; and though it bee never so wisely suggested, yet it seldom gaineth reputation from lesser examples, then that of a King: And it seemeth, by that wee finde in *Justin Martyr*, that the Miracle wrought the verie same effect in *Ptolomie*, as wee would have it, for hee saith, 'Επει δ' ἔγνω πῶς ἐς δομῆκοντα ἀνδρες μὴ μόνον τῇ αὐτῇ διανοίᾳ, ἀλλὰ καὶ ταῖς αὐταῖς λέξεσι χρησιμῶς, καὶ μὴ δ' ἀχειμῶς λέξας τῆς σφίς ἀλλήλους συμφωνίας διαμαρτυρούτας, ἀλλὰ τὰ αὐτὰ, καὶ οὐκ ὅτι αὐτοὶ γινώσκοντες, ἐκπλαγείς, καὶ διὰ δυνάμει τῶ ἐμπνεύσαντος γινώσκοντες, πάντες μὲν τιμῆς αὐτοῦ ὡς θεοῦ αἰνέοντες δίδων, μὴδ' πολλῶν δ' δόξαν αὐτοῦ εἰς τὴν αὐτοῦ παλαιοῦ ἐπαυθῶν περὶ ταῦτα, &c. that the King perceiving that these seven-
tie Men had all agreed, not onely in the matter, but also in the Manner of their Interpretation, insomuch that no man differed from another not in a word; but everie man expressed the same conceit, and by the same phrase: hee stood amazed, and nothing doubting, but that the Interpretation was wrought by Divine Power; hee acknowledged that the Interpreters were worthie of all honor, as seeing Men to whom God did bear a peculiar respect: and having first given them
condign

condign reward, hee took order for their departure into their own Countrie, &c.

And the same effect which the wonder wrought upon the Prince, it wrought alſo upon the People; for ſo it appeareth by that which is alreadie obſerved out of *Ireneus*,
 ὡς ἔ τῃ ἑκτῇ γυναι, &c.

Thus wee ſee that the purpoſe of God in the Tranſlation would not onely endure, but did alſo verie conveniently require, that ſomthing in the Buſineſs ſhould bee miraculous; for the King's better inſtruction, and that the Scriptures might have ſo much honor and admiration, as might gain them ſomthing in the Opinion of the Heathen, and preſerv them from the Injuries of Time.

And this was to bee the firſt Reason.

The ſecond Reason, for which the King ought to take ſuch a waie for the Tranſlation, is, For that hee made queſtion of their Fidelitie.

And that this may bee accepted for a ſufficient Cauſe, it ſhall bee ſet down, That the King's miſtruſt was raiſed upon ſuch ſurmises as were no way frivolous, but contained in them matter of moment.

For it could not bee expected from anie Nation in thoſe daies, that they ſhould bee truſtie in revealing the Secrets of their Religion; but from the *Jews* it would bee thought impoſſible: for this Nation ſtood ſo nicely affected to their *Sepher Hattocah*, or Book of the Law, that even in the ſlighteſt Circumſtances, it was obſerved with an incredible Curioſitie of Devotion.

Mahomet Abulcaſim the Son of *Abdalla*, regard d the eſteem of his *Alcoran* ſo far, as to provide by a Law that upon the outside thereof, this Caution ſhould bee alwaies written אִלְמַסְוֹר אִלְמַסְוֹר לֹא יִדְּסוּ אֶת הַסֵּפֶר Let no Man touch this Book but hee that is Pure. And the Law is yet in force among the *Turks* for ſome ſpecial *Alcorans* of note, one of which ſort inſcribed in the ſame manner, may bee ſeen in the Archives of our publick Librarie.

But the *Jews* not contented with ſo much Care, uſed a more intolerable kinde of Circumſpection; for *Rabbi Nehemiah*

hemiah saith in the *Massichta Sopherim* Chapter 3. *Halak*. לא יתנעו על גבי ארביביתך ויתן אצילו עליו ויחת קורא That no man may laie (their book of the Law) upon his Knee, nor lean upon it with his Elbows, when hee readeth it. And *Halac* the 10. it is comanded לא ירוק אדם כנגד סתולא that no man shall spit in presence of this Book, nor offer to turn his back upon it.

And in the same Tract, *Halac* 13. it is said, לא יתנו על גבי משהלא במרגלות המטה ולא תחת המטה ולא יושב אדם על גבי המטה וספר ע"יך דומה מעשה בראלעזר ששב לי על גבי המטה וספר עליו דומה דמי ששבו נחש that is, That no Man shall laie this Book under, or upon his bed, or at his beds feet; neither shall anie Man sit upon his Bed, having this Book lying upon him; for Rabbi Eliczer did thus, and a Serpent came and bit him. All this Care was taken for the out-side, but much more for that which was within.

To let pass other Circumstances, which would make this manifest, wee have need onely of that one which most of all concerneth our matter in hand. And it is, That for the most part among the *Jews*, it was accounted an odious profanation of this Law, if it were anie waies communicated to the Heathen.

To this purpose note that of the Junior *Becchai*, ולכנאל &c. *Becaus* (saith hee) there are בחכמת תורתנו in the wisdom of our Law, דברי נקיו ראויים להסתור, pure words, and worthe to be kept secret. Therefore saith hee, חייב אתה להעלו מם שלא תציאם מפיו כעין שכתב יהיו לך לבדך Thou art bound to conceal them, and never to impart them, according to the sens of that which is written, They shall be to thee, to thee alone; and not to the stranger with thee. So the son of *Afer* at the begining of his *Commentarie* upon the Law, fol. 3. *A. Col.* 1. Therefore that which *Maimon* saith contrarie to this in *Halaca Tephil* of his *Misne Torah*. cap. 10. must be otherwise excused; for *Elias* the *Le-vite* in his second *Preface* to the *Hammaforeth*, expressly affirmeth from the Tradition of the Antients, that nothing might be communicated to the *Gentiles*, save onely the seven Precepts of the בני נוח Sons of Noah: but

as for מעשרבראש הזורה the *Historie of the Creation*, the Law, and such like; whosoever shall impart these לגוי the Heathen ונשמחורפה ורודח ורודח Hee shall go down to the grave in sorrow, and his life and soul shall bee consumed, &c. The Rabbin goeth on, and hath much ado to excuse himself there to the Jews, by whom hee was given over for a Reprobate, onely for teaching his great Patron Cardinal Giles the Hebrew tongue; becauf their fear was lest by this means the Cardinal might com to the understanding of their Law.

But more then this, (that it was unlawful for the Jew to make anie other Nation acquainted with their Law) it may bee added, that there was a reason in special, why it should bee dissembled to this Ptolomie, Becauf the Communication of it had succeeded so ill in the daies of his Father. For Ptolomie Σελίνος having learned, that the Jew would do no manner of Work upon a Sabbath daie, made that an opportunitie to take their Citie; which was as easily as ingloriously don: becauf no man upon that daie would resist him, For to them it was a breach of the Sabbath, even to save their lives. And this is objected unto them by Agatharchides of Cnidus, who wrote the *Historie of Alexander's Successors*, where hee setteth down this Storie, Ἐστὶν ἔθνος Ἰουδαίων λεγόμενον: οἱ πόλιν ὀχυρὰν καὶ μεγάλην ἔχοντες Ἱερουσόλυμα, ταύτην τὴν πόλιν ἑαλόντες Πτολεμαῖος βουβλίω, ὅπλα λαβεῖν οὐ θελήσας, ἀλλὰ διὰ τὴν αὐτοῦ διδασκαλίαν χάλεπον ἐπέμψαν ἔχειν διατίττω. that is, *There is a certain Nation called the Jews, and they inhabit the great and wellfenced Citie Jerusalem. This Citie they negligently yielded into the hands of Ptolomie, and would not take up arms for their own protection; chusing raiber to become vassals to a stranger, then to defend themselves upon the Sabbath daie. These Reasons if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquitie have not misinformed us, there will bee one Reason more, which it self alone ought to have prevailed, though all the rest had been wanting: For wee finde that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of Storie, I suppose, wee shall*

shall tell the Reader som news ; Our Autor is one *Armius*, of whom wee know nothing more then his name, his words shall bee here set down, as wee finde them cited by an *Arabick* Commentator upon the Pentateuch, in his Preface to that Work.

קאל אר"מיוה צאחב מכתב אלומאפי סנה הסעת
עשר מן ממלכת בלש"מים אבן בלשמים אלמלך ארד
לתנמע מעשאות בני אסראל וליחשדוא בין אידורא כתב
אלת אלחוראה וכל ואחד מנהומא ישתר לה מה
איטחה פי מעאניהא פחשדוא אלמשאח ואלחורא אלש
אלשיפה צחבהום פאמר אן כל ואחד מהום יפסד
לה כתאב אלחו" פאכח לה אלחפסיר פימה נק ליה
אלאמשאח פאמר ליגעלוה אלמש" פי אלחבוס ואלקיוך

*Arab. Mss.
in 5. lib.
Moyses li-
ris Syriacis
conscrip-
tis. In Bibliothe-
ca Bodleian.*

Thus saith *Armius* the Chronologer. In the nineteenth year of the Reign of *Ptolomie* the son of *Ptolomie*, the King commanded that they should gather together the Seniors of the children of *Israël*, and that they should bring with them the

ولسلف
للشايح Book of the Law in their hands, and that each of them in several should translate it accordingly, as it should bee revealed to his understanding. And the Seniors came and presented themselves together with their most divine Book of the Law. And the King's command was, that everie man should translate the whole Book. And it came to pass that the Seniors disagreed in their Interpretation : and the King commanded to put them in Prison, and in Chains, &c. Thus wee see that the King was led by good Reason to a suspision of his Interpreters, and that therefore in all probability hee would take such a courf for his Translation, as wee have already made report of, According to the Testimonie of the Antients.

But nothing ever lighted so heavie upon this matter of the *Cels* as the Autoritie of *S. Hierom*, which was the more likely to opprefs it, by reason of his great learning and general repute ; becauf a Testimonie, for the most part, is not measured by its own validitie, but the Autor's worth ; and wee do not usually observ what force it may have in it self, but from whence it came.

S. Hierom, when hee commeth to consider of the Tran-

lation of the *Seventie*, seemeth to deride the passage of the *Cels*, and forsaking the constant Tradition of his forefathers, in a verie neglectful manner, peremptorily setteth down upon his own trust, that the *Historie* of the *Cels* is *vulgo sine Autore jactata*, but a Common Report bruited abroad under no man's Autoritie. And elswhere hee saith, That hee cannot devise who it should bee that first contrived these *seventie Conclaves* in the fictions of his brain. *Nescio quis primus Autor* 70. *Cellulas Alexandriae mendacio suo exstruxerit, quibus divisi eadem scriptitarint, &c.* His Reasons follow,

* *Cum Ari-*
staeaejusdem
Protemai
et multis alijs
tempore Jo-
sephus nihil
tale retule-
vint, sed in us-
nica Basilica
congregatos
contulisse
scribant, non
prophetasse,
&c. Hiero.
Præfat. in
Pentat. Ep.
104. p. 341.
Tom. 3.

* Becaus *Aristeas*, and long after him *Josephus* can tell of no such thing, but the contrarie: and becaus also, that if it had been so, it could not bee accounted for a Translation, but a Prophecie. So *S. Hierom.*

But before wee receiv his Testimonie, it shall bee examined and compared; and leaving his Reasons to the last place, wee will first of all becomingly moderate the strong Opinion of his Name.

True it is, that *S. Hierom* in Learning and Knowledg could not bee inferior to anie of his time; and therefore beeing a great Scholar, hee might the easilier fall into that common infirmitie of those that know much, go about to rais his own Reputation by the ruine of another Man's. If the Father were thus inclin'd, hee could not bee without so much of a Critick, as would teach him to Censure; which things while wee do, our Ambition seeking for its own safetie, alwaies aimeth at those that are farthest off, and least able to help themselvs. Therefore the Antients, and those that are dead, are more easily reprehended, then the latest and the living. It is not for mee to saie that the Reverend Father was guiltie in this: and yet if hee were not, why is it objected unto him by his Adversarie *Rufinus* in the second Book of his *Invectives*. *Quid ergo mirum est* (saith hee) *si me minimum, & nullius numeri hominem laceret, si Ambrosium secet, si Hilarium, si Lactantium, si Didymum reprehendat, &c.* and afterwards hee saith, that hee spared *neque antiquos, neque novos scriptores, sed omnes omnino, nunc imperitiae, nunc ineptiae notat*; neither the Antient nor the Modern Wri-

Pag. 131.
Tom. 9.

Pag. 133.
ibid.

ters,

ters but charged them all, and everie one of them with unskilfulness and follie; *ut erat in quod intenderat, vehemens*: So eager hee would bee for his own opinion, as learned *Vives* hath noted concerning him, in his observation upon the 42. Chap. of *Austin* 18. Book *De Civitate Dei*. But if this bee to bee suspected, as coming from his enemie; yet how shall hee bee there excused, where hee would not spare Saint *Paul* himself at a Criticism? for reading that place in the Epistle to the *Collossians*. *Quæ sunt rationem quidem habentia*, &c. hee writeth to * *Algasia*, that the Conjunction (*quidem*) Chap. 2. v. 23. is there redundant; and that *S. Paul* had often don as much as that came to, *propter imperitiam Artis Grammaticæ*, &c. Hee saith, that the great Doctor of the *Gentiles* did not understand his Grammar; as if the Spirit in Scripture would not look to the Syntax; or if not, as if hee that had disputed among the Philosophers at *Athens*, had been so ignorant in his Accidence, as not to know how to place a Conjunction. * *Quest.* 10. p. 433. *Tom.* 3.

Hee that could saie of *S. Paul*, that hee was an ill grounded Scholar, 'twas no marvail that hee Censur'd *Lactantius*, *S. Ambrose*, *S. Hilarie* and *Didymus*; and yet if these also could not escape his reprehention, I should not willingly trust him with *Aristeas*; nor our Historie of the *Septuagint*.

But let the Father bee pardoned for being a Critick; and take *S. Hierom* in the best sens: let him bee a Man of a most mature and most moderate judgment, and one that could think as well of other Men as of himself; yet why are wee bound to believ. *S. Hierom* rather then *Iustin Martyr*, *Irenæus*, *Clemens* of *Alexandria*, *Cyril* of *Jerusalem*, and the rest? why one Man rather then so manie? why a late Autor, rather then those that went before him?

But let it bee supposed, that this learned Father could discern above all this, yet his Testimonie could not bee taken for this matter, becaus wee finde it guiltie of partialitie.

For wee are to bee advised that *S. Hierom*, having gotten a competent knowledg in the Hebrew tongue, by great industrie and conversation with the *Jews*, especially his constant Tutor *Barabbas*, undertook a new Translation of the Bible, according to the Original.

This though in it self a verie laudable and pious Enterprife, and pretended also to bee most necessarily don, becauf of divers and dangerous Corruptions wherewith the Greek Translation was found to bee incumbred, yet becauf it was preferred in an age which was strongly addicted to the Septuagint, it would not bee taken at the Fathers hands : Therefore all Men cri'd out upon S. Hierom, satisfying themselves with this, That the Greek Translation was delivered by the peculiar entercourf and inspiration of God, and therefore ought not to bee so desperately handled by a Man ; that the wisdom of the Church had thus long received it with an irresistibile devotion ; and why therefore should it now bee call'd in Question, or what hope could there bee of a better ; and therefore what need of another Translation ? This wee are sure of, becauf it may bee discovered by the Father's own

Hiero. proe.

at Trad.

Heb. in Gen.

p. 451. tom. 3

Complaint against the Men of his Time. See the Prologue to his Hebrew Tradition upon *Genesis*. *Neque verò 70 Interpretum, ut invidi latrant, errores arguimus, nec nostrum laborem illorum reprehensionem putamus.* See also his Apologie against *Ruffinus*, Chap. 7. 8. And it verie well appeareth by the words of *Austin* in his Epistle to this *Hierom*, where hee declareth himself to bee verie much against his new Translation. See the 43. Chap. of his 18. Book *De Civitat. Dei*. *Quamvis non defuerit temporibus nostris Presbyter Hieronymus, &c.* In his 8. Epistle hee goeth about to controll the Father by this Dilemma. Those things (saith hee) which were Translated by the Septuagint, *Aut obscura sunt aut manifesta; si obscura sunt, te quoque in eis falli potuisse non immerito creditur; si autem manifesta, superfluum est te voluisse explanare quod illos latere non potuit* : either they were easie or hard to bee understood ; if easie, to what purpose then should you explain that which they could not bee ignorant of; if they

August. Epi.

8. fol. 82.

Tom. 2.

were hard to bee understood what hopes can there bee that you should not bee deceived as well as they ? But the Father here disputeth *ex falso supposito*, framing his Argument as if the Translation of the Septuagint had escaped till that time without the contraction of anie error or Corruption, which if it had been, S. Hierom confesseth himself to bee in all

Hiero. Praef.

in Paralipo.

1. Epist. 107

ad Chroma.

ium Episc.

pag. 243.

Tom. 1.

the

the fault in his Epistle to Chromatius, which is the Preface in Lib. Paralipom. Si Septuaginta Interpretum pura, & ut ab iis in Græcum versa est editio permaneret, superfluum me Chromati, Episcoporum Sanctissime atque doctissime, impelleres ut Hebræa volumina Latino sermone transferrem, quod enim semel aures hominum occupaverat & nascentis Ecclesiæ roboraverat fidem, justum erat etiam nostro silentio comprobari, &c.

Nevertheless, by this it is perceivable how unwilling S. Austin was, that there should be a new Translation and though afterwards upon better advice, hee was contented to see it, *Ideo autem desidero interpretationem tuam de Septuaginta, &c. Epist. 19. fol. 18. A. ibid.* yet hee would never yield to this, that it should be read in Churches, and hee giveth the reason, *Propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, nè contra Septuaginta Auctoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Christi, quarum aures & Corda illam interpretationem audire consueverunt, quæ etiam ab Apostolis approbata est*: lest it being taken as som new thing introduced against the Autoritie of the Septuagint, much scandal should be given to the people of God, whose hearts and ears have been all this while accustomed to that Translation as a thing approved by the verie Apostles themselves. And S. Austin speaketh this out of som experience; for hee had already told S. Hierom, in his 10. Epistle, of a certain Bishop who had given way that this new Latine Translation should be read in his Church, but with verie ill success; for when the people understood that S. Hierom in the Prophecie of *Jonab*, had put it down *Hederam* instead of that which antiently, according to the Greek, had been *Cucurbitam*, there was a great tumult raised among the Parishioners, insomuch that the Bishop was forced to ask Councel of the *Jews*, who notwithstanding that they had answered, that the Original word might bear either of those Constructions, yet the people would not be contented till the Bishop had blotted out *Hedera*, and set down *Cucurbita*, according to that which was before.

And certainly, the New Translation took so ill abroad that som one or other, to put by the Opinion of the Thing feigned

*Quidam
frater noster
Episcopus
cum letita-
re in illius
set in Eccle-
sia cui præ-
&c. Aug.
Hieronym.
Epist. 10. fo.
10. d. 1. Col,*

Scribit fra-
ter Eusebius
se apud Afros
Episcopos
Ec. Apolog.
adver. Rut-
fin. lib. 2. p.
248. Tom. 2.

feigned an Epistle in the name of S. Hierom, where hee maketh the Father to confesse how ill hee had don in Translating the Original Scripture into Latine; seeing that in the Hebrew text there was no truth at all; hee also maketh him to saie, that this was a thing don in his younger daies, and by the inligation of the Jews; and this Epistle was found among the African Bishops by Eusebius, by whose means it was conveyed to S. Hierom.

Ruffin. in
Hierom. pag.
181. Col. 1.
Tom. 9.

These things are acknowledged by S. Hierom himself in his Apologie against Ruffinus, where also hee saith, *Ergo ille qui Epistolam, sub nomine meo, penitentie fixerat, quod male Hebræa volumina transtulisset, obijcere dicitur me in Septuaginta condemnationem Scripturas sanctas interpretatum, ut siue falsa sunt, siue vera que transtuli, in crimine maneam, dum aut in novo opere fatear me errasse, aut recens Editio veteris condemnatio fit.* This was the general voice against the new Translation, and S. Hierom liked it the worse, because it was taken up against him by his great adversarie Ruffinus in his second Inveective, *Septuaginta duorum virorum per cellulas interpretantium, unam & Consonam vocem dubitandum non est Spiritus Sancti inspiratione prolata, & majoris id debere esse autoritatis, quam id quod ab uno hoc, sibi Barrabba aspirante, translatus est; Tis no doubt (saith hee) but that one concurring voice of the seventie Seniors in their Cels, was uttered by divine inspiration, and therefore I hope is to bee preferred before the Translation of one man, who had no other instruction but from his Tutor Barrabbas.*

The new Translation succeeding so ill, S. Hierom had this to do, to give satisfaction to the men of his time, and by all means to bee quit with his Antagonist.

Considering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the Septuagint, which everie Man urged to himself from the miraculous manner of the Interpretation; the Father conceived that this prevailing opinion might receive some abatement by a comely and well tempered disparagement of that wonder; therefore hee gives out in one place, that this great sound of the Cels was but a rumor of the Ordinarie people: and

not contented to saie so, elsewhere hee is bold to call it a fable; hoping by this, that if hee could but take off the people from their opinion of the *Cels*, hee might gain upon them for his own Translation.

The purpose of *S. Hierom* in this, though wee grant it to bee good, yet wee cannot think but the Project was bad: and therefore the Father herein is altogether forsaken by his great friend *S. Austin*; who on the other side laboreth so much the more to set up the old Reputation of the Septuagint, which hee hath not spared to do in the most prevailing waies, though hee lived at the same time with *S. Hierom*, and was well acquainted with his Tenets, and loved anie opinion the better for beeing his. *Austin* therefore in his 8 Epistle to *S. Hierom* speaking of the Septuagint, thus hee professeth, *De quorum vel consilii, vel spiritus majori concordia, quam si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quod eis præminentem Autoritatem in hoc munere sine Controversia tribuendam existimo, &c.*

In his Commentarie upon the 87 Psalm, hee saith, their Authoritie is such, *ut non immerito propter mirabilem consensum, divino Spiritu interpretati esse credantur, &c.* And whereas *S. Hierom* had put off this passage of the *Cels* with a *Nescio quo Autore*, as if the Autors of it had been ashamed to shew themselves, *Austin* is not afraid to saie; that those which reported this were *multi, & non indigni fide*; manie, and worthie to bee believed: And if it bee so (saith hee) that the Translation was made by several Men, in several *Cels*, and yet no man discorded either in sense or words; *Quis huic auctoritati (where hee directly aimeth at S. Hierom) conferre aliquid, nedum præferre audeat?* who is hee that shall dare, I will not saie to prefer anie thing above, but to confer anie thing unto the Authoritie of this Translation.

And becaus *S. Hierom* hop'd it might follow as an absurditie, that if the work had been performed in the same manner by several Men, and in several Places; it was to bee thought not a Translation, but a Prophecie; *S. Austin* believeth it to bee a verie good Consequence, and affirmeth, that it was therefore said to bee don Prophetically, becaus

concorded so wonderfully. *Qui Autoritate prophetica ex ipsa mirabili Consensione perhibentur. Quest. super Josue Lib. 6.*

*Manifestum
est autem In-
terpretatione
illam que
dicitur Se-
ptuaginta,
in nonnullis
se aliter ha-
bere, quam
inveniunt in*

Hebræo, qui

eam linguam noverunt, & qui Interpretati sunt singuli eosdem libros; hujus item distantie causa si queratur, cur tanta Autoritas Interpretationis Lxx multis in locis distet ab ea veritate que in Hebræis Codicibus invenitur nihil occurrere probabilius existimo quam illos Lxx, eo spiritu interpretatos, quo & illa que interpretabantur dicta fuerunt, quod ex ipsa eorum mirabili consensione firmatum est, &c. Ergo & ipsi nonnulla in eloquio narrando, & ab eadem voluntate Dei, cujus illa dicta erat, et cui verba servare debebant, non recedendo; nihil aliud demonstrare voluerunt, quam hoc ipsum, quod nunc in Evangelistarum 4. concordia quadam diversitate miramur. August. de Consens. Evangelist. Lib. 2. C. 66. fol. 105. Tom. 4.

Therefore in whatsoever the Auctoritie of S. Hierom could prevail against our Storie, it may bee overborn by that which hath been said, most of all by the ponderous Testimonie of S. Augustine.

Wee com now to Consider of his Reasons; the later whereof bearing no notable force in it self, may bee passed by, but the former standeth thus.

That there could bee no such miraculous Circumstance in the Translation, as this passage of the *Cels*, becaus then *Aristeas*, who undertook a particular Narration of this whole Matter, would not have omitted this, if hee had known it; and hee could not chuse but know it, if it had been don, for hee lived at the same time, and the Reason prevaieth yet further, becaus *Iosephus*, relating this Historie out of *Aristeas*, maketh no mention of anie such Matter.

This Reason I was alwaies affraid off: for besides that it is the stronger for beeing given by S. Hierom, it hath also
such

such a proper validitie in it self, that if wee should not fairly decline it, it would injure the probabilitie of all.

But the inconvenience that may arise by this Reason wee sufficiently avoid, if these three things can bee brought to pass. 1. That the Historie of the Septuagint which now goeth abroad under the name of *Aristeas*, is not the intire work of that *Aristeas*, who lived in the daies of *Ptolemie*. 2. That the true *Aristeas* had this passage of the *Cels*. 3. That *Iosephus* left it out, and the Reasons why.

For the first, which concerneth *Aristeas*, That hee is to bee taken for a spurious Autor, wee are already prevented by the learned *Vives à Castro*, *Scaliger*, *Vossius*, and others, who have all set down their judgments against this Autor. and those that have spoken most moderately, have said (that which is the verie truth indeed) That the Compiler of this work was much later then the daies of the Translation, and that the Storie as now it is, was gathered together out of *Iosephus*, *Eusebius*, *Epiphanius*, and som others, which are not now at all, or not yet extant.

But becaus the Credit of anie Autor, especially those that are Antient ought not to bee disparaged upon a slight or frivolous ground, the Causes shall bee set down which have necessarily moved hereunto.

The principal Reason rendred by *Vives* and the rest, is, For that som things are cited by the fathers out of *Aristeas*, which are not to bee found in the Storie as now it stand's: Instance is made in *Epiphanius* concerning the *Cels*, and in the Letters which pass'd between *Ptolemie* and *Eleazar* the Priest, which are not delivered by the Fathers, as they lie in the Storie; but have a manifest varietie, and such as cannot easily bee reconciled. This Reason is good, and maketh much against the Compiler, who would bee called by the Name of *Aristeas*. But somthing shall bee added out of our own Observation.

The Autor of the Present Historie saith, that *Demetrius* going along with the Seniors to the Isle *Pharos*, went over το Ἰνδὸν ἑπτάστανον ἀνάκτορα τῆς βασιλεῖας τοῦ γίγγουρ, the *Heptastadium* and the Bridg, &c. But this passage is manifest-

ly taken out of *Josephus*, who though hee undertake to set down the Storie according to *Aristeas*, yet hee doth not follow him κατὰ πρός ας, through the whole file of his Narration; but oft-times, and especially where hee would bee brief, hee taketh his own waies of expression; Therefore when hee cometh to tell how the Seniors were conducted by *Demetrius* from the Citie to the Isle, hee delivereth it under the Circumstances of his own time, as if they had passed over the *Hepiastadium* and the Bridg, becaus that indeed was the waie in his daies, and as hee thought in the daies of *Aristeas*.

But if our information bee rightly given, wee shall finde this to bee a notorious *Anachronism*: for at the daies of the Translation *Pharos* was an Isle, and therefore they could not pass over thither by Land.

Homer telleth that in old time this Isle *Pharos* laie a whole daie and a nights sail from *Alexandria*.

Τόσον ἀνδρῶν ὅσον τε πανηγυρίῃ γλαφυρῇ νῆες

*Ηύσαν ἔγε.

Enflath. πα-
γεκ. eis ὁ-
δου p. 1500
Edit. Rom.
1550.

And the Archbishop of *Theffalonica* saith upon this place, that this was so κατὰ τὸν Ἡρωϊκὸν χρόνον, ὥτα ἀπογυαδῆναι τῇ ἰλῷ τῆ Νείλου, &c. in the daies of the Antient Heroës, but since that time it hath been turned into earth by the River Nile. Such a propertie indeed the River hath, becaus it continually draweth much mud; as is observed by *Aristotle*, *Erastosthenes*, and manie others, but that it should do it in this proportion, it is altogether incredible.

For by the Judgement of the best and most skilful Mariners, A ship under sail having winde and tide, may ride as far in the space of one hour as shall answer 8000 paces upon the land, which multiplied into 24. make up 192000. Therefore the distance between the Citie and the Isle must have been 192 Miles: and so much earth must have been gathered together by the Attractions of Nile since the time of the Trojan wars. But concerning this, *Aristides* said well in his description of Egypt, ἐπεὶ καὶ φάσιν ἐν τοῖς ἑσπείων Ὀμηροῦ διαφρόδωτο ἡμερῆσι τε καὶ πλὴν ἀπὸ χερσὶν Ἀιγύπτου. *Homer*, saith hee, indeed writeth, that *Pharos* is as far from *Alexandria* as one can

go by sea in a daie and a night. But saith Aristides, ἐγὼ οὐκ ἔχω πιστεῖν αὐτόν, I know not how I should believ him.

But while Pharos was an Isle, the true distance between it and the Citie, as it hath been usually and experimentally accounted, was about seven Furlongs; ἑπτα σταδία, or nearer upon a Mile: This space was in after times wrought into an Isthmus by the bold industrie and expenks of Cleopatra, which from the measure of the distance was called *Heptastadium*.

This is most confidently reported by *Ammianus Marcellinus* in *Julian. lib. 22. p. 285.* Hæc eadem Regina, *Heptastadium*, sicut vix credendâ celeritate, itâ magnitudine mirâ construxit, ob Causam notam & necessariam. Insula Pharos, &c. à civitatis litore mille passibus disparata, Rhodiorum erat obnoxia vegetigali, quod cum inde quidam nimium quantum petitori venissent; fœmina callida semper in fraudes, sollennium specie feriarum, iisdem publicanis secum ad suburbana perductis, opus jusserat irrequeris laboribus consummari, & septem diebus totidem Stadia, molibus jactis in Mare, solo propinqui terra sunt vindicata. Quò cum vehiculo ingressa, errare ait Rhodios, Insularum, non Continentis portorium flagitantes, &c. that is, The same Cleopatra raised the *Heptastadium*, not more wonderful for its magnitude, then for the expedition of the business; and shee did it for a reason verie necessarie and well enough known. The *Pharos*, which was about a Mile distant from the Citie, paid Tribute to the *Rhodians*; which beeing by them too intolerably exacted, the Politick Princess, alwaies exquisitely able to deceiv, upon a time withdraw's the Publicans into the Suburbs, as if there had been som great Hollidaie to bee kept. In the mean time shee had set men a work to cast mightie heaps into the Sea; which beeing followed with indefatigable pains, seven furlongs of Sea were made into Earth within the space of seven daies; and the Citie continued with the Isle. This don, the Queen rode over in her Chariot, and told the Publicans, that they were much deceived to com and require Impost for the Isle, for that was now becom a Continent, &c. Whereas the Historian saith, the Isle was tributarie to the *Rhodians*. The Reader must not

bee ignorant, that these people, by reason of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters prescribed rules to other Nations: insomuch, that the Imperial Law in all Titles which concern the Sea, still goeth according to the Law of the *Rhodes*: unless it bee where it is otherwise required by the unalterable customs of particular places. So saith *Docimius* in the Law, Τὰ ναυτικά πάντα, καὶ ὅσα καὶ θαλάσσης κεί-
 ρεῖ, Ὑποῖον τέκνον) νόμον, καὶ κατὰ τὸν Ὑποῖον δικάζον) νόμον,
 Naut. p. 278 ὅταν μὴ ἄλλο νόμος ἐναρμόδιος τοῖς ἔθ' Ὑποῖον νόμοις ἐνε-
 σκεται, &c.

Jus Græco

Rom. in Le.

Naut. p. 278

And therefore it is, that when *Eudemon* of *Nicomedia* made complaint to *Antoninus*, that in a wrack upon the coast of *Italie*, hee had been rob'd by the Publicans that inhabited the *Cyclades*, the Emperor returned this answer, Ἐγὼ δὲ
 Digest. De Leg. Rhod. de ὡς τὸ κέσμεν κίεθ, ὃ ὃ νόμος τῆς θαλάσσης τῶ νόμῳ τῶν Ὑποῖ-
 αῖσ' Αἰτίας ὡν κενίδαν. that is, I indeed am Lord of the Land, but as for
 the Sea, it must bee judged by the Law of the *Rhodes*: Title 2. of the Digest. cap. 9. This by the waie, but by that of *Am-
 mianus Marcellinus* wee are certainly informed concerning the time, when *Pharos* first began to bee a Peninsula.

Therefore if *Aristæas* make mention of the *Heptastadium*, hee ought to live either in, or after the daies of *Cleopatra*; but the true *Aristæas* was dead long before.

But *Benjamin bar-Jona* is against us: for hee reckoneth the making of this Isthmus among the acts of *Alexander* the great
 יסם בנה מס לה על הנזל של אלכסנדר that is, And there (Alexander) raised
 up a Bank at the Haven of *Alexandria*, the space of one whole
 mile within the Sea. But this cannot bee: for then it shall
 never bee pardon'd his Historians, *Plutarch*, *Q. Curtius*, and
 especially *Arrian*, who was testis oculatus, if striving, in some
 things, to make him greater then hee could bee, they should
 neglect in other things to make him so great at hee was. All
 that ever yet undertook the mention of this Mightie Prince,
 have not spared to saie as much as could bee believed, and
 do wee think they would leav out that which ought to
 bee? 'Twas enough for the renown of *Alexander* which
 other

מסעות-

שר בנימ

p. 121.

other Autors have said, concerning his *Non ultra* in the East: and yet the Arabick Geographer ascribeth also unto him the Pillars of *Hercules* in the West: and saith moreover, that by the help of his Mathematicians, hee digged up an Isthmus, and joined two seas together: See this Autor in his first Part of his 4. Clime.

That which is already recorded of this Mightie Conqueror, by Historians more commonly known, is as great a burden as fame can bear, and yet I have seen two Greek unpublish'd Autors in the *Baroccian Archives*, that have gone beyond all that is yet extant, as if they would set down not how much *Alexander* could do, but how much 'twas possible for the Reader to believ; for so they have scrued up his Acts to a most prodigious and incredible hight, that nothing more can bee expected from the *Historia Lombardica*, or the most impudent *Legend*: and yet I finde nothing at all said of this *Agger*.

Justin hath said much for *Alexander* out of *Trogus Pompey*, and much is set down by *Diodorus*; to saie nothing of *Zeno Demetrius*, printed at *Venice* in vulgar Greek; and a French Autor not extant, both which have written the life of *Alexander*, and that they might lie by Autoritie, they have don it in vers: and yet none of all these ever durst to saie, that this was anie of his Acts, to join *Pharos* to *Alexandria*: nay *Plutarch* in the life of this *Alexander* saith, that *Pharos* was an Isle in those daies, and verie well intimateth, that the Isthmus was congested in after times. Therefore if this would not bee remembred, neither by those who knew all that *Alexander* did, nor yet by others who durst to write more then they knew: *Bar-Jonah* is not to bee regarded in this matter.

But *Joseph Scaliger* troubleth us further, for hee saith, that this Isthmus was raised per *Superiores Ptolemæos*, by the former *Ptolemies*: and his Autoritie for this is out of *Julius Cesar*, in the third book of his Commentaries *De Bello Civili*, towards the later end of that Book, there *Cesar* saith thus.

Hæc insula objecta Alexandria portum efficit: sed à superioribus regionibus in longitudinem passum 900. in mare jactis
mo-

molibus, angusto itinere & ponte cum oppido coniungitur.

At the first reading of these words, I marvelled how Scaliger could pick out the thing which is pretended, seeing that here is no intimation to that purpose ; but upon a further inquirie, I found in the Critical Notes upon this Place, that *Brodæus* would have it read, *A superioribus Regibus*, and out of this *varia lectio*, Scaliger got his *Superiores Ptolemæos*.

Suppose wee then that the true waie of reading should bee according to *Brodæus*, yet how will *Cesar* bee trusted for this, in whose judgment wee all know that the Pailing up of an *Isthmus* would bee too great a work for a woman; in comparision whereof *Cesar's* Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the glorie of *Cleopatra*, for fear that should eclips his own: therefore the exploit is obscurely suggested in terms of generalitie and ambiguitie, that it was don *A superioribus Regibus*, which whether it bee to bee understood of *Ptolemie Lagus*, and *Philadelph*, or of those which succeeded, who can tell us; and if it bee not, it maketh nothing against us. But why are wee bound to read *Regibus*, seeing that in the most antient and the correctest Copies, wee finde it constantly written, *A superioribus Regionibus*? and so it is to bee referred to *in longitudinem passuum 900. à sup. Region. &c.* or otherwise it may follow the force of the Conjunction (*sed*) which leadeth to another waie of Interpretation; and either of these waies, seemeth fully to satisfie the Autor's meaning, and affordeth a Construction proper to the Place. So wee see, that these words of *Cesar* are not of force enough to overthrow the Testimonie of *Ammianus Marcellinus*: therefore it holdeth still that *Pharos* remained an *Isle* till the daies of *Cleopatra*; and wee are sure that *Aristæas* was dead long before: therefore for him to make mention of the *Heptastadium* is an inexcusable *Anachronism*: and there needeth nothing more to prove the first thing which was required, That the Autor of the present Historie of the Seventie, cannot bee that *Aristæas* who was to live in the daies of *Ptolemie*. Now wee are to prove that the true *Aristæas* had this passage of the *Cels*. And this will bee easie to

to do, becaus Gedaliah in his *Shalshelet Hakabbala* (professing to set down this Historie of the *Seventie Interpreters*, briefly out of *Aristeas*) toward the later end of his Abstract useth these words, וּבְנֵל יוֹם שָׂאֵר מֵהֶם פָּתְרוּ חִירוֹת, וּמִשְׁלֵיִם (וּרְחִיב בְּאֹרֶךְ בִּסְפָרוֹ) וְכֵלֶם חֲשִׁיבֵי כְּרָאוֹ וּמִשְׁלֵיִם (וּרְחִיב בְּאֹרֶךְ בִּסְפָרוֹ) וְכֵלֶם חֲשִׁיבֵי כְּרָאוֹ that is, And everie daie the King asked them the Interpretation of som hard sayings, and dark sentences (which may bee seen at large in this * Book) * Of *Aristeas* And they still gave him such an Answer as was to the purpose, and pleas hee well-pleasing in his sight; insomach that the King marvelled greatly, &c. After this (saith hee) they were conducted to a certain Island נְבִיטָא יַמִּיתָא וְכֵלֶם חֲשִׁיבֵי כְּרָאוֹ a mile distant from Alexandria, and to each of them was appointed a several Conclave, &c.

R. Gedalea in Shalshelet fol. 23. & 24.

Wee cannot imagine the Autor to bee so notoriously impudent as to have cited this out of *Aristeas*, if it had not been there.

Therefore now if wee give the reason, why *Josephus* should leav it out, wee have brought that to pass, which was required to bee don.

Josephus having had good experience of the Heathen, not onely by his conversation with their Books, but also with themselves, made observation of that, whereof hee himself afterward found caus to complain: that as they made little account of the Nation of the *Jews*, and their Religion; so they slighted their Antiquities, and misbelieved anie thing that could bee said or written for their Renown. *Josephus* beeing well aware of this, and desirous by all means that his work might finde Acceptation with the *Gentiles*, took diligent heed to make the disposition of his Historie of such a temper, as that nothing should bee proposed so incredible, as not to bear som congruitie with such things, which had been known to bee before, and were like to bee hereafter.

Therefore when hee cometh to the miraculous passages of Holie Writ, hee useth a fair waie of Dissimulation, still moderating the wonder of a work, that hee may bring it down to the Heathens Faith, and make it fit for ordinarie belief.

The Reader shall willingly believ this, after experience made in an Instance or two.

When *Josephus* cometh to tell of Israëls departure out of Egypt, and how they passed through the mid it of the Sea upon drie land; hee relateth the Storie *bonâ fide*, but withall superaddeth thereunto a most unwarrantable Extenuation. His fear was, lest the Gentiles would think much to believ, that the unrulie waves of the Sea should not onely staie, but also give back at the shaking of a Rod, and the voice of a Man. And this would bee the rather doubted of by the Heathen, becaus notice had been alreadie given unto them by *Artapan*, that howsoever the *Heliopolites* in Egypt reported concerning this matter, not much otherwise then *Moses* himself had don; yet the Tradition of the *Memphites* was, *ἐμπειρον ὄντα τὸν Μωϋσεν τῆς χώρας, πλὴν ἑμποῶν τῆς ῥύψης, διὰ ξηρῆς τῆς θαλάσσης τὸ πλῆθος περὶεῖναι*, that is, That *Moses* beeing well acquainted with the conditions of the Place, observed the Reflux of the waters, and so brought over his Troops by drie Land.

Therefore *Josephus*, that hee might make this easie to bee believed, maketh it equal to that which no bodie doubted of; perswading the Reader, that this was all one with that passage of *Alexander* the Great and his Companie, through the *Pamphilian* Sea.

Ἀρχαιολόγος. Θαυμάσις ὁ μῦθος τοῦ λόγου τὸ παράδοξον, εἰ ἀρχαῖοις ἀνθρώποις, καὶ ποιμαίνουσιν ἀπίστευσι, εὐρίθνη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, αἵτε κατὰ βέλυσιν διῆναι, αἵτε κατ' αὐτόμαλον ὁπότε καὶ πρὸς τὸν Ἀλέξανδρον τὸν βασιλέα τῆς Μακεδονίας, χθὲς καὶ πρὸς τὸν γυναικὸς, ὑπεχώρησε τὸ Παμφύλιον πέραν, καὶ ὁδὸν ἄλλω ἐν ἔχουσιν παρῆγε τὴν δι' αὐτὴν ἀναλίσσει τὴν Περσῶν ἡγεμονίαν, τὴν δὲ θαλάσσαν, &c.

Whether (saith hee) the thing were don by the Councel of God, or that the Sea should do it of its own accord, no man ought so to wonder, as if it were a thing unheard of, that the Sea it self should make waie for the men of those old and innocent times, when as but the other daie, as it were, the *Pamphylian* Ocean gave waie to great *Alexander* King of Macedon, and his followers: and when they had no other road to pass by, the waves them-

themselves mark'd them out a path, rather then anie thing should hinder the design which God had purposed them unto; and that was to put a period to the Kingdom of Persia.

But let us see how these two Matters differ in their Moments, and how unlike the passing of *Alexander* is to that of *Israel*.

Strabo can tell us the truth.

Πρὶ Φασελίδᾳ δ' ἔστι τὰ κατὰ θάλασσαν στενὰ, δι' ὧν Ἀλέξανδρος παρήγαγε τὴν στρατίαν, ἔστι δ' ὅρος Κλίμαξ καλῶμενον, ὅπῃ καὶ ἡ Παμφυλίᾳ πελάγῃ σενῶ ἀπολείπῃ πέρατον ὅπῃ τῇ αἰγυιαλῇ 666. τὰς αὖ νηπιῖαις γυμνιζόμεναι, ὥστε τῷ βασιμῶν τοῖς ὁδοῦσι, πλημμελεῖται ἡ τῶν θαλάσσης ὑπὸ τῶν κυμάτων καλυπτομένη ἐπὶ τὸ πολὺ: ἢ μὲν ἔνθα διὰ τῶν ὄρων ὑπερβάσις, περὶ δὲν ἔχει καὶ περὶ ἀνέμου, τῷ δ' αἰγυιαλῇ κατὰ τὰς ἐσθίας. ὁ δ' Ἀλέξανδρος εἰς χερσίων ἐμπεισὼν καὶ τὸ πλεον ὁπλίσαν τῇ τύχῃ, πρὶν ἀνέιναι τὸ κύμα ἄρρηκτος; καὶ ὅλῃ τῇ ἡμέρᾳ ἐν ὕδασι θνήσκει τὴν πορείαν συνῶν, μέγας ὁμαλῶ βασιζομένων: that is, About Phaselis there is a streight of the Sea, where Alexander passed over with his companie, for the hill Climax lying upon the Pamphylian Seas, leaveth a narrow Passage upon the Shore, which at a low ebb is so drie, that it may bee pass'd over on foot; but at the flowing of the waters, it useth to bee covered all over with the waves. Now because the waie of the Mountain is round about and precipitate, travellers, for the most part, take this waie by the shore, if the Sea bee calm; and it was Alexander's hap. to com that waie in the winter Season, who committing most of his acts to fortune, set forward before the waters were gon off, so that hee and his followers were faine to wade all daie long in the Sea up to the middle, &c.

The Reader may here see whither *Josephus* have not destroyed the Miracle by lessening it, and made it cease to be a wonder, while hee strive's to make it fit to be believed.

The same Autor, when hee should tell us how the Sun stood still in *Gibeon*, and the Moon in the vallie of *Ajalon* hee talketh of a great Thunder and Lightning, and of strange Hail, which is something more too, then what the Scripture saith: but to the purpose nothing is said, save onely, that the daie was longer then it used to be,

ἔτι γὰρ ἡδὺ καὶ τὴν ἡμέραν αὐξηθῆναι πλέον ὅτι. Ἀρχαιολόγ. Λόγ. α. κεφ. α. pag. 123.

For the daies to lengthen was an ordinarie thing, to those who lived between the Tropick of Cancer, and the Arctick Circle; and for the same daie to bee longer then ever it had been, would not bee so incredible to the Heathen, becaus they had already heard, of one night as big as three; for such a thing as this had happened, when Jupiter begat Hercules of *Almena*, and this was told them long before the time of *Josephus*, by their divine *Orpheus* in his *Argo* nauticks.

— ὅτε γινώσκω μὴ ἐλαττωσέτω σείεσθαι ἀγγέλω

Ἡέλωθ, δολικὴ δ' ἐπεμείβετο πάντοθεν Ὀρσην.

When Hercules was born (saith hee)

Three daies the Sun leaving his wonted Light,
Laie bid, and made of thre, but one long Night.

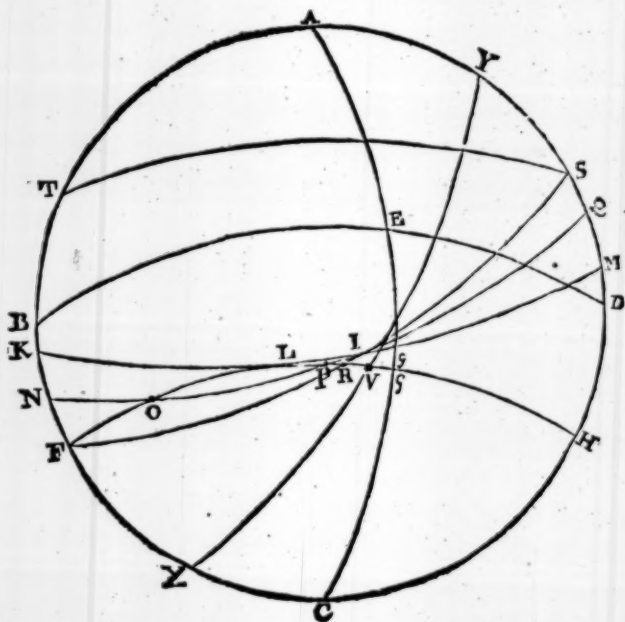
Again, *Josephus* when hee is to set down how the King *Nabuchodonosor* was changed into a Beast, hee scarcely obtaineth of himself at first, to call it anie thing but a Dream; and afterwards, when hee speaketh of it as of a thing don, hee saith no more but this, That the King liv'd seven years κατ' ἐμπρίας, *privately*; as if to dine and sup alone, had been to eat

Dan. 4. 25. *grass like Oxen*, and to bee from the societie of Men, had been all one with being turned into the condition of a Beast; not that wee believ that the King of Babel was transformed into a Brute, though the literal sens of the Text seem to lead us on to such a Metamorphosis; but that, to bear the minde of a Beast under the shape of a Man, was more then to keep ones Chamber; and to depart from ones own self argued somewhat elf then κατ' ἐμπρίας ἦν, *To bee private*. And yet *Josephus* saie's no more, nay, hee crave's pardon for this, as if it had been too much to saie that such a thing could bee don in a Dream. Ἐγκαλίσθη δέ μοι μνηστὴς ὅτι

Ἀρχαιολόγ. ἐκασα, &c. No man (saith hee) I hope, will blame mee for this; λογ. 1. κεφ. 12. lib. 10. for I have set these things down as I found them in antient writings: cap. 11 pag. shewing hereby that his care was, not so much that things 3. 1. 1. 3. 1. 2. might appear don in themselves, as that they were truly related by him.

If it bee said that the Retrocession of the Sun and shadow in the Diall of *Abaz*, was as great a wonder as anie; and yet that it was fully and faithfully reported by *Josephus*, the Reader shall have this satisfaction, That however the moment of this Miracle consisted in the Retrocession of the Sun it self, yet the most visible part thereof, and that which would bee most of all observed was the Retrogradation of the shadow, which obtained so far above that which was the cause of it, that in the Book of the *Kings*, the whole Miracle is reported with no other fame then this, of the shadows going back, without anie mention of the Sun at all. Now the Historians hope was, that if the more obvious part of the Miracle concerning the shadow could bee perswaded, then that must necessarily follow, And *Josephus* might know that there was no cause why the Heathen should misbelieve the Retrocession of the shadow, because their Mathematicians could tell them that such a thing as this might bee done by Nature. For.

Let a Plane bee set equidistant to the Horizon of a Right Sphear in anie part of the Earth, between the Equator and the Tropicks; the point of whose Verticities let it bee less elevated then the Parallel of the Sun's Declination, and let the Plane bee Sciaterically prepar'd, and it shall bee necessarie for the shadow of the Sun to go back, according to the Rules of that Art. &c.



Let ABCD be the Horizon, AEC the Meridian, B the East point, and D the West. Let BED be the Equator cutting the Meridian in E. Let FGH be for the North Parallel of the Sun, cutting the Meridian in G. Let the Semith of the Place supposed to be between the Equator, and the said Parallel be the Point I, by which draw a vertical Circle K L I M, touching the Parallel F G H in L, and another, N O P I Q cutting the same Parallel F G H in the point O, between L the point of Contingencie, and F the point, where the Sun shall begin to rise when hee entreteth into the Parallel F G H, and again in the Point P, between L the said Point of Contingencie, and the Point G in the Meridian, and draw yet another Vertical F R I S by F the point of the Sun's rising, and therefore cutting the Parallel F G H in R between the Points P and G.

Now

Now becau^t the Sun beeing in anie great Circle of the Sphear, the Shadow of anie Style erected upon a Plane, at right Angles, is necessarily projected upon the Common Section of the Plane of the Circle and the Style.

Therefore the Sun beeing in the Vertical Circle $FRIS$, and in the point of his rising F , the shadow of a Style perpendicularly erected upon the Horizon of such a Place, whose Semith Point shall bee in I , cannot recede from the Plane of that Vertical $FRIS$; but shall cut the Western Semicircle of the Horizon in S at the same place, where the Parallel TS opposite to the Parallel of the Sun, cutteth the Horizon; so that the distance of the Shadow in the Horizon from the Meridian Southward shall bee the Arch AS . Again the Sun beeing elevated above the Horizon and plac'd in O , ~~perpendeth~~ to the Vertical $NOPIQ$, and then the Shadow of the said Style shall cut the Horizon in Q , and the distance from the Meridian will bee the Arch AQ , greater then AS . But when the Sun shall com to L , the Point of Contingencie, and so bee in the Vertical $KLIM$, then the shadow of the Style shall cut the Horizon in M , and the distance of the Shadow from the Meridian will bee the Arch AM , greater then AQ , and the greatest which the Shadow can have that daie.

Therefore from the time of the Sun's beeing in F , the point of his rising till hee came to L the point of Contingencie, the Shadow of the Style went still forward from S by Q to M .

Afterwards the Sun moving from L to P shall bee again in the Vertical $NOPIQ$, and the Shadow of the Style shall again cut the Horizon in Q ; and the distance of the Shadow from the Meridian shall again bee the Arch AQ , as before when the Sun was in the point O . Therefore the Shadow is gon back in the Horizon, from the Point M to Q nearer to the Meridian. Again, the Sun moving from P to R , shall bee again in the Vertical $FRIS$; and the Shadow of the Style shall cut the Horizon in S , and the distance thereof from the Meridian shall bee the Arch AS , as before when the Sun was in F , the point of his rising.

Therefore

Therefore the Shadow is gon back also from M by Q to S. Therefore in anie part of the Torrid Zone, where the Elevation of the Pole is les then the Declination of the Sun, the Shadow of a Style perpendicularly erected upon a Plane, may have a natural visible Retrocession, which was required to bee don.

But *Peter Novius*, however hee acknowledgeth that the Retrogradation of the Shadow is according to nature in the Case proposed; yet in the Matter of *Hezekiah*, hee understandeth it to bee miraculous; and hee maketh the Miracle to consist in this, That it was not don as the Proposition requireth, within, but without the Tropicks, between that of Cancer and the Arctick Circle, for in such a position of Sphear, the Dial of *Abaz* was plac'd.

But learned *Clavius* (whose waie of demonstration wee follow) maketh it plainly to appear, that the same thing may bee don as well in the one Place as the other: And it must needs bee so, for in our own Elevation, here at *Oxford*, (which lieth in the same Position of Sphear, though not under the same Latitude with theirs at *Jerusalem*) a Plane may bee fitted for such a Polar Altitude as shall bee les then twentie three degrees and an half, and then it will have the same site in respect of the Sun, as if it were plac'd between the Tropicks, and so the Retrocession of the Shadow must bee as natural as before.

Therefore it must bee said against *Peter Novius* that the Miracle was not in the going back of the Shadow onely, but the Sun: for so it is set down by *Isaiah* the Prophet.

And whereas it was set down in the beginning that the most visible part of the Miracle was the Retrocession of the Shadow: that shall here bee proved, becaus to the strength of our Observation it is required that this should bee.

The most received opinion concerning the Degree in the Dial of *Abaz* is, That they should bee meant of Hours: so indeed the *Targum* rendreth י"v and at the first view it seemeth most reasonable, According to this, the Sun went backwards ten hours, therefore hee had gon forwards 150 Degrees of the Equinoctial line, (for hee is to go everie hour

hour fifteen) therefore also hee had yet to go thirtie degrees, which is the complement of 180. the Semicircle of the daie.

The time then of the Miracle was within two hours of night, and the Retrocession of the Sun it self was as visible as that of the Shadow: for hee had gon back above three parts of the Hemispher.

But this could not bee. For the Prophet ask'd the King whether hee would have the Sun go ten degrees forward, or ten degrees backward: but if degrees bee taken for hours would hee ask him whether hee would have the Sun go 10. hours forward, when there was but two to go? For the Sun was then Occidental, 60 degrees past the Meridian, and within two hours was to leav that Horizon: So that if the King had required, that the Shadow should have gon 10. degrees forward, the Prophet must have gon back from his word; for that which was promised was more then could bee don.

Therefore it seemeth that the degrees in the Dial of *Abaz* are to bee understood of those in Heaven, where they are most properly and primarily so called. Therefore the Sun together with the whole frame of the superior world, went so far backward in the diurnal Motion, as made up the space of ten degrees in the Equinoctial Line, which answered to two third parts of an hour in the Dial of *Abaz*:

Therefore the Retrocession of the Shadow was much more visible, then that of the Sun: For wee all know that the space which the Sun goeth in halt an hours time and a little more, is better noted in the Dial, then in the Heavens: For, by reason of the great distance of the Sun's Excentrick from the surface of the Earth, the Angle of vision is so Acute, that it cannot transfer a perceivable species of so rapt amotion. And as it cannot bee perceiv'd in the going, so neither would it easily bee observed when it was gon; for an Arch of 10. degrees in so vast an Orb as that of the Sun, would never bee distinguish'd by those that stand here below, unless it were Geometrically observed by a Quadrant or Astrolabe: the knowledg and practice where-

of, I think was not so common in the Kingdom of Israël. Therefore though the main condition of this Miracle was, that the Sun it self should go back, yet that which was most apparent, was the Retrocession of the shadow: And because *Josephus* knew that this would bee accepted among the Gentiles, as a matter not without Nature's compass, hee ventured, upon this incouragement, to set down the whole wonder. For it was not his desire purposely to smother anie thing that was Miraculous, but onely so to qualifie the Paradoxall part of things, that they might pass among the Heathen without scorn and derision: Therefore in all places where there could bee anie pretens, hee useth no dissimulation. So in the Historie of *Balaam*, hee durst to saie, that a dumb Ass forbad the madness of the Prophet: 'Twas itrange indeed that an Ass should speak; but why not an Ass as well as an Ox? which had often hap'ned in the Roman State; and once above all the rest *Livie* reporteth, that to the great terror of the Consul *Domitius*, an Ox uttered these words, *Roma cave tibi*.

Livius lib.

35.

And thus *Josephus* would have been content to do the rest, if there could have been the like reason; but being desirous to train up the Heathen by Probabilities to a good conceit of his Nation, and those things which were written of them; hee must not laie too great a task upon their belief, and therefore still when his Historie lead's him to the Narration of a strange thing, hee alwaies temper's the discours with a convenient mixture of Possibilities; and howsoever it somtimes endanger's the main Matter, yet wee shall seldom finde him reporting a wonder sincerely; but having warily taken off that which could seem incredible, hee proposeth the Action under such easie circumstances, as shall make it concord with humane reason, and common apprehension.

By this time, the Reader may know the Reason why *Josephus*, when hee is to relate the Historie of the Seventie, out of *Aristeas*, willingly omitteth this passage of the *Cels*, because it was like to sound very incredibly in the Heathen's ears, that a Book should bee so prodigiously translated; that three-

threescore and twelv *Jews* should bee shut up in so manie
several *Cels*, and after so manie daies, each Man should
bring out the same Interpretation. The same, not onely in
the sense and Notion; but the same also for order and Man-
ner of Expression; and which was more, the verie same,
word for word. Therefore hee that readeth *Josephus* shall
plainly perceiv, that when hee cometh to this Circumstance,
hee leaveth it quite out, and instead thereof sayeth no more
but this, That the Seniors made *ἑρμηνείαν ἀκριβήν*, a most accu-
rate Translation: and that they did it, *ἐν ἡμέτερος ἐβδόμηκοντα καὶ 354.*
δύοις, in seventie and two daies, &c.

Nevertheless the compiler of that *Aristeas* which is now
exstant, when hee had brought the Storie thus far on, con-
sidering with himself, that this matter of the *Cels* was a re-
markable Circumstance of the Translation, and strongly
urged by *Justin Martyr*; hee resolved with himself, that hee
would by no means leav it altogether untouch'd; and yet
becaus hee could finde no such thing in *Josephus*, (whom
hee especially followed) hee durst not set it down plainly
and expresly, but in stead of that which should have been,
hee leaveth the Reader thus in doubt. *Οἱ δὲ ἐπιτίλυν ἑκάστα
σύμφωνα ποιεῖσιν πρὸς ἑαυτὸν, ταῖς ἀντιβολαῖς; τὸ δὲ ἦ ἐν τῆς συμ-
φωνίας γινώσκον * ἀρεπὸν ἀναρχαῖς, ὅπως ἐτύγχανε παρὰ τοῦ
Διμστεῖν.* And these words howsoever they may bear a verie
natural sense against the Miracle of the *Cels*, yet it would
not much wrong their propriety, if they should bee ren-
dred in this Manner. *Illi verò singula eodem modo Interpreta-*
bantur, apud se conferendo (codices Hebraeos cum suis versionibus)
&c. And if this meaning of the words might go free with-
out contradiction, *Aristeas* also may bee cited for the *Cels*,
as *A. Castro* hath labored to bring it about. But this wee
seek not after, onely that there may seem to bee som Am-
biguitie, and the more, becaus *Azarias* the Idumæan who
translated this *Aristeas* which is now extant, into Hebrew,
when hee cometh to this passage, understandeth it in favor
of the *Cels*, and hath given up his Interpretation accord-
ingly: for instead of those words of *Aristeas*, *Οἱ δὲ ἐπι-*
τίλυν ἑκάστα, &c. hee hath left us as followeth.

והנה המה תחזורי חיל ושמו אתהסדר הזה כי
 כל איש מהם לברו היה מעתיק כל חלק ממנה
 ואחר כן היו מבינים כל ההעתיקות וחזרו והנמסר היותר
 נאות ומקיבל אל חכל הוא לברו יובא אל ספר על יד
 האיש הזה Et ecce hi accinxerunt se pro virili,
 & modum hunc observarunt; utique unusquisque ex eis seorsim
 transfudit singulas ejusdem (sc. legis) partes, deinceps contule-
 runt inter se omnes translationes, &c.

By all this wee com to know the Place where, and the
 Manner how, the Holie Scriptures were translated by the
 Seventie Seniors : That the performance hereof was a mat-
 ter of Wonder and Admiration, for they were all Separated
 at the doing of it, and yet all concorded when it was don :
 That wee are directed to believ this by the most warrantable
 Testimonies of the Antients : That it is agreed upon by
 the Latines, Greeks, Hebrews, and Arabians : That be-
 sides this Autoritie, there is good Reason for it: That
 there is no Autoritie or Reason against it, but that of Saint
Hierom's, and that this is brought to a Nullitie.

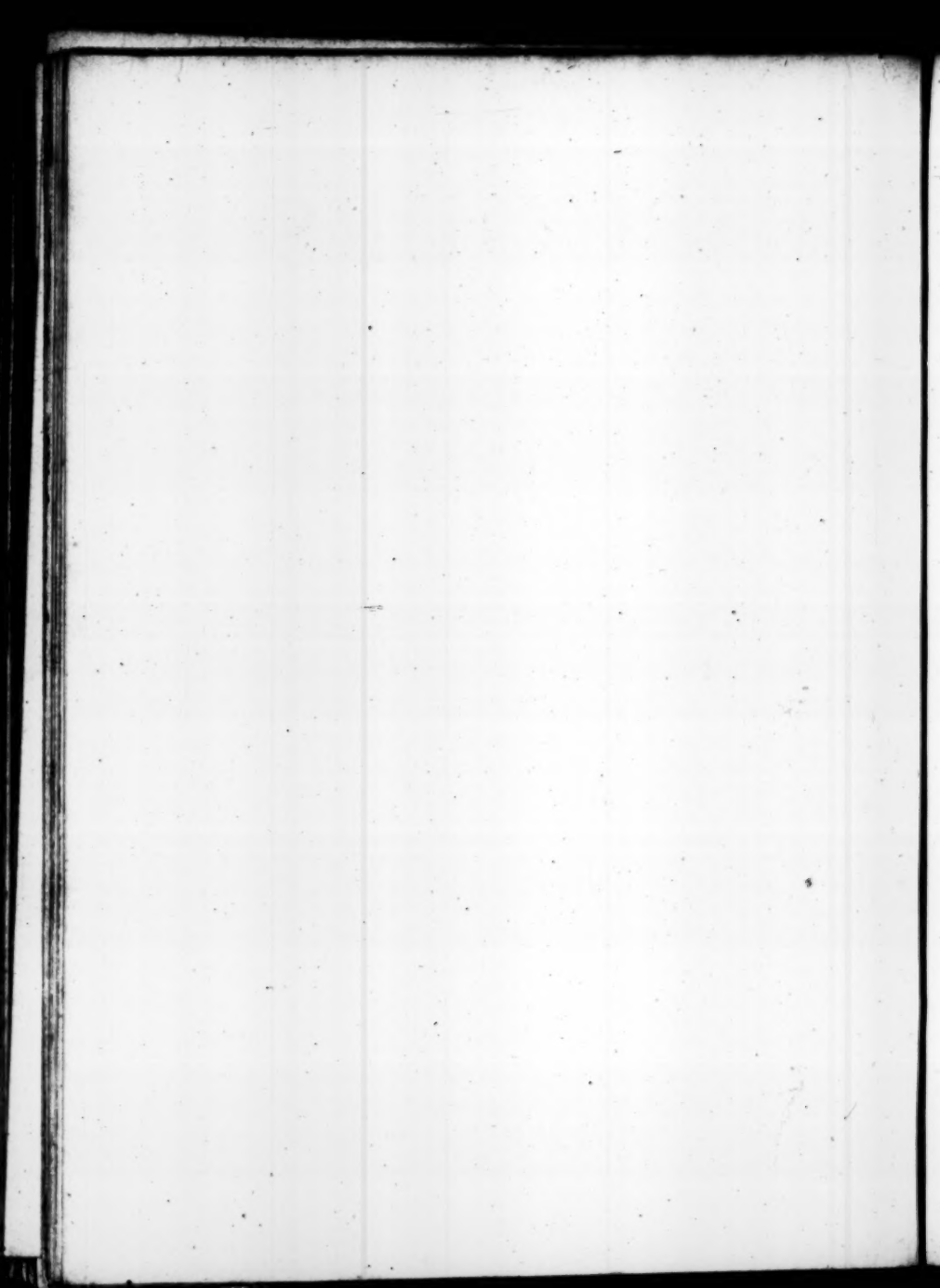
F I N I S.

A
DISCOURS,
Declaring what Time the
N I C E N E C R E E D
Began to bee Sung in the
CHURCH.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon*.



LONDON,
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and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.





A
DISCOURS
Declaring what time the *Nicene*
Creed began to bee Sung in
the Church.

*Quest. What time the Nicene Creed began to
to bee Sung in the Church?*

BEfore anie thing can bee directly saied to this,
wee must first look a little aside upon the be-
ginings and improvements of Church-Musick.
In the recollection whereof, not to go so far
back as *David's* chief Musicians, or the Father of them
that plaie upon the Harp and Organ; It is certain that the
Jews had a set solemn waie of Musical Service, but how to
bee compar'd unto, or drawn up to anie correspondencie
with our waies, I know there is one hath undertaken,
but doubt, (and more then so too) whether anie man is able
to perform.

As the matter stand's within the compass of Ecclesiasti-
cal time, properly so called, The Apostolical itself was not
with-

without such a proportion of that Ceremonie as the infancie and Cradle of the Church could afford, *Carmen Christo quasi Deo canere solitos*, &c. That they were wont to sing an Hymn to Christ at their Congregations, it seemeth by the Junior *Plinie* to *Trajan*. But their Musick about that Time was *non clamans, sed amans*; It had more of the Devotion then the Voice: sent up with heart enough; but for the harmonie, much after the rate of their other accommodations, from the simplicitie whereof as unequal time took off, so it added to the grace and glorie of it. The Church Musick had these degrees to rite by; the first and rude performance was don *plano cantu*, by Plain song; as the Psalms are most ordinarily read in Cathedrals, or at the best, but as they use to bee sung in Parochial Churches, where though sometimes the nois may seem to pretend to a dash and sprinkling of Art, 'tis most commonly (and 'tis well if it bee no worf) but all in the same Time and Tune: from Plain Song they got up to Discant; and first of all to *contrapunctum simplex*, a simple kinde of Counterpoint, and then Musick was in Parts, They sung not all the same tune, but by waie of consonancie, yet so as the Musick answered note for note: as if there stood a Minim or Sembrief in the upper part, there stood another against it in the lower and inner parts: so that this Musick needed no bars.

To this the rare, but intemperate Invention of the Masters hath added the *Contrapunctum figuratum*, consisting of Feuges, or mainteining of Points, alteration of the Keies, &c.

But this last accession came especially in with the Organ: of the Antiquitie whereof something also is to bee said.

And here wee must not think that the Organs in the old Testament were anie such things, as that which wee call so now. Wee read it in *Job* chap. 30. vers 31. and my Organ into the voice of them that weep. The Syriack rendreth it, my Psalterie, clean another Instrument of a Triangular form, as you may see by the description of *Mersenius*. The Hebrew word in *Job* is *Hugab*, which the Chaldees still turneth *Abuba*: Now *Abub* signifieth properly an Ear of corn, with the

Marin. Mer-
sen. De In-
strum Hic-
mon. lib. 10.
Prop. 44.

the stalk or straw; By Translation it signifieth a Pipe made of such a Reed or Stalk, *fistula ex novarum frugum calamo confecta*. The word is Arabick too, and there it is pronounced *Ambuba*, from whence the Latine *Ambubaja*, betraying it self by the sound to bee none of the Romane race. And the Hebrew Organ may bee otherwise of Brasse or Iron, as *Maimon* to that place in *Erchin* of the *Talmud*, C. 2 § 3. And therefore *Jubal* taught no bodie to plaie upon anie such Organs as ours. *David's Organ* was but a kinde of Pipe, what kinde soever it was.

*Ambubaja-
rum Collegia
Hor.*

Our Organs are of a later and another manner of Invention.

Navarr in his Book, *De Oration*. and *Hor. Canon* saith, and saith it again, that the use of Organs was not received in *Thomas Aquinas* his time. This Doctor was born in the Year 1221. But our Autor, *De Scriptorib. &c.* as *Manuan* also, attribute the bringing in of Organs to the Pope *Vitalian*. Then it must bee about the Year 660. But to make short, The Organ is not of the Western, but the Eastern institution. *Amon* saith, that the first Organ they had in France was made more *Græcorum*, by one, *cui nomen erat Georgius*, *Imperante Ludovico Pio, ejusque sumptibus*. *Lewes* the Godlie began his Reign in the Year 813. *Mich. Glycas* and *Const. Manasses* yield the Invention to *Theophylus* his time, a Greek Emperor of the Year 830. but *Marianus Scotus*, *Martin-Polonus*, *Platina*, the *Annals of France*, *Aventine*, and the *Pontifical* it self, all agree, that the first Organ that ever was seen in the West, was sent over into France to King *Pipin*, from the Greek Emperor *Constantinus Copronymus*, about the Year 766. *Res adhuc Germanis & Gallis incognita* (saith *Aventine*) *instrumentum Musicæ maximum, Organum appellant, cicutis ex albo plumbo compactum est, simul & foliis instatur, & manuum pedionque digitis pulsatur, &c.* And so wee have the Antiquitie of Organs in the West. But in the East, they cannot bee less antient then the *Nicene Council* it self, as appeareth by the Emperor *Julian's* Epigram upon the Instrument.

Balaus.

*De Gest.
Francor. lib.
4. c. 113.*

*Annales Bo-
jorum. lib. 3.*

Ἐκ ὄργανου

Ἀνθολ. ὁψ. &c.

H

Quam

Martin. Mo-
rentinus in
Præfat. ad
Misopogon.
ubi de vita
& Script.
Juliani.

Quam cerno alterius naturæ est fistula, nempe
Altera produxit fortasse hæc aenea tellus;
Horrendum stridet, nec nostris illa movetur
Flatibus, & missus taurino è carcere ventus
Subtus agit leves calamos, pèrque ima vagatur;
Mox aliquis velox digitis insignis & arte
Adstat, concordés calamis pulsâtque tabellas,
Ast ille subito exsiliunt, & Carmina miscent.

Zonar. Tom.
3. Annal. in
Michæle
Imperator. p.
127.

And now it may bee thought that the Antiquitie of the Organ is brought far enough back. 'Tis true for the Instrument; but for the Church use I am in doubt. Zonaras telleth us of an Organ set up by one of the Greek Emperors, ἐν χρυσῷ ἀπαντα ἐργασασθαι, all of pure gold; But what? εἰς κόσμον ὄντα τῆς βασιλείας, ἐκπληξιν ὃ ἐμποιοῦντα τοῖς Ἱεροῦ. not to put the Church in Tune, but to cast a glorie upon the Court and draw forreign admiration upon the Emperor.

I had occasion to shew an Armenian Priest the Chappel here, and perceiving him to cast his eye upon the Organ, I asked, whether there were anie such sight to bee seen in their Churches? Hee answered, No such matter: neither did hee know till it was told him, what to call them; and yet this man had liv'd 14. years under two Patriarchs, Constantinople and Alexandria.

But more then this. In the Greek Liturgies I meet with Musick enough, and more indeed, then I can tell what to saie to, but not so much as the mention of an Organ in all their Books. The old Greek-Latine gloss setteth down Ὀργανοὶ, Organarius: but that will make nothing to the matter, an Organist there must bee, where the Instrument it self was: but whether that were in the Church, or onely in the Emperors Courts, is the doubt. And for the present time, it is as good as taken for granted, that there is not an Organ to bee seen in anie Church of the Eastern world.

Bruschius de
Monaster.
German. fol.
107.

In the West indeed the Greek example is verie magnificently out-don: Bruschius reporteth of an Organ set up in a Minster of Germanie, by the Abbat of the Covent there,

cujus

cujus maxima & medioxima fistula habuerit in longitudine pedes 28, in circumferentia spithamas 4; the Diapason whereof was 28 foot in Length, and the Compass about proportionable, wee have never an Organ hereabouts of that Pitch.

But how antiently such things have been don, even in this part of the World, is hard to judg. The words of *Thomas Aquinas* imple no less, then that there was no Ecclesiastical use of Organs in his time; however it was not long after, before they got into the Church: for *Durand* maketh mention of them, as of things received before his time. *Rational. lib. 4, c. 34. lib. 5, c. 2.* his time was about 1280. &c.

*Ecclesia non
struatur as-
sumit instru-
menta musi-
ca, sicut Ci-
tharas &
Psalteria in
divinas lau-
des ne vide-
atur Juda-
re 2a. 2a.
91. d. 2*

§. Note one thing more, That the most antient and original form of Christian Liturgie, is the order of Baptism. It must bee so in reason. and from thence the main parts of all Common Praiers are translated; the Creeds especially, for those, and the *Pater noster* were the first Rudiments of the *Catechumeni*, and gave beginning to all Divine Service.

And if a case should lie against the *Athanasian*, I hold the ground to bee good from hence, that it was not properly put into the Liturgie, becaus it was not yet received into anie order of Baptism.

The Creed in use, before the Fathers met at *Nice*, must needs bee that which is called Apostolical; for they had no other: But since the Council, the *Nicene* form was generally received into all Orders of Baptism in the other Church, as the Greek, Syriack, Ethiopick, Armenian and Coptick Orders: But the Rubrick in all is as in the Syriack, *Haiden amar*, not then the Priest shall sing; but, *Tum dicit Sacerdos, Credo in unum Deum, &c.* In the Latine Church indeed, sometimes the *Symbolum Constantinopolitanum* was repeated, but most commonly the *Nicene*. And all the Romane Tradition fasteneth the Institution thereof upon the times of Pope *Mark*, which was about the Year 366. and immediately succeeding upon the Council it self. And for the manner of Recitation, *Berno* saith, *Ille enim ob Arrianorum heresin Symbolum Nicenum in Missa*

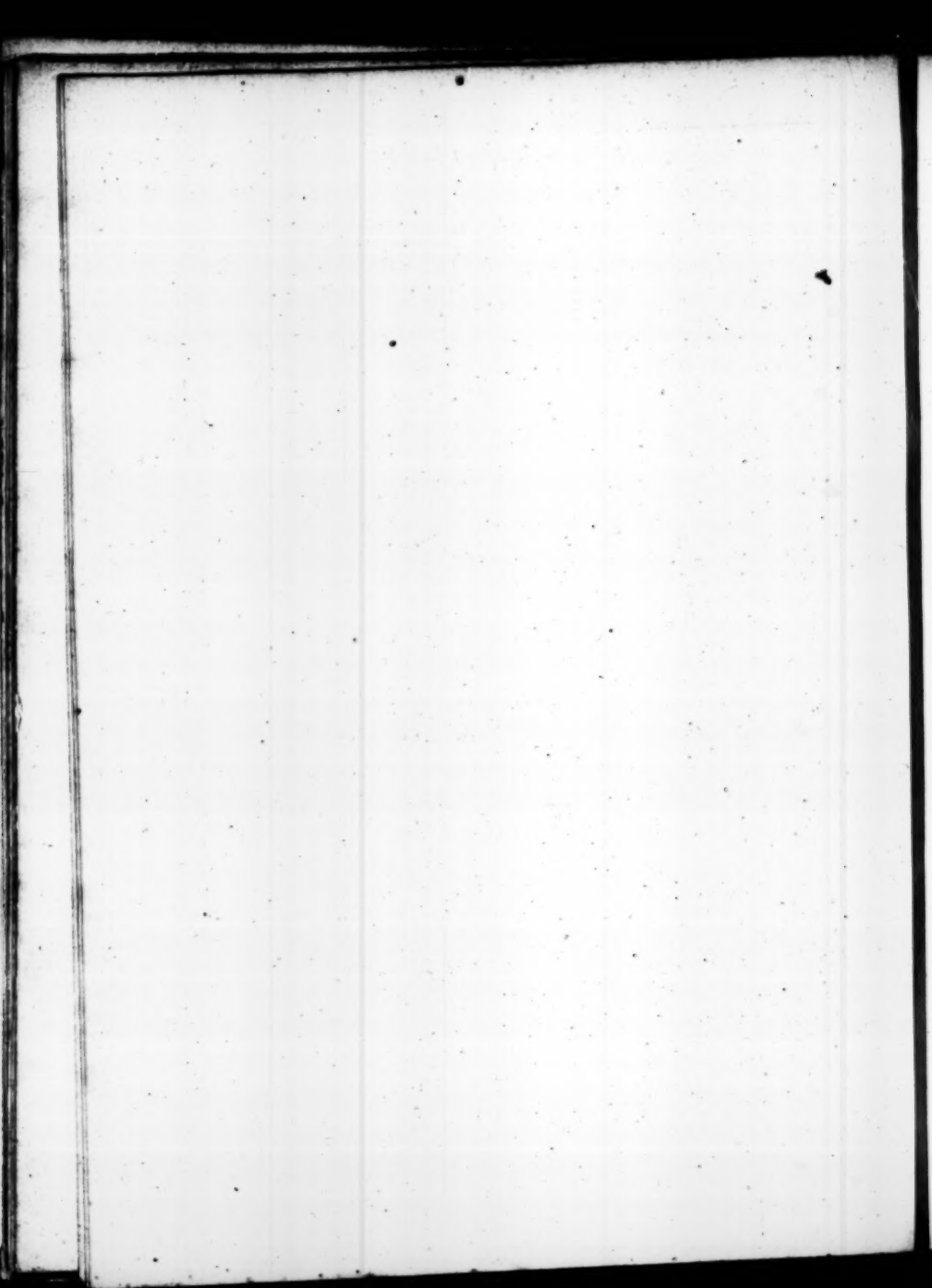
decantari ordinavit, &c Another saith, That hee ordained it should bee don *Alia voce*; And the same Father saith, That by a Canon of the third Council of *Toledo*, it was ordered concerning the Creed, that it should bee *passim clara voce decantatum, secundum formam Ecclesiarum Orientalium*.

Now out of all this to frame an Answer to the Question. By all the Orders of Baptism, the *Catechumenus* was first to make his Abrenunciation, to renounce the Devil and all his works. And this hee did with his face turned towards the West. That don, hee was to turn himself towards the East, and make profession of his Faith in the words of the *Nicene* form (since the Council) But which is principally to bee noted (as to this business) all this was to bee don *Alia voce*. The Church as it received the Form from the order of Baptism, so it retained the posture of conversion (towards the East) and manner of pronunciation.

So much therefore is certain, that the *Nicene Creed*, (or what form soever) was alwaies recited in a different Tone, A louder voice at the least: but, becaus the Canon maketh mention of *Decantari*, and that this was to bee don *secundum formam Ecclesiarum Orientalium*: Two things will bee granted upon this: One is, That there was a kinde of Modulation in the Pronouncing of the Creed; another is, That this was not *Romane* in the Original, but from Eastern Example. The Summ of both is, That either the words *dici* & *decantari* must bee confounded: or that, during the good simplicitie of time, the pronunciation was made by *Dici*, onely with the difference of *Alia voce*, but afterwards graced with a measure of Harmonie; yet such an one, as cannot bee compared higher, then to the matter of Plain-song; for I am deceived, if the Eastern Musick ever improved further. Antiphones I know they had, and upon what Seraphical occasion, if *Sozomen* deliver it rightly; but this came to no more then our alternation, at the most ordinarie singing of the Psalms, by waie of Responds, but all in the same time and tune, & without anie Discant at all. There-

Therefore to saie all at once. The Singing of the *Nicene Creed*, as now it is, with all the Ornaments and figurations of Harmonie, is but a Yesterdaies business, and contemporarie to the *Organ*, but however the same *Creed* hath been most certainly Sung according to the improvements of time, and at the least *in plano Canu*, in a plain Song-fashion, ever since the date of the Council it self, and for the Reason given out of the Order of Baptism.

F I N I S.

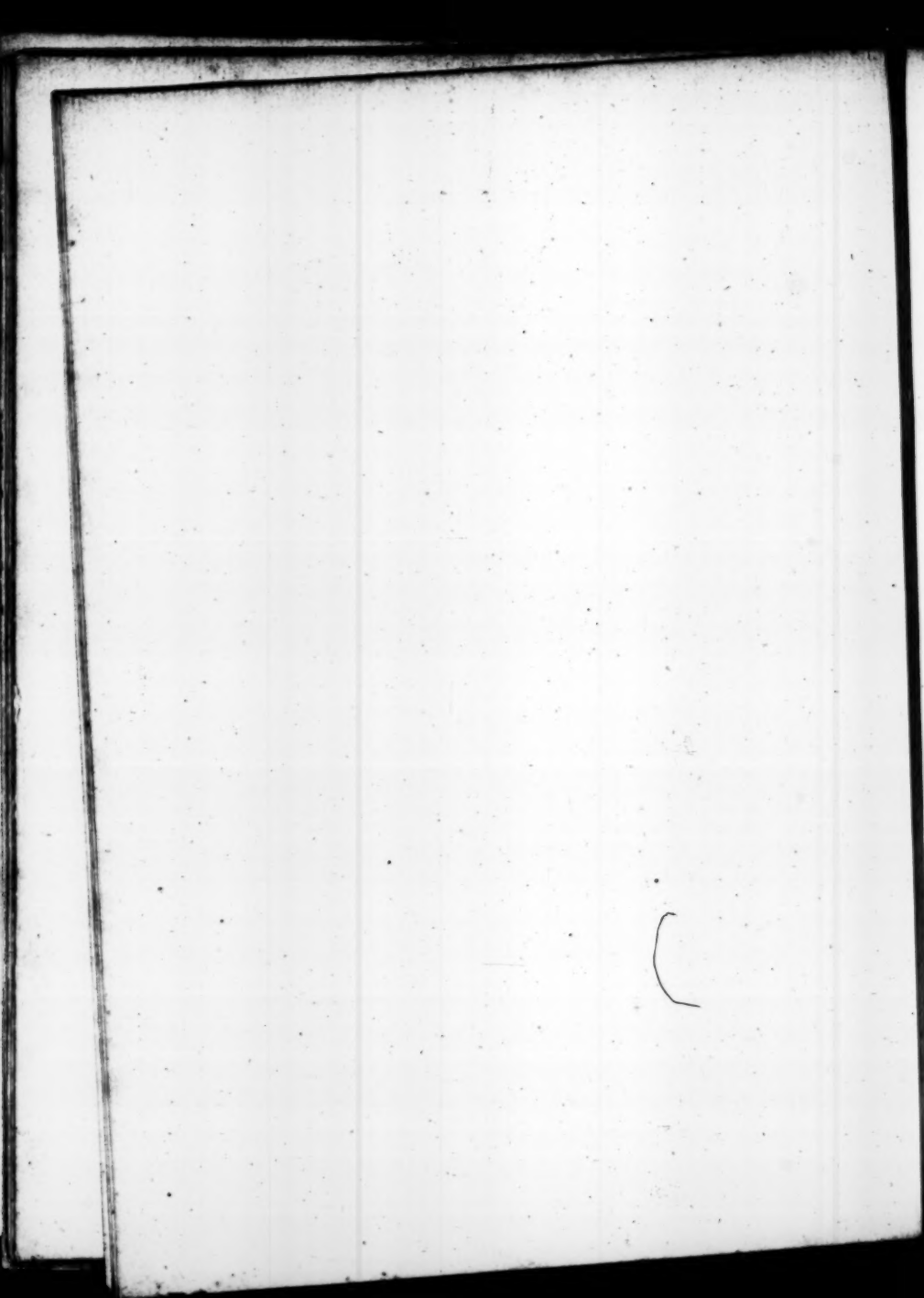


A
SERMON
UPON THE
RESURRECTION,
From the 1 *Corinth.* XV. XX.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.





A
SERMON
UPON THE
RESURRECTION.

I Corinth. 15. 20.

But now is Christ risen from the dead, and become the first fruits of them that sleep.

His perfection of God is, that hee can have no Hope; the perfection of Man is, that hee can attaine unto the end of his Hope. *If in this life onely wee had Hope, wee were of all men most miserable.* The verie Heathen themselves though in other things run cross, yet all concenter'd in this Faith. Divine Plato believed, and taught, that there should bee a *παλιγγενεσις*, or Regeneration of things, in the revolution of time. The Egyptian Sages determined the space to bee a Period of 30000 Years: therefore in their Hieroglyphicks, or holie Writings, the Character of the Soul was a *Pyramis*. The Correspondencie is, that, As a *Pyramis*, (if it bee turned

turned about upon it's Axis, the Axis continuing still the same, is Geometrically transformed into a new solid Cone : So Mortalitie having gon it's Round, as it were, in this Circle of Time, upon the immovable Center of the Soul, shall become a new Bodie, and unite again. It is the Reason, why the Sepulchers of their Kings were set up in a Pyramidal form, as they are seen to bee at this daie.

Those that understand not the Mysterious, and Mathematical part, (which I could speak no plainer) may receive the sense and meaning ; that, even these unlikelie men ploughed in *Hope*.

But wee need not instance Men ; the verie unreasonable part of the Creation, even the Creature it self, now subject to vanitie, travelleth under the pain of this *Hope* ; and by a certain ἀποκαρδουλα, or *Lifting up of the Head*, as S. Paul expresseth it, earnestly expecteth, as by an eager and understanding Confidence, to bee delivered into the glorious libertie of the Sons of God.

And yet I fear mee, wee preach but to CORINTHIANS still ; and that, if the companie were divided, as at the Council where S. Paul pleaded his cause, I doubt mee the most part would bee *Saduces*, and might bee called in question, for not having *Hope* of the Resurrection of the dead. Wee pretend indeed, as if wee had no continuing Citie ; but, that wee look for one to come. But when I see that our inward Thoughts are, that our houses shall continue, and our dwelling places to all generations : When I see that this their waie is, I am readie to think, the wise man dieth as the fool ; and to compare Man being in honor, unto the Beasts that perish. When I see the incomprehensible Patience of God, still drawing us, as hee did Ephraim, with the cords of a Man, with the bonds (in the Hebrew 'tis, *Densis funiculis amoris*, with the Thick bonds) of Love : And the infinite Securitie of the People on the other side, drawing Iniquitie with Cords of Vanitie, and sin as it were with a Cart-rope : I dare not go about to consider, what shall bee the end of these Men.

Isa. 5. 18.

Wee are all readie to wish with Balaam, that wee may die

die the Death of the Righteous, and that our last end may bee like His: but, when I see men live, as if they never thought to die; and die, as if they never thought to live again: when I see that instead of shining Lights, they go out like Snuffs, in the mid't of a crooked and pervers Generation; readie to saie to their departing Souls, as that great Unbeliever, *Animula blandula, vagula, &c.* I seem to bee so far from giving an account of the Hope that is in mee; that, in contradiction of King Agrippa's words to S. Paul, I am almost persuaded not to bee a Chrillian.

The greatest Argument in our own opinion, that wee are not *ἄνθρωποι ἄνελπες*, such as have no Hope; *ἄθεοι ἐν τῷ κόσμῳ*, Atheists, or without God in the world, is, that wee com up to his house, to bee here taught of his waies, &c. But this word of his hath too truly proved a Mirror, wherein wee daily com to behold our selves; but with no greater Impression, then wee do our Natural faces; wee go awaie, and strait forget what manner of men wee were.

But thou believest, thou saiest, that this bodie of thine shall rise again. Thou dost well: the Devils also believ and tremble. But wilt thou know, O vain Man, that this Faith without works is dead? The Tree is known by it's fruit. And can I think, that thou, which all this while doest but cumber the ground, and bringest forth nothing but wild grapes, dost believ, that as this Tree falleth, so it shall lie?

But let all this bee a Transportation and Extasis: the best shall bee supposed; that there is no man here, but knoweth in whom, and what hee hath believed; and therefore cannot bee thought to boggle at the great Article of the Resurrection. But thus much, I am sure, must bee granted mee; that wee all put the daie of our death far from us. For it is not possible, that they who remember their later end, should thus sin. The mistrust however of Infidelitie in the former, and the certain experience of our supineness in the later, moved mee to reflect upon you these two Common, (but therefore the less noted,) Considerations.

1. The first is the end of our Life, Death.
2. The second is the end of our Hope, Resurrection.

And first of the first Fruits expressed here. Secondly, of the whole Lump; implied in the Inference, But now: *But now is Christ risen, &c.* And first of the end of our Life: but which I mean to consider of, not under the discouraging term of *Death*; but as it is here comfortably secured, under the Type and Adumbration of *Sleep*.

*Lib. de caus.
puls.*

Sleep, and *Death* are of so near a Kin, that *Galen* saith of them, that they are Brother and Sister: answerable to that in *Homer's Poëtrie*, where they are both said to have one Mother, and to bee begotten of the Night. *Somnus Mortis imago*, is the old saying; that *Sleep is the Letture of Death*. And 'tis a Masterpiece; of which that of the *Comædians* may bee affirmed, *Qui utramvis rectè novit, ambas noverit*: Hee that hath been asleep, may know *Death* at first sight. *Plato* in his *Phædon*, is not contented to saie, they are alike; but, in a manner, the same; and, that *Sleep* is a verie kinde of *Death*.

When the Scripture speak's of Mens departure from hence, the usual Phrase is, not to saie such an one *died*; but, such an one *slept* with his Fathers. And the same Spirit speaketh to the Dead, but as wee would do to those that are not yet stirring. *Awake, awake, Sing yee that dwell in the dust.*

Wee are all here but Strangers and Pilgrims; and our beeing here wee use to call but This, that is no, Life; but the Passage, and Journie to another. While 'tis called to daie, wee travel on through the waies of this World: but the Night cometh, and no man can work at the approach of this Evening. Wee die; that is, wee rest from our Labors.

When wee go to take our Natural rest, wee enter into our Chambers, and shut the doors. Such a Room as this is the Sepulcher. A Church-yard, in the expression of the Antients, was but *Koimithæon*, a *Dormitorie*, or *Sleeping place*. And in the 36 of *Isaiah* and the 20-verse, the *Grave* is no otherwise termed; where the people appointed to Die, are bid to go but into their Chambers and shut the doors about them. And wee need not fear to trust our selves for, hee that liveth, and was dead, and is alive for evermore, hath the Keies of Hell and Death.

Having

Having entered our Chambers, and shut the doore, the next thing wee do, is, to commend our selves to God. So the Martyr Stephen, when hee was to fall into that other sleep, first said his Prayers; *Lord Jesu receive my Spirit.*

This don, wee put off our Clothes: So *Naked wee came into this World, and Naked wee shall go out, &c.* The Raiment of a Man, (saith a Learned Rabbim) is his Bodie: And, had our Father Adam stood, wee had needed no other. *Thou hast Clothed mee,* saith holie Job, *with Skin, and with Flesh:* when therefore wee die, wee are said, in S. Peter's language, to *put off this Tabernacle*; as, in S. Paul, when wee rise again, to *bee Clothed upon with our house from Heaven.* O're night wee put off this weed of Mortalitie: but the Morning cometh, and wee shall bee covered again with our skin; and put on Incorruption, our Better Cloths, as to go and see God in this Flesh. The same flesh wee put off the night before; but with this difference, that this Fowl Garment, which could not bee kept Unspotted of the world, shall in the mean time bee washed clean in the Blood of the Lamb.

Our Clothes put off, wee laie our selves down, and take our rest: And, to Die, in the Prophet *Isaiah's* Phrase, is but to lie down in our Beds. And when thy daies shall bee fulfilled, saith Nathan to David, and thou shalt sleep with thy Fathers: so indeed wee read it, as wee may; but the Original is, And thou shalt lie down with thy Fathers. 2 Sam. 7.12. So *Aſa*, the King's Coffin is called a Bed. 2 Chron 16.14. and our forefathers, in their Saxon tongue, style a Burying place, *lezeþroþ*, or place to lie down in: as in the Laws of King Canute Numb. 3.

In the Case of Natural Rest, 'tis not the whole man, onely the Earthlie part falleth asleep; the Soul is then most awake. The Bodie's Night is the Soul's Daie: our Better part, saith *Cardan*, is never it's own man till now, when exalted unto a State of Separation, (as it were) in the bodie, it spendeth the time in Contemplations, free, and congeniall to its own Extraction. So in the sleep of Death, 'tis not the *totus Homo*: the Bodie indeed is dead, becauf of sin; the Soul is then most Alive. Here, as a Servant, it is still

required to the Exigencies of the Bodie; having no time of it's own to spend, but what it can get by stealth, when the Master is gon to bed. But there, like it's Redeemer, free among the Dead, and delivered from the Incumbrances of the Bodie, it begineth to bee a Soul to it self, minding that which is above, and looking with a more piercing eie upon the Invisible things of God.

It is noted by the Naturalists, and wee finde it true in observation, that no nois awaketh Natural Sleep more suddenly, then an Humane voice: Nay, though it bee that *Kazōdis*, that dead and dangerous sleep; as the Aphorism noteth it in *Hippocrates*. But especially the Experiment holdeth, if the voice calleth upon him in his own name. But, that wee shall all bee awaked out of this other Sleep, by the sound of our Proper Names, is more then I can pretend to: though S. Peter's call was, *Tabitha surge*; and our Saviour's to his Friend, *Lazare veni foras*, *Lazarus* com forth. To saie nothing to *Epiphanus* his Tradition, that, when our Lord went down into Hell, and there found our Father *Adam* fast; hee took him by the hand, and called him by his own Name, in the words of S. Paul, *Surge Adam qui dormis* (so indeed som Antient Copies read it,) *Arise Adam, thou that sleepest, and stand up from the dead*, Christ taketh thee by the hand. But this I am sure of, that wee shall all bee awaked by a voice, the voice of an Archangel; and the word shall bee, as som think, *Surgite mortui*, &c. Nor shall it bee the voice of a God, and not of a Man; it shall bee an Humane voice: for, by the Archangel, wee are to mean the Son of Man. For the hour cometh, in which all they that are in the Graves shall hear his voice, and shall com forth, *Job. 5. 28*. Which why it should bee strange of us, I know not; since it is true of the Swallows, by a certain and confest Experience, that when the Winter cometh, they lie down in the hollow of a Tree, and there falling asleep, quietly resolv into their first Principles: But at the Spring's approach, they are not so (though throughly) dead, but that they hear the first nois of Returning Nature, and awaking out of their Mass, rise up everie one to their life again. *Ego novi hominem,*

nem, &c. I know a man (saith the Learned Prince of *Concordia*) who, in his soundest Sleep, could walk, talk, write, and dispatch anie business of the most required Vigilance. They seem to have had som such conceit of Death, who hold it no absurditie, to write Letters to their dead Friends; as the Emperor *Theodosius* to *S. Chrysostom*, more then thirtie Years after his deceas; as if Death were a kinde of live Sleep; Such an one as that, which *Jupiter* sent of an Errand, to awake *Agamemnon*. And may wee not as properly saie, that to bee Dead, is to bee Alive; as to saie, to Die, is to bee Born? And yet the Antients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the daies of their Death, *Natalia*, not Dying, but Birth-daies. *Mos inolevit in sancta Ecclesia*, it hath been the custom in the holie Church, (saith *Haymo*,) when a Saint of God departed this life, to call it not the daie of his Death, but the daie of his Nativitie. That which wee call Death's, they call Life's door: *Seneca* himself said as much; *Dies iste, quem Tutanquam Supremum reformidas, Aeterni Natalis est*. As if all this were so indeed, the *Jews* to this daie, stick not to call their *Golgotha's*, *Batte Caiim*, the Houses, or places of the Living. At the least they have an Effectual life in them: for the *Mummies* are known to bee most soveraign and Magistral in Medicine; and the Principal Ingredient of the weapon-Salv, is the Moss of a dead Man's skul: as the *Recipe*, delivered by *Paracelsus* to *Maximilian* the Emperor.

Once more, and I leav the Parallel. Sleep, wee know, is most natural to Animal-Creatures; and for Men so Necessary, that *Aristotle* saith, that the end of it in us, is, *Bene Ratiocinari*. And yet hee himself is cited by *Olympiodorus*, to have known a Man, who never slept in all his Life. And the strangeness hath been quitted by an Experience of later daies. The Comparison holdeth in the Sleep of Death: 'tis *Omnibus communis*, common to all men, as wee use to saie. And yet som *Jews* believ, that the last age of Men shall bee so long liv'd, as to prevent the Resurrection; But *S. Paul* himself hath promised, *eademque die* *et hora*, that

that wee shall not all die; som shall bee changed. And therefore 'tis no vain Article, which wee so daily profess; that our Saviour shall com to judg both the Quick and the Dead: Wee are to saie then of all those that are departed this life, as the Jews of their Father Jacob; *Non est Mortuus*: or, as our Saviour of Lazarus, and the Maid; *Why trouble you your selves? they are not Dead, but Sleep.* And when a Friend leaveth this world, wee are to bid him but Good Night; in sure and certain Hope to meet again, in the great Morning of the World.

But now, *How long, how long, Lord, Holie and True?* will som saie: or, as those in S. Peter, *Where is the promise of his Coming?* For, since the Fathers fell asleep, all things continue to bee as they were from the begining to the Creation. But these Men have not the knowledge; and this is to bee spoken to their shame. *The Lord is not slack, as concerning his Promise: for, Behold, hee cometh quickly; and his Reward is with him.* When wee awake out of our natural sleep, bee the Night never so long, to us it seemeth but a Moment. And the Night is no longer, in the Prophet David's account, *Psal. 30.5.* For, *his Anger endureth but a Moment*: that is, weeping may endure for a Night, but joie cometh in the Morning. 'Tis no otherwise in Death: for, when first wee awake out of this sleep, wee shall think that wee did but then lie down; and were it a thousand Years, it would seem no more to us, then it doth to God himself; *but as one daie.*

It is Observable, that the Holie Ghost, which accounteth Natural Death, as a Sleep, yet callth the Life of a Sinner by the name of Death. To bee truly Dead, is, to bee Dead in Trespasses and Sins: And therefore S. Paul, not making mention of the Great Resurrection, bid's his *Corinthians* awake to Righteousness, and sin not. For a Righteous man hath more Hope in his Death, then a Sinner in his Life: and no man can bee Dead to Nature, that is Alive to God.

But, if to Die bee but to fall Asleep; wee should put off this Garment of Flesh with as good a will, as wee do our Clothes. And that wee may sleep well in the night, wee should forbear sleeping in the Daie; not Idleing in the Market,

ket, as those in the Parable; nor sitting down in the seat of the scornful: but working out our salvation: for the Sleep of a Laboring man is sweet.

And that wee may rest in these Beds, in an undisturbed peace, wee are to provide, that no Innate Furies, no Stings of Death, like gross and restless Vapors, do arise from a guiltie Conscience. Such a man will bee scared with Dreams, and terrified with Visions, and bee full of tossings to and fro, until the dawning of the the daie. *Job.*

And becauf to the Conciliation of Rest and Sleep, it is required that there bee a Moderate Repletion, (for *Paulus Aegineta* maketh this to bee of the Definition:) wee are by no means to go to bed, till first of all wee have sate down to the Great Supper; till wee have eaten of that Bread, and drank of that Cup, which shew the Lords Death (but our Life) till hee com; and are therefore, not unfitly, termed by the Fathers of the Nicene Councel, *Συμφορα τῆς ἀναστάσεως* the Sacraments, and Emblems of the Resurrection. This don, wee may laie our selvs down in Peace, and take our Rest: for the Lord will make us to dwell in safetie. And, as the Disciples to our Saviour concerning *Lazarus*, if thus wee sleep, wee shall do well. Of the first Consideration thus much: Pass wee now from Death to Life; from the end of our Daies, to the end of our Hope, Resurrection.

I Said, that was twofold: First of the first Fruits: then of the whole Lump. And first of the Resurrection of our Saviour; but, which I am not here to make Proof of; for it is taken for granted in the Text. But if anie should bee so foolish, and slow of heart, as not to believ all that is written in the Prophets; the Heathen *Tacitus* will tell you one Article, in the 15 of his Annals; That hee suffered under *Pontius Pilate*: And the Jew *Iosephus* addeth the other, in the 18. of his Antiquities; That hee rose again the third daie from the Dead.

That which most properly I am to make known to you is, upon what Consideration our Saviour can bee called The First: then, by what Analogie The first Fruits.

Patriarch *Enoch* was Translated ; and the Prophet *Elias* went up to Heaven in a fierie Chariot : And the Assumption of *Moses*, hath been disputed for by som; though it should seem, by the Contention betwix the Arch-Angel and the Devil about his bodie, that there was no such matter. Howsoever, these all rather died not, then rose again. As for the Rising of *Samuel*, to which the Cunning Woman of *Endor* pretended, it was nothing less then a Resurrection ; 'twas an Apparition. And *Saul* should have said to the Woman, as Hee to Her : Why hast thou deceived mee? for this is not *Samuel*. *Elisba* indeed raised up the *Shunamite's* Son : and our Saviour raised up his friend *Lazarus*, after hee had been Dead four daies : And yet still This was the first Resurrection. The rest did not go before, as the Scripture seemeth to saie, but follow'd This. For, as hee was a Lamb, slain ; so was hee a Lamb Risen too, from the beginning of the World. The rest were Raised, Hee onely Rose from the Dead. *Elisba's* dead Bones raised up Another Man's ; Our Saviour's dead Bones raised up themselves. They raised Others, by His power ; Hee, Himself by his own.

To saie therefore, there was anie Resurrection before This, is to saie, that *Abraham* was before *Christ*. The rest were all but second Brothers in the Resurrection : Hee onely was *Primogenitus Mortuorum*, the first begotten of the Dead.

Wee have seen in what sens our Saviour is to bee accounted the First : I am now to tell you, in what Proportion hee standeth to the *First Fruits*.

But then I am to lead you back to the Old Law, of the *Omer*, or *Sheaf*. *Levit. 23. 9.* Where the Children of *Israël* are commanded, that at the reaping of their Harvest no Bread, or Parched Corn, or Green Ears bee eaten in their dwellings, till a Sheaf of the First Fruits bee offered, and Waved before the Lord, together with a Lamb for a Burnt Offering. The Traditions here (and not unnecessarily) supplie ; that, those who lived far from the Holie Citie, might eat of the New Corn, when Mid-daie was past : for that

that is was presumed, the *Sanbedrim* would see the Sheaf offered up ere that time. Thus the Letter, and Cerimonie: which, how well it is answered in the Truth, and Subtance, I shall briefly shew you.

The Typical Sheaf, (as the Doctors deliver in the *Talmud*;) was to bee cut down in the Night: So was the *True*; *Codmenac.* Hee was cut down indeed in the Daie time; but the Darknes was the greater: for the verie Light of This Daie was Darknes; and therefore how great was that? A darknes, that indeed might bee felt. A darknes over the face of the whole Earth: Such an one, as in the Begining was over the face of the Deep, before the Creator had said, *Let there bee Light*. And though the Scripture maketh mention but of Darknes till the Ninth hour; yet most certain it is, that That Daie had another Darknes, about the Twelfth hour, of Nature's own Provision. For, by the Astronomical Tables, the Moon was at that time almost totally Eclipsed: So truly were these First Fruits cut down in the Night,

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuarie, threshed, parched, ground; then lifted up, and waved before the Lord: So was the *True*. The manner of the *Jews* Threshing was by the Treading of Oxen, and Wheels indented with iron teeth. And did not manie Buls compass Him about? And was not Hee bruised for our Transgressions? His Hands, and his Feet were pierced; and all his Bones were out of joint: they had been broken too, but for the Prophecie. Hee was Parched: for, was not his strength dried up, as a Pot-sheard? Did not his Tongue cleave to the roof of his Mouth? And was hee not brought down to the dust of Death? You may hear him saie all this himself, *Psalm 22*. Hee was lifted up too: for, as *Moses* lifted up the Serpent in the Wilderness, so was the Son, &c. And hee was waved too, (as som compare it) by an Earthquake, at the Resurrection. But instead of Waving, the Text translateth it; The Sheaf was Separated. So were these first Fruits: and the Desertion was so great, that hee cried out; His God, His God had

faken him. Lastly, there was an Extraordinarie Lamb to bee offered up, as due to the Sheaf. And if one should ask us, as once the Son did the Father; *Behold the fire, and the wood; but where is the Lamb for a burnt Offering?* Hee would bee answered, that *God would provide himself a Lamb.* *Ecce Agnus Dei*, Behold the Lamb of God. But that which most of all concern's is, the Condition of the First Fruits: That was, till These were offered up no Man of the Land of Israel might eat of his New Corn; 'twas yet Profane, and Cursed, as the Ground that bare it. But, the Sheaf once offered up, the whole Crop is intituled to the Consecration. For, if the First Fruits bee holie, saith *S. Paul*, then so is also the whole lump. This also is the case of the Resurrection: for, if Christ, the first Fruits, bee risen; then They also that are His, the whole Lump, at his Coming. The Harvest is the end of the World; and the end of our Life is in the seed time: Church-yards are the Plots; which, therefore, the high Dutch most properly term, *God's Aeres*, or *Glebe Land*, wherein the Dead are sown a Natural bodie; but the Crop shall not bee such, as wherewith the Mower filleth not his hand, or hee that bindeth up the Sheafs his bosom. It shall bee with the Fat of the Kidnies of Wheat, as *Moses* in the Song. *Deut. 32. 14.* 'Tis sown in Dishonor; it riseth again in Glorie. And the Reapers are the Angels, who shall gather and binde us up again *בְּטֹרֵי יְיָ* *Beisro bachaiim*, into the Bundle of Life, as in the *1 Sam. 25. 29.* which words therefore the Jews use to pete in their Diriges, and inscribe upon their Tombs.

The First Fruits beeing risen; take anie one of us anie grain of Corn in the whole Lump, and cast it into the ground, if it die not, it abideth alone: but if it die, it bringeth forth much Fruit. For the Life of the Lump, like Corn in the Earth, is laied in the First Fruits in God: The instance of the Corn is so pregnant, that the Greek Churches, in their Commemorations of the Dead, use to boil Wheat in water, and let it before them, as a convincing Symbol of the Resurrection. And my Autor is bold to saie, *ἡ ἀνάστασις τῶν νεκρῶν ἐστὶν ὡς ὁ σπέρμα* *that*

that This is the Greater wonder of the two ; that the Resurrection of the Corn is more Prodigious then that of the Bodie. Strange indeed it is, that a grain of Corn should not quicken, except it die : But much more strange, that out of one grain , and one as good as Dead , should spring forth such a Numerous Inceas. As for our Bodies, which are sown in Corruption ; the Earth, when shee shall give up her Dead, will render, but as the Talent hid in the Napkin, the same again ; or one for another. But the Husbandman receiveth his own with Interest : shall I saie that this Grain hath gained him Ten Grains ? Nay, in some parts under the Line, they reap the profit of a Thousand for One.

In Relation to the First Fruits, wee are called by Saint Paul *συμψυχοι*, *Complantati*, such as are planted together with him in Likeness of his Resurrection. Correspondently the Prophet *Isaiah* saith, *Our bones shall flourish like an Herb*. Now the Herbs and Plants, wee know, however cut down, yet reinforcing from the Root, spring up, and rise again. Wee use Vulgarly, but Improperly, to call the uppermost of the Branches, the Top of a Tree : but wee are corrected by *Aristotle*, in the Books *De Anima* ; where wee are taught to call the Root, the Head ; and the Top, the Feet. In the Reverse of this Comparison , the first Fruits are the Root, and the Head ; wee, the Branches, or Members. And in the 36. of *Isaiah* , the Head acknowledgeth the whole departed Race of Mankind to bee his Trunk , or Dead Bodie. Wee read it : *Thy Dead Men shall arise* ; With my dead Bodie shall they arise. But the rest is put in by the Translators : The Original is, *Thy dead Men shall arise* : they shall arise, my dead Bodie. Seeing therefore that the Ax is not laid to the Root of the Tree , what though the Branches bee lopt off by Death, there is still Hope in the Tree, saith Holie *Job*. For, though the Stock thereof die in the ground ; yet through the sent of water, 'twill bud and bring forth boughs like a Plant ; which withereth over night : but being watered with the dew of Heaven, springeth up afresh in the Morning. And therefore in the same

Prophecie of *Iſaiab*, the Dew of dead men is likened to the Dew of Herbs : *Ros tuus, Ros Olerum*. To this ſaie the Jews, in the Book *Zohar*, That, at the laſt Daie, a kinde of Plaftical Dew ſhall fall down upon the Dead, and ingender with *Lux*, the little Bone ſpoken of before : and ſo out of this, all the reſt of our Bones, and the whole Man ſhall ſpring forth. But wee are not to give heed unto Jewiſh Fables : and therefore it ſhall not bee here enquired, who ſhall bee the Father of this Rain ; or, Who ſhould beget theſe drops of Dew. Sure wee are, that though touch'd by Death wee ſhrink up, like that ſenſitive Plant : yet wee ſhall ſoon quicken by his Influence, whoſe Head (in the *Canticles*) is fill'd with Dew ; and his Locks as with the drops of the night. In Exprobration therefore unto Death, and Mortalitie, wee know whoſe uſe it was to burie their dead in their Gardens ; ſowing their Bodies with as much faith, as their Fruits, and equally expecting the ſpring of Both. 'Tis for no other reaſon, that wee our ſelves ſtick our Hearſes with Flowers, and go forth to the grave with Roſemarie. Our Precedents were the Jews, whoſe antient Cuſtom it was by the waie as they went with their Corſes, to pluck everie one up the Graſs ; as who ſhould ſaie, they were not ſorrie, as men without Hope ; for, their brother was but ſo crop't off, and ſhould ſpring up again in his due ſeaſon.

But the Prophet *Iſaiab's* Compariſon of the Flouriſhing of our Bones like an Herb, is yet further made good, by (as I think) one of the greateſt Secrets, that are yet known in Nature. A Learned Chymiſt, who ſpent much time in the Contemplation of Tinctures, and Impreſſions of Vegetals, to prove the Great Principle of Salt, made this experiment. Hee took ſeveral Herbs, and Plants, and calcined them to Aſhes : hee put up the Aſhes into ſeveral Glaſſes, ſealed Hermetically, and written upon with the ſeveral names of the Calcined Herbs. When hee would ſhew the Experiment, hee applied a ſoft flame to the Glaſſes ; whereforthwith hee might perceiv the ſelf ſame Herbs riſing up by little and little out of the Aſhes, everie one in his proper form : and, the flame ſubtracted, they would return to their own Chaos again.

The

The Spectators, as the Chymist, beheld this with the greatest Admiration; and giving thanks to God, concluded from thence the Resurrection of the Dead Bodie.

Wee may take an Omen of our Rising again, from the Time of our Saviour's Resurrection. The first fruits rose in the Spring: and that's the time (so the Senator *Manilius*) wherein the Phenix riseth out of her ashes. And 'tis the time wherein the *Egyptians* celebrate their Annual Resurrection: for upon the 26. of March, they solemnly go to a place by *Nile*, where they see, and touch the Bodies Rising out of their Graves. It will seem strange, I confess, but it hath been seriously testified, and believed. Howsoever wee shall take this, but as a staff of *Egypt*; a broken Reed, or, but such an one, as *Gebazi* laid upon the Dead Childe. But the master cometh shortly, and shall command the Breath to com from the four Winds, and breath upon our Slain; and then these Bones shall live.

But I would not have this Doctrine two partially applied: our Saviour indeed is said to bee the first Fruits of them that sleep in Him. Those that sleep in Him, are such, which here awake and stand up from the Death of sin. For, as there is a second Death; so, Here is a first Resurrection. In the great morning of the World the Dew shall fall down upon the dead in Christ; as that other Dew upon the Fleece of *Gideon*; and the rest of Mankinde shall bee drie. But another dew shall fall upon the ungodlie; a Blasting Mildew: and then the rest of the ground shall bee wet, and the Fleece onely shall bee drie. The wicked lie in the graves like Sheep, (saith the Psalmist) that are appointed to the Slaughtering. In the field of the World, where our Saviour is the first Fruits, the Good are the Wheat; and the Bad are the Tares: which as they both are cut down alike, so shall they both alike bee gathered up: But the Tares for the Fire; and the good Corn for the great Husbandman's Barn. They seem indeed to bee of the Lump; but no more title to the First Fruits, then that, as these were cut down, so those were sowed in the Night.

If theſe things bee ſo, what manner of perſons ought wee to bee, in all holie Converſation? But if the Reſurreſtion were to bee argued from the Sanctitie of Life; there was never leſſe Hope of it, then now. Nay, wee take the onely courſe to prove that our Saviour is not yet Riſen. 'Tis but the Converſion of S. Paul's Propoſition: *If Chriſt bee not riſen; then you are yet in your ſins*: But you are yet in your ſins: and yee know what follow's.

In all holie converſation, &c. Why, there was never more Holineſſe pretended to; never leſſe practiſed then now. And yee muſt not count mee your Enemy, becauſe I tell you this Truth What ſtreining here is at the Gnat of a Cerimonie; by them which can ſwallow whole Camels of other Profitable Abominations? How odious is the verie name of a Cope, or a Surplice to thoſe, which yet can love the garment ſpotted with the Fleſh? All poſſible means hath been taken, to purge the material Temple of anie ſuſpicious Ruſt, contracted by the inconfiderations of Time: but the Temples of our Bodies, and they ſhould bee thoſe of the Holie Ghoſt, they are Painted ſtill, *Painted Sepulchers*. They appear well outwardly; and wee have been perſuaded to waſh our ſelves in *Jordan*, from the Romiſh Leproſie: wee do well; onely in this, the Lord bee merciful unto mee. Wee will have *Rimmons* ſtill; And what was *Rimmon*, think yee? 'Twas the Strumpet Ladie of Luſt, and Wantonneſſe.

If it bee well to deface a Picture in a Church; will it not bee much better, to reſtore the Image of God in our ſelves? I do not ſaie that theſe things ought they not to have don: I leav that to a higher Diſcretion: but, I may, and muſt ſaie that if the other things bee left undon, yee have but waſh'd the outside of the Platter. What avail-eth, if the Statutes of *Omri* are not kept; when other Judgments ſhall bee turned into Wormwood, and the fruits of Righteouſneſſe into Hemlock? Talk of Chriſtians! Get to bee Heathens firſt. I can believ that theſe men hope to riſe again: for they ~~ſaie~~, and they do as they would bee don by.

The Bodie and Blood of Chriſt; are the Sacraments of

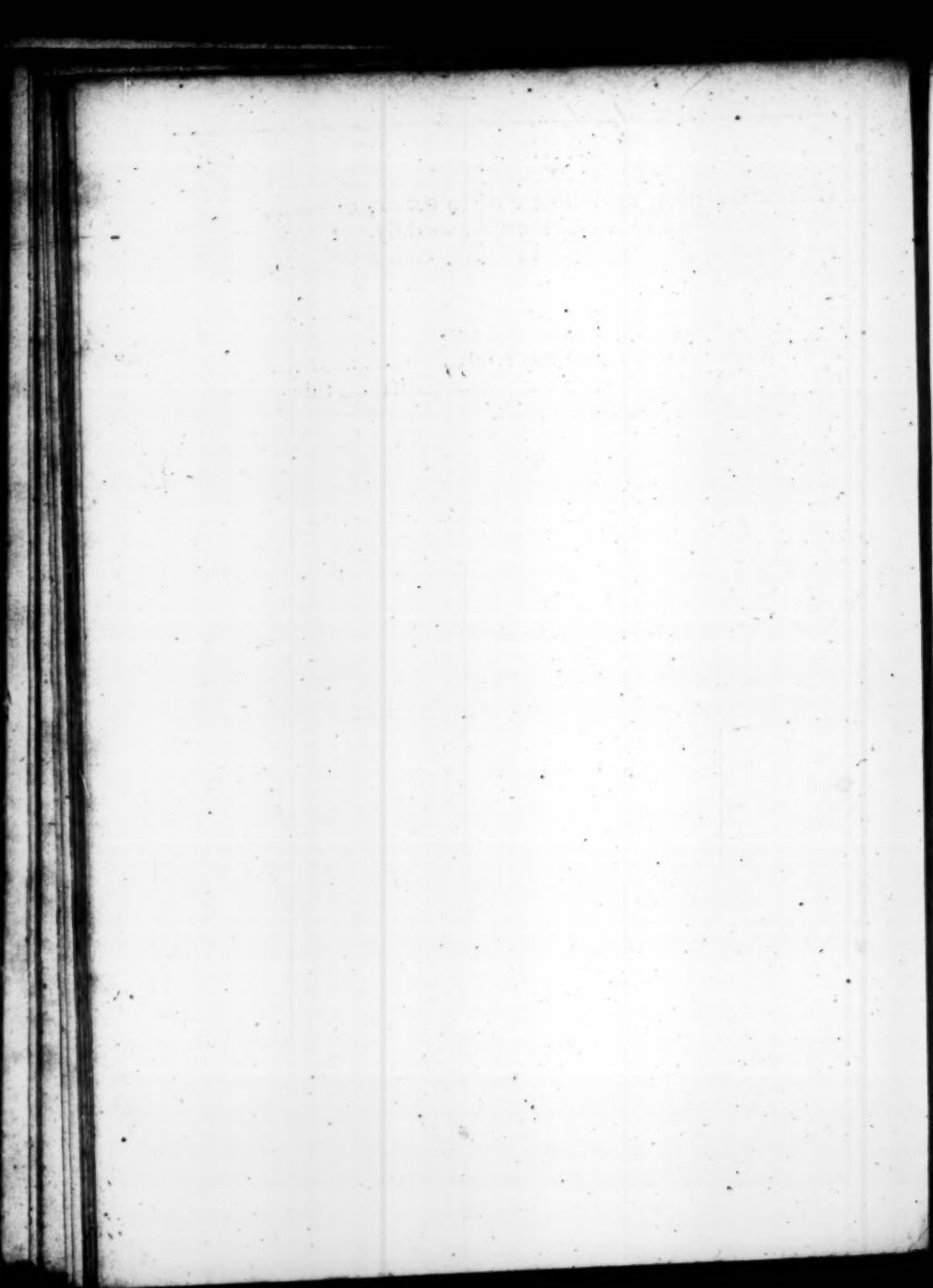
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Resurrection: but, can I think them to bee so, to Them, who so duely com to Receiv them unworthily. It is the caus, (saith S. Paul) manie are weakand sicklie among you, and manie sleep.

If yee bee indeed risen with Christ, seek those things which are above. But do they do so, that sit brooding upon this Earthlie pelf, to hatch a Cockatrice Egg? Or, such an one as the fillie Estrich leaveth on the Sand? Do wee seek those things which are above, but as wee do these which are below? Wee can light a Candle, and sweep the Houf; and ballance that eternal weight of Glorie, with a fals Measure.

Will you hear the end of all? Fear God, and keep his Commandments; for this is the whole dutie of Man. Pretend to what you will: Pure Religion, and undefiled before God, and the Father, you know what it is: It is, to visit the Fatherless, and Widows in their Affliction; and to keep himself unspotted of the World.

FINIS.



ΚΑΙΝΑΝ ΔΕΥΤΕΡΟΣ.
OR A
DISPROOF
OF HIM,

in the 3. of *S. Luke.* v. 36.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



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KAÏNAN' ΔΕΥ' ΤΕΡΟΣ.

OR A

DISPROOF OF HIM,

in the 3. of *S. Luke.* v. 36.



Then to assure, even the Scripture it self was accounted but Distraction; And whilst the holie Cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, The Enemie came and sowed Tares in the *Genealogies*, proportioning his Temptations to the more obnoxious Parts, and more exposed to the chance of Transcription, or Industrie of violence.

To reconcile the Greek Book of the Generations to the Hebrew Accounts, the Deliberations have been manie, Learned, and insufficient.

Moses saith, That *Arphaxad* begat *Sala*, and *Sala* begat *Heber*, &c. *S. Luke* saith, That *Arphaxad* begat *Cainan*, and *Cainan* begat *Sala*, and *Sala* begat *Heber*, &c. which (seeing that the same Spirit equally guided both the Pens,) I can never wonder at enough (saith one) & propter ingenii tarditatem vehementissimo stupore percussus, nescio perscrutari.

Beda. Praef. in Act. Apost.

But leaving *S. Luke* awhile to the success of this inquiry. Certain it is, that the *Supernumerarie Cainan* is most originally to bee charged upon the *Seventie*, but quod

nemo scire (saith Scaliger) neque unde hauserunt, neque cur potuerint hactenus causam reddere potuit. Hee saith that no man can tell from whence they had it, or could ever yet give a Reason why they should put it in.

Concerning this Translation, the Traditions are, That under the Reign of Ptolomie Philadelph, and by the agencie of Demetrius, seventie and two of the Elders of Israël were invited over to Alexandria with the Originals of their Law: That they were appointed a Recess in the Isle Pharos, where, in the space of seventie two daies they rendred it into Greek: That the Translation first diligently revised and approved of by the Jews there frequently residing at that Time, was carefully and solemnly put up and reserved in the King's Librarie. So Aristeas, and from him Josephus. Philo seemeth to intimate as if the Translation had been severally and unanimously performed, that is by two and two in a Cel, as Epiphanius, and the Emperour in the Novels.

But by the fuller Autoritie both of the Jewish and Christian Interest, It was Translated all alike, and by every one in a Separate Conclave. So Justin Martyr, Irenæus, Clemens Antiquitat. Judaic. l. 12. Alexandrinus, Cyrillus Hierosolymitanus, the Talmudists in Megillah Nikra. fol. 9. A. in Massicbia Sopherim c. 1. Halac. 8. Abraham Zacuth in Juchasin. — R. Gedalias in Shalshelet Haccabala. fol. 23. 24. &c. And Justin Martyr would have the Gentiles to know Ταῦτα ἰ μὲν, &c. That this is no Fable or fictitious Relation, for that Hee himself had been there and visited the ruines of the Cels, and received this Tradition from the Inhabitants of the Place.

It is added moreover by the said Aben Batric, that Simeon the Just was one of the Interpreters, and that upon his unbelief of a Passage in the Translation which prophecyed of Christ, it was given unto him not to see death till hee had seen the Glorie of God. Whom when hee had taken up in his Arms, hee then began that his *Nunc Dimittis*; Lord now lettest thou thy Servant depart in peace, &c.

For the Translation hee expressly affirmeth that the whole was performed by each of them in his severall Cel, no man dissenting

dissenting from another: and that the several Copies were all sealed up and put into the Temple of *Serapis*.

And yet contrarie to all this one *Armius* (ال مېوش) quoted in the Preface to an Arabick Version of the Greek Pentateuch said ما وتلوا *Castens Arab. in Pentateuc. Ms. in Arch. Bodlicianis.*

الكشايح فاعل لبدلوا اطشايح في ال مېوشن. *والغبقن. That the Elders disagreed, and that therefore the King commanded they should bee put in prison, and under chains.*

An eager and famous Contestation passed betwixt Saint *Hierom* and *S. Austin* about this matter; the former attributing so little to the *Storie*, that with him The *Cels* and *Separation* are but a *Fable*: the later so much, That hee accounteth their varieties from the *Original*, to bee no less harmonious then those of the *Gospels*.

But forasmuch as the *Testimonies*, notwithstanding their number and concurrence, may bee all thrust up into the single autoritie of *Aristeus*, and that so substantially disabled by *Scaliger*, the most indifferent men take part with Saint *Hierom*.

The truth of all may seem to bee as followeth.

The *Talmudists* in *Sopherim* deliver a Tradition of five Elders who translated the five Books of *Moses* for *Ptolomie Sopher. c. 1. Halac. 7.* the King. *והיה היום קשה לישראל* and that this was a sad daie to the House of *Israel*, and like the daies of the *Calf*, &c. And the time of this Translation is to this daie kept a fast, and noted in their Calendar with a Miracle of three daies darkness, which, as they saie, was then upon the Earth.

The Tradition seemeth to point us to that version of *Clem Alex. 1. Strom.* the Law performed before the times of *Alexander the Great*, as *Aristobulus* testifieth in his first book to *Ptolomie Philamator*: But the Tradition erroneously casteth it upon the daies of *Ptolomie* when not the Law onely, but the *Prophets* also were translated, and by the seventie Elders, as before.

Those among the *Jews* who read the Law in this
Tran-

Translation were called Hellenists, otherwise the *Ἑλληνιστῶν*, and the *למפר לקרין* *Korin lemeprah*. Such as read the Law backwards as the *Talmud*, in *Sota* fol. 32. 6.

In the *Jerusalem Talmud* it is said, that R. Levi coming to *Cæsarea*, and hearing them read the *Shemang*, or *Audi Israël* (a Section of the Law) *Deut. 6.* *אליהם* *Hellenistin*, or in Greek, would have hindered them, which R. Jose perceiving, angrily said; Hee that cannot read it in Hebrew, shall hee not read it at all? Nay let him read it in anie tongue whatsoever, that hee understandeth and hee hath don his dutie. *Sota*. c. 7.

This preposterous waie of Reading (as it was taken) bred a diversitie of conversation, and was the caus of manie *ῥοιμαὶ*, or *murmurings* betwixt the other Jews and Hellenists; for so wee are to read, not Grecians. *Act. 6. 1.*

For the Translation, I believ it to bee that which for the greatest part of the main bodie is yet exstant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders; for the Cels, the Separation, and miraculous consent of the Interpreters, with other pompous circumstances remembred by *Aristeas*, I assure my self they were all afterwards devised by the Hellenists to advance the reputation of their Scripture, against that of the other murmuring Jews: which, derived down to the Fathers of the Church in such a disguis of Miracle and Antiquitie, and which is more then that, expressly quoted by the Evangelists and Apostles, rather then the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it.

In this Translation as now received, besides manie other various Readings, two irreconcilable differences from the Original have passed, the one purely Chronological by a numerous excess in the Anni *Παύσωντας*; The other is not so onely, but also the Interposition of another *Cainan* into the Series of the Genealogies. This later committeth the new Testament with the Old; The former leaveth the Old upon plain terms of contradiction to its self, and is so vast,

vast, as in fixing the *Æra* of the Flood to leav the Hebrew Computation manie hundred years behinde; and so absurd; as to let it follow that *Noah* died before the Flood, and *Methusalem* lived after it.

To reconcile either of these two to the Original, upon my duest consideration of all that hath been devised, I finde to bee of an impossible performance.

To defend the Translation against the Original, as the Romanists immoderately undertake, putteth us upon an unreasonable and ensnaring consequence: which howsoever men corrupted by engagement may more indiscernably swallow up, yet super-induced upon a sincere and unmixed faith, removeth the antient Land-mark, and betraileth us to Atheism and instabilitie of minde, dividing a Kingdom against it self, and tossing the Ark of the Church to and fro, like a wave of the Sea.

No man (I know) hath more to the purpose solicited this caus than the verie learned *Morinus*, and yet I can perceiv that after all other stones removed, hee is forced with *Baronius* to report himself to the Tradition of the Church, which, how Catholick soever, bringeth no more to pass then this: That the Greek Computation hath been universally received from the verie beginnings of Ecclesiastical Time. There was reason for it, for it pleased God (who even in these things despiseth not the waies of Men) that the Scripture might bee the sooner known, and to the more, to suffer it to pass rather by the streams, then from the fountains, to which the access was harder, and the differences but such as imported no substantial inconvenience in the waies of salvation.

But if universal Tradition bee of that moment in this matter, then what shall becom of the Vulgar Edition, which must bee maintained by that Partie, and yet cannot bee but upon the same terms; where notwithstanding wee finde these summs cast up, not by the Greek, but the Hebrew reckoning?

As for their Cardinal *Aliac*, who undertook to make good this Computation of the *Seventie* by the great Con-

*J. Picus Mi-
rand. Ad. A-
strol. lib. 5.
c. 9.*

junctions from the Figure of the World, judgment is already passed upon him by the Earl of *Mirandula*.

The waies of Reconciliation and defens being thus shut against us, The Translation it self must bee called in question and written upon as Supernumerarie and corrupt.

For the *Anni Passowitas*, 'tis evident from the method and demeanour of the undertaking, it is not of that kinde as could fall out in Time, or by Transcription, but of deliberation and purpose, the Numbers for the most part increasing by a Centenarie accession.

By the Original, *Seib* was 105 years old when hee begat *Enos*: By the Septuagint hee was 205. *Enos* was 90 years old when hee begat *Cainan*; The Greek is 190, &c. contriving so as to cast all up into a set and intended form of Impolture.

'Tis otherwise manifest by the different Traditions of this Period, not onely as it is summed up by the Antient writers, *Demetrius*, *Eupolemon*, *Timotheus*, *Nicephorus*, &c. but in the Copies themselves, and their Translations, as in som Arabick versions of the Greek Pentateuch I observe, in the *Russe Bible*, and the *Samaritan Pentateuch*; which also I undertake to bee no Original, but to have been drawn out of the Greek Fountains, as, in respect of that, I may call them.

For the Later, *S. Luke* I know is dangerously pretended; but in so low a Spirited and Shifting waie, as that the Evangelist must needs bee a looser by the hand.

*Cod. Ant-
iquiss. Evang.
& Ad. A-
post. gns. gr.
lat. Arch.
Bibl. Pub.
Cantab.*

Wee must speak it out, that however it hath appeared in the Later Copies of that Gospel, and so derived down to the Syriack and Arabick Translations, &c. yet the Old Originals received it not; as also *Beza* hath noted, more importantly his *vetustissimus Codex*, whereunto I my self also can bear him Witness, that it is not to bee found, either in the Greek or Latine.

But neither was it exstant in the Antient Copies of the Septuagint. That in the Kings Librarie at *S. James's* I confess to have wherewithall to bear out som repute of Antiquitie, especially if it should bee, as the Patriarch who sent it

it over pretended, written by the hand of *Tecla*, a Disciple of *S. Paul's*. But the Menologic (none of the worst re-
membrancers) maketh no mention of anle such Act of *Sept. 24.*
the Saint ; and if it had , wee know of what moment to
make that kinde of trust.

But suppose the *Cainan* $\delta\delta\tau\beta\theta$ to have been exstant in the
Copies of *S. Paul's* time, this will not bee good enough se-
curitie against the Testimonie of *Berosus* the Chaldean , a
man of *Ptolomie Philadelph's* own time ; who, in his *Babylonish*
Historie, accounting the Series of the Patriarchs after
the Flood, setteth down *Abraham* $\mu\epsilon\lambda\alpha\ \tau\acute{o}\nu\ \kappa\alpha\lambda\alpha\kappa\lambda\upsilon\sigma\mu\epsilon\nu\ \tau\eta\ \delta\epsilon\kappa\alpha\tau\eta\ \sigma\upsilon\gamma\gamma\epsilon\mu\epsilon\tau\epsilon$ in the tenth Generation, and therefore *Cainan* could
not bee reckoned upon : which moreover is confirmed by
Eupolemon's like tradition of the same Series.

This onely doubt can bee raised, whether *Berosus*, though
hee published his Historie after the times of the Translation,
yet might not compose it before, under the times of *Alexander*,
which also were his. But if hee did, then I saie that hee
took the Series from that other antienter Greek Translation
of the Pentateuch, mentioned by *Aristobolus*, and so the Te-
stimonie is the greater.

But the *Cainan* $\delta\delta\tau\beta\theta$ was not exstant in the Septuagint
of *S. Paul's* Time. If it had, *Theophilus Antiocenus* immedi-
ately following would not expressly have left it out in his
Epilogism. No more would *Irenaeus*, *Epiphanius* or *Euse-
bius* in theirs. And those that know how the case stood
betwixt *S. Hierom* and this Translation, know hee could not
possibly have pass'd it over, had it been to bee found in the
Copies of his Time.

But neither is it exstant in the Vulgar Edition, the Sama-
ritan Pentateuch, or the Russe Bible, translated out of the
Septuagint, for there it is $\alpha\epsilon\tau\alpha\epsilon\alpha\Delta\ \rho\omicron\delta\Delta\eta\ \epsilon\alpha\lambda\eta\ \eta\ \epsilon\alpha\lambda\alpha\ \rho\omicron\delta\Delta\eta$
εσα. Arphaxad begat Sala, and Sala begat Eber.

True it is, that I meet with this *Cainan* in two Arabick
Versions of the Greek Pentateuch, but evidently translated
since the corruption was set on foot.

But it is of more moment then all this, that it never was,
nor could bee in the Original, out of which the Elders

*Euseb. Pref.
Evangel. lib. 9.
pag. 24.*

*Theoph. An-
tioc. 3. Lib.
ad Autolye.
Irene. Lib.
Epiphani. Ep.
55.*

*Ms. in Arch.
Bodleian. 7.*

translated, and that by an invincible Note of the *Majora* marked upon the place.

Nor did ever anie Translation out of the Hebrew acknowledge it. Not the *Targums* whatsoever, not the Vulgar Latine, not the Spanisb or the Vulgar Greek, both translated by the Jews themselves, and printed at *Constantinople* in Hebrew letters; Not the Persian Paraphrase by *Tawos*. The Arrabick by *Saadiab Gaon*, or that other by the Jews in *Mauritania*, set forth by *Erpenius*.

But neither is the forgerie constant to it self; for though wee meet still with it in the Book of *Genesis*, yet in the better Copies of the *Chronicles* it is not found, the Projector so much forgot himself.

Manifestly therefore both *Cainan* and the Numbers came in the wrong waie, the design whereof, what it was, and managed by whom, I go about to shew.

In the first Vers of the first Chapter of *Genesis*, the Hebrew standing in their Arithmetick for a thousand, is six times found. From hence the Antient *Cabalists* concluded, That the World should last six thousand Years, because also God was six daies about the Creation, and a thousand Years with him are but as one daie; therefore after six daies, that is six thousand Years duration of the World there shall bee a seventh daie, or Millenarie Sabbath of Rest: concerning which *Justin Martyr* to Tryphon the Jew, "Εσιν ἡ παρ' ἡμῖν ἀνὴρ τις, ὃ ὄνομα Ἰωάννης εἰς τοῦ Ἀποστόλων τοῦ Χριστοῦ, ὃς ἐν Ἀποκαλύψει ἡγουμένη αὐτοῦ χίλια ἔτη ποιήσει ἐν Ἰερουσαλὴμ καὶ τῷ ἡμέτερῳ Χριστῷ πεισθεύτας σεσηπότες. that is, And there is a certain man among us whose name is John, one of the Apostles of Christ, who, in his Apocalyps, hath foretold of a thousand Years to bee enjoied in Jerusalem, by those which shall believ in our Christ. The same also was asserted by *Papias*, Bishop of Hierapolis, *Apolinarius*, and *Ireneus*, as *S. Hierom* in his Catalogue, and hath been of late daies by verie Learned men awaked out of a long sleep, and even now is by som, to no good ends, more then enough resented. Though this was wont to bee one of the reasons, why, the Revelation was accounted but Ἀπίστευτον τοῦ Ἰωάννου, as

Gemara Tal.
in Helec Sab-
bedrin. fol.
97 A R. A.
Zar. in Imr.
Bine. C. 43.

In the Re-
velation
made to
him.

Gregorie

Gregorie Nyssen, and not called by S. John's, but the Heretick Cerintbus his name. Other Aspersions raised upon this Book by Eusebius, Dorotheus, Dionysius, &c. are summed up by Erasmus, and more forcibly urged then fully answered by Beza.

I may add, that the Canon of Scripture wee go by, groundeth much upon that Enumeration subjoined to the last Canon of the Council of Laodicea, which yet is not found in the verie antient Manuscripts. Gretser mentioneth one, and I meet with another here at home. Nor is it extant in Joseph's Arabick Code, where onely the Canon of the Council is set down, with a note upon the Idiötical Psalms. And yet in the same Code, in the Apostolical Canons, contrarie to the trust of all the Greek Copies, it is

Synodic. Gr.
Ms. in Arch.
Bavor. B. Bod.

حديان يعحنا افسدي The Revelation of S. John called the Apocalyps, but immediately follow the Constitutions of Clement, and recommended to the Church upon as equal terms. In a Manuscript Arabick Translation of the New Testament in Queens College, onely this Book of the Revelation is wanting.

Cod. Concil.
Arab. Ms. in
Arch. Rom.
B. Bod.

In the Arabick lives of the four Evangelists observed upon by Kirstenius, the note is. *Observandum quoque est, hunc Autorem né verbo quidem uno mentionem facere* Ἀποκαλύπτως D. Joannis, quam quidam hunc Evangelistam in Patmo scripsisse asserunt quâ autoritate ipsi videant. Atque adeo semper iste Liber inter Apocrypha reputatus est.

P. Kirsten.
in Vit. 4. E-
van. Arab.
fol. 50.

But the Autor doth make mention of the Apocalyps in these words, وقبل ان يوحنا اصلي بوغا

لهسيس علي فوخيل but this period (saith Kirstenius) doctioribus hujus linguae considerandum relinquimus. I dare not own the doctioribus, but the Reading should bee ابعثا اببشش and the meaning is, And the report go's, that S. John delivered up the Apocalyps to his Disciple Phugbir. So exprefs is the mention, and no stronger the Tradition.

But in derogation to a Book wherein too much may so soon bee said, at least enough, bee the writing never so Canonical, the Argument is most intractable, and to the usuall reach of Men so intricate and lost in Mysterie, that unless the Times reveal faster then yet they have don, no man will bee found worthie to open and to read the Book, neither to look thereon.

Chap. 5. 4.

Not to repete over Cajetan's Exponat cui Deus concefferit; Calvin, the Man whose prais is in the Interpretation of the word of God, Sententiam rogatus de Libro Apocalypseos (so

Job. Bodin.
Metb. Hist.
C. 7.

Bodin report's him) ingenuè respondit se penitus ignorare quid velit tam obscurus Scriptor; qui qualisque fuerit nondum constat inter Eruditos.

But this later part of the δδίστασις concerneth mee not so pertinently as the former, that is the six thousand Years duration of the World, unto which more then what was said before must bee added out of Lactantius, Sicut ipsum hominem Deus die sexto ultimum fecit, &c. ita nunc die sexto magno verus homo verbo Dei fingitur; that as God made man last in the sixth daie, so in the great sixth daie, or Millenarie of the World, the true man was made by the Word of God.

Lactant. L.
7. C. 14.

Hee saith also that mention was made of this Tradition by the Sibylline Oracles, the great Hermes, and the old Histaspes King of the Medes.

More expressly Clemens, Timotheus, and Theophilus as they

Job. Antioch.
Ms. in Arc.
Barr. Bib.
Bod. Chrono-
graph. l. 10.

are quoted by Joannes Antiochenus Melala. Τῇ δὲ ἑκτῇ ἡμέρᾳ, ὡς ἐπετίσεν ὁ Θεὸς τὸν ἀνθρώπον καὶ ἐποίησε τὴν ἀναστάσις ἀνθρώπου, ὡς δὴ ἔλεον ἡμεῖς ἐπὶ τῷ καὶ τῇ ἑκτῇ ἡμέρᾳ τῆς χιλιετίας. ὅτι τῆς γὰρ ἑκτῆς ὁ δεικνύμενος ἡμεῖς Ἰησοῦς ὁ Χριστός; καὶ ἔσωσε τὸν ἀνθρώπον διὰ τὴν σταυρὸν, καὶ τῆς ἀναστάσεως, that is, That upon the sixth daie (as the Scripture hath foresaid) God made man, and man fell by sin; so upon the sixth daie of the Chiliad (or sixth Millenarie of the World) our Lord Jesus Christ came into this World, and saved man by his Cross and Resurrection.

To the same purpose Ælfrie an Abbot of our own, in his Treatise of the Old and New Testament to Sigward of East Hoolon. þ adam 3e wacnude þeondam sixtan dæge
zere-

geſeipen þæt þaþh Ʒoð urne heleað cniht þe come
 Ʒ. þiſſeþe þorolde [on þeþe ƷaƷa in Ʒiðe] Ʒ ur Ʒe
 eðniþoðe Ʒo hi Ʒe licneſſe. That Adam who was ſhapened
 by God upon the ſixth daie, betokeneth our Saviour Chriſt; who
 came into this World (in the ſixth Age thereof) and renewed
 us after his own likenenſs.

For this duration of the World, I think it well enough
 retorted upon *Laſtantiuſ* by one of the Jews לנ יחיד
 &c. לעשותו כעשרת נעוריו לטמ'נעיון that God hath
 not made haſte to do according to this ſaying; for as *Laſtantiuſ*
 compute's, the Time is alreadie paſt and gon; and yet the
 World continue's to bee as in the daies of old, &c. R. *Aza-*
rias in *Imre Binah* c. 43. fol. 142. though ſom of us Chri-
 ſtians have ſo little to do, and think our ſelvs ſo well ac-
 quainted with the unſearchable waies of God, as to bid our
 Readers take it upon their word. *Mundi huius etatem ſupra*
ſex millia annorum, tanquam certam & immotam metam quam De-
us mundo, ſapient & inſcrutabili conſilio determinavit; non ex-
curſuram eſſe &c. And what will becom of the Millenarie
 Sabbath of Reſt, if the ſix thouſand Years whereon that
 depend's bee of no weightier conſideration?

*Cummannus
 Eliſbachius.*

But to weaken or defend the Tradition, I have no ingage-
 ment upon mee. It yieldeth mee this Obſervation, That in
 the Opinion of thoſe which held it, Our Saviour was to
 com in the Fleſh in the ſixth Millenarie of the World.

But by the Hebrew Account, the Meſſiah was to com
 long before, as the Angel *Gabriel* prophecied in the ſeven-
 tie Weeks determined upon that People.

It amounted therefore to this. That either the Traditi-
 on muſt com down to the Text, or the Text made to com
 up to that.

In the Arabick Catena, and there onely, I finde the Im-
 putation laied upon the Original فان اليوم فغلب

ض اعمال فعلا يان سنك الستك شيا
 كفعلا طهفل اطسبخ اي ميل تتم ننتهم
 كتبهم عت صري السيد اطسبح &c.

that

that is, That the Jews cut off from the Ages of the World 3600 Years, to conceal the Epiphanie of Christ, that their Books might not convince them of the contrarie, &c. *Caten. Arab. C. 19.*

I begin to think how readily *Morinus*, and others of the Romish Partie will resent this Testimonie. Learned Men, I confess, but of a strange brow, to pretend to the world, *Chronologiam juxta Lxx Interpretum numeros subductam, Antiquis Hebræorum codicibus videri conformem*, That the Chronologie computed according to the Numbers in the Septuagint, probably differeth not from the Antient Hebrew Coppies.

But for the Sinceritie of the Hebrew Text, the Foundation of God and man standeth sure. And for that of *Julius Africanus*) the onely thing which hath been urged to purpose in this Cause) it shall bee unexpectedly answered.

Julius Africanus saith, That the Jews μέγα τὸ ἀλλεῖν διατὸν Μωσῶν ἀνδραγαθὸν διδασκόμενοι, ἐκ τῆς Ἐβραϊκῆς ἱστορίας ἀνδραγαθὸν ἐστὶν &c. themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c. Not meaning, as *Morinus* would have him, that the Greek account was drawn from the Antient Originals of Moses, but as *Joannes Antiocenus*; ὡς περὶ τὸν ἀνδραγαθὸν τῇ ἐκτῇ ἡμέρᾳ ἔπλασαν ὁ Θεός, αἱ Μωσῶνς ἐξήθελο, συντάξας ἐν τοῖς ἱερουργμασιν αὐτῶν καὶ οὗτο. Καὶ ἔστιν ἡ μία ἡμέρα κλυτὴ ὡσεὶ χίλια ἔτη, &c. ἕτω καὶ τῇ ἐκτῇ ἡμέρᾳ τῆς χιλιετίας ἐστὶ τῆς γῆς ἔρανος ὁ διασώτης ἡμῶν, Ἰησοῦς, &c. For like as God made Man in the sixth daie,

Psal. 90. O- as Moses expoundeth, (who also hath it in his writings) That one
rat. Mos. daie of the Lord is as a thousand years &c.) So in the sixth Mil-
&c. lenarie daie, our Lord Jesus appeared.

And this was all Moses had to do with it.

That the things was don by the Jews, I denie not; but, by those, I mean the *Hellenists*. And I take upon mee, that the Corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was don hard by the times of the Translation, and to no other end then to what I pretended: which was to make the Accounts fall even with their Tradition of the *Messias* coming in the sixth Millenarie of the world, as it falleth
out

out by the Epilogisms of *Demetrius*, cited by *Alexander Cornelius*; *Eupolemon*, cited by *Clemens Alexandrinus*; *Timotheus* and others, cited by *Joannes Antiocbenus*; differing from the rest, *ἐν τῇ ἑξακισχιλίῳ ἔτη συμφωνοῦσιν ἀπαλῆς φανῖναι τὸν κύριον. &c.* But all agree in this, that our Saviour came in the sixth Chiliad. Euseb. P. Evang. p. 248.

(The distinctest Enumeration of this Account is that of *Theophil. Antioch.* before the Insertion of the *Caïnan* ὁδὸς.)

Ἀδάμ, ὅς ἐστιν ὁ πρῶτος, ἔζησεν ἔτη τλ'· υἱὸς δὲ τούτου Σὲθ, ἔτη σς'· υἱὸς δὲ τούτου Ἐνὼς, ἔτη ςζ'· υἱὸς τούτου Καϊνάν, ἔτη ςθ'· υἱὸς δὲ τούτου Μαλελεὶλ, ἔτη ςξ'· υἱὸς δὲ τούτου Ιάρεδ, ἔτη ςξβ'· υἱὸς δὲ τούτου Μεθυσάλα, ἔτη ςπζ'· υἱὸς δὲ τούτου Λαμεχ ςπθ'· &c. That is,

Adam was 330

Years old

Seth 205

Enos 190

Caïnan 170

Malaleïl 165

Jared 162

Enoch 165

Methusala 187

Lamec 188

Noah 500

Sem 100

Arphaxad 135

Sala 130

Eber 134

Phalec 130

Seth

Enos

Caïnan

Malaleïl

Jared

Enoch

Methusala

Lamech

Noah

Sem

Arphaxad

Sala

Eber

Phalec

Ragau.

when hee begat

By this Account there passed from the Beginning of the World to the 700 Year of *Noah's* life 2362 Years; from thence to the 130 Year of *Phalec* 529, which added to the former Summ, maketh up from the beginning of the World to the same time 2891 Years. Ἀπὸ δὲ τοῦ κατακλυσμοῦ, &c. as the same Period of *Theophilus*. From the Flood to the time at which *Abraham* our forefather begat *Isaac*, 1036 Years; from *Isaac* the son of *Abraham* to the Sojourning of the People with *Moses* in the Wilderness 660 Years: from the death of *Moses* to the death of *David* the Patriarch 498

N Years:

Years; from thence to the Captivitie in *Babylon* 518 Years; from the begining of *Cyrus* to the end of *Aurelius verus* 744. Years: that is from the Flood to the death of *Aurelius* 3456 Years; to which if wee add the 2362 Years from the Creation to the Flood, the Total is 5818 Years, Substrating from thence 193 Years, from the 42 of *Augustus* to the death of *Aurelius*, our Saviour cometh into the World in the 626 Year of the sixth Millenarie.

But the Tradition as otherwise delivered will have it so, That our Saviour must com precisely at the sixth hour of the sixth daie, or verie middle of the sixth Millenarie. So the Arabick Catena

Cat. Arab.
Ms. in Arch.
Bib. Bod.

السبعة اطمسح الا اطمسح بقن
جسج الاك وجسهاج سنج لبقاص لدم
حسي صا اوعينج قدايا وج الي جسج
ايام ونعني لحي لبيك واجلصك

that is, The Lord Christ was to bee manifested after the end of 5500 Years for the Redemption of Adam, as bee promised, saying unto him. The sixth daie at noon I will com unto thee, and redeem thee. Caten. Arab. ubi Suprà.

And therefore *Eustatbius Antiocenus* observeth, That Christ was Crucified the sixth Hour of the sixth Daie, τὸ ἕκτον ὀμνιστὸς τῆς ἡμέρας χιλιεστὸς τὸ ἡμῶν, to intimate the middle of the sixth Millenarie.

The form of the Period (as it standeth to this Alteration) is drawn up by the Patriarch *Nicephorus*, in his Chronicon: Σωμίζοντες τὰ ἐτη ἕως, &c. And the ἡμῶν are 5500.

So *Joannes Antiocenus*, *Eusebius*, the *Ethiopian* Calendar, &c.

But also the Tradition especially required, that the 6000 Years should bee equally divided by the times of *Phalec*, Φαλὴκ ὁ Ἐβραῖος ὁ μαρτυρῶν ἀγωνιστὴν, &c. saith *Eustatbius Antiocenus*. *Phalec* in the Hebrew signifieth Division; and the time of the World's duration, was divided by his daies into ἱσταντα βιβλία. And *Joannes Antiocenus*, ἔσθ' ἐν ἀνδ

Joan. Antio.
Ms. Lib. 1.

ἀνδρῶν, ἐκ τῶ Φαλὴκ, ἐτη γ'. καὶ τὰς πέντε περὶ τῶν. From Adam

to Phalec 3009 Years according to the Prophecie. So Cedren. p.12. Suidas in Phalec, and Hesychius in the Questions of Anastasius.

To reconcile the Numbers to this, it was proceeded after this manner.

By the Period of Theophilus, The interval from Adam to Phalec was 2891 Years: To this 110 Years were to bee added. First therefore, and to make it look the more unlike a cheat, they cut off 20 Years from Methusala's summ; and whereas Theophilus had reckoned him at 187, they set him down 167; as in som Copies it still standeth. Then it was from Adam to Phalec 2871 Years. This don, they insert a new Cainan, assigning Him 130 Years, which, added to the former summ, precisely maketh up 3001 Years from Adam to the 130 Year of Phalec. And therefore Cainan was not taken into the Seventie, out of S. Luke as the learned Grotius prejudged, but contrarily: which how likely it might bee don by such in whose opinion this Translation stood upon the same terms as S. Luke's Original, is not hard to bee believed.

And yet the Arabick Catena can tell you the veriedaie of this Cainans death

و بطون وفاة فليمان يعم
لحافك ثالت عشرين يعم من شهم ايفل
تخطوا اب اف لاد و فندا فناحدا

لم بعين يعصا that is, And Cainan died upon Fridaie the thirteenth of Elal, and his Sons embalmed him, and buried him, and lamented over him 40 daies. Catena. Arab. C. 32.

And they make him the Patriarch of a Nation, but agree not. Eustathius Antiochenus. Καὶνὰν ἀπὸ τῶν Σογδιανῶν, of the Sogdians. Eusebius, Καὶνὰν ἀπὸ τῶν Γασπρηνῶν, of the Gasprenians. Fasti Siculi, Καὶνὰν ἀπὸ τῶν Σαρματῶν, of the Sarmatians.

Cedren saith, Διοδωρὸν Καὶνὰν ἐν τοῖς πεδίοις, ὅτε τὸν γεγνησὶν Τρυφῶν, &c. That hee read the Giants Books to the men of his Time, which hee found by chance as hee was walking in the Fields.

In Eustathius Antiochenus, Hee is the Inventor of Augurie and

and Astronomie. Αὐτὸ τέτυκ' ἡ Ἀστρονομία καὶ διατισμοὶ ἰσχυροὶ ἦν.

Anonym.
Chon. Ms. in γράψας τὴν καὶ ἀκλυσμὸν Καϊνὸν, ὁ οὖτος Ἀρφαξάδ', σὺν
Arch. Baroc. τὸν τὴν ὀνομασίαν αὐτῷ ἀσέβων ἐν πλεονεξίᾳ γράψαντος. That
Bib. Bod. after the Flood, Cainen the Son of Arphaxad wrote Astronomie, having found the doctrine of the Stars written by Seth and his Sons in Tables of Stone.

But none of all this is due to Cainen the son of Arphaxad, but to Cainen the son of Enos, as I shall make to appear by as found a Tradition as these, written back to Aristotle out of India from Alexander the Great.

See the Arab. Geog. p. 23. 24. de aloes, a like Tradition of Aristot. & Alu. Soph. Ju. chas. f. 3. b.

When I came (saith the King) into the Land of Pharsaia-
con, &c. The Natives said unto mee, דארה כי בחור זר
האי קבר מלך קדמון ושמו קינן בן אנוש שחיהו קידם
&c. הזכיר מיד על כל העולם. Lo here in this Isle
the Sepulchre of an ancient King, whose name was Cainen the son
of Enos, who reigned over the whole World before the Flood. Hee
was a wise man, and indued with all kinds of knowledg, and had
power given him against the Spirits, Divels, and destroying An-
gels. This Man by his wisdom foresaw that the blessed God would
bring a Flood upon the Earth, the prophetic whereof hee wrote in
Tables of Stone, which here wee have; and the writing is He-
brew, &c.

• This is the right owner of those parts and Inventions:
That other Cainen was a man of the Chiliaists making, one
with whom things stood all otherwise then with Mel-
chisedec.

• This man had neither beginning of daies, or end of life,
but in the Genealogies.

F I N I S.

Episcopus Puerorum,
IN DIE
INNOCENTIIUM.

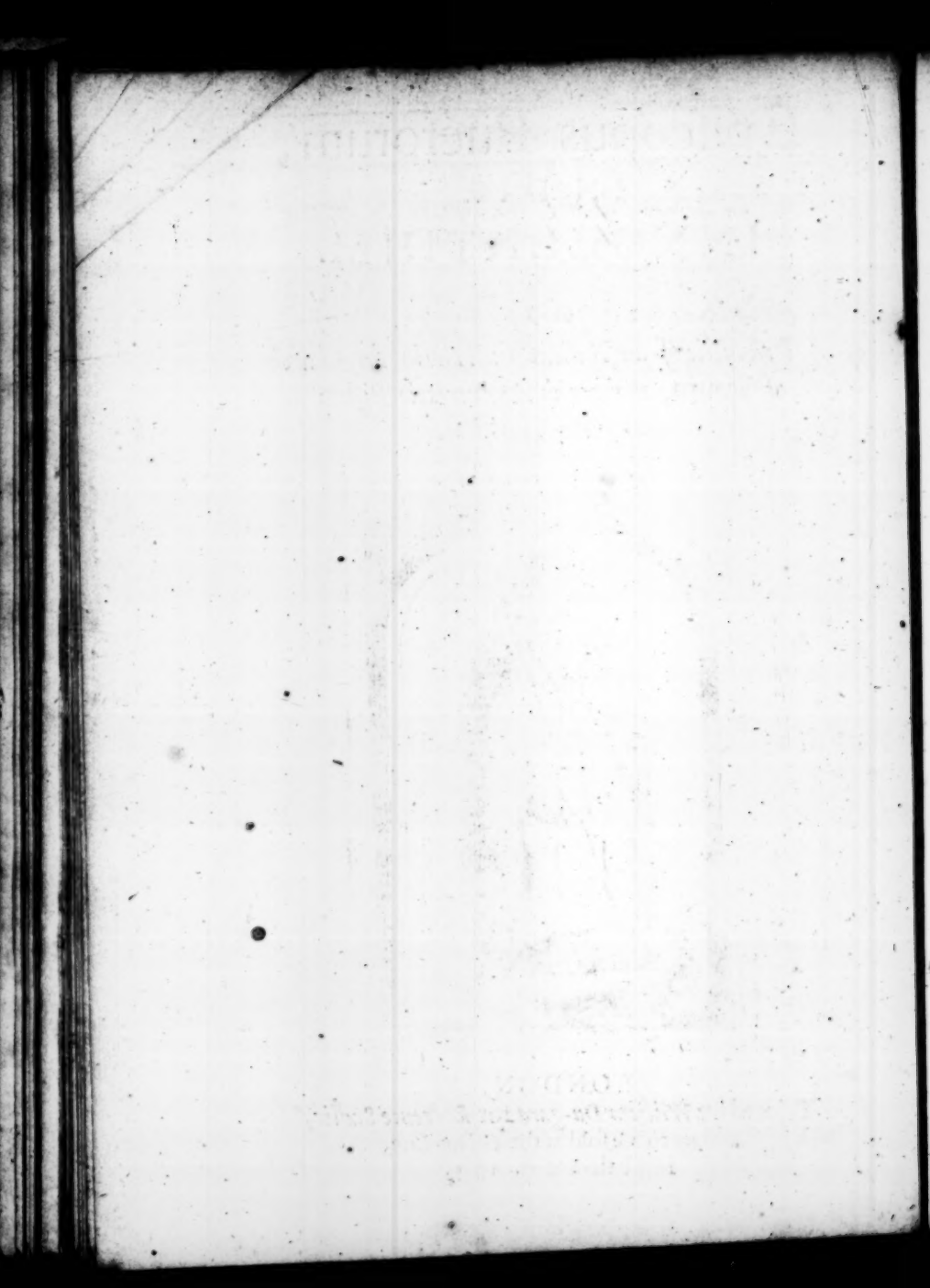
OR,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*



LONDON,

Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.





Episcopus Puerorum,
IN DIE
INNOCENTIIUM.

O R,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*



IN the Cathedral of *Sarum* there lieth a Monument in stone, of a little Boie habited all in Episcopal Robes, a Miter upon his head, a Crosier in his hand, and the rest accordingly.

The Monument laie long Buried it self under the Seats near the Pulpit, at the removal whereof, it was of late years discovered, and translated from thence to the North part of the *Nave*, where it now lyeth betwixt the Pillars, covered over with a Box of Wood, not without a general imputation of Raritie and Reverence, it seeming almost impossible

impossible to everie one, that either a *Bishop* could bee so small in *Person*, or a *Childe* so great in *Clothes*.

Having consulted with the most likelie men I knew (whereabouts I then was) to what Moment of Antiquitie this could refer, the Answer still was, that They could not tell, and from one too from whom it seldom used to bee so, the late Learned Bishop *Mountague*, who also earnestly appointed mee to make further enquirie after the thing, not doubting but that there would bee something in the matter at least of curious, if not substantial observation.

Returning therefore from thence, By *Salisbury* I obtained a perusal of the Old *Statutes* of that Church, intending afterwards to have looked over the *Leiger Books*. But finding in the *Statutes* a Title, *De Episcopo Choristarum*, concerning the Chorister Bishop. I began to think my business was well nigh don already. And indeed a Circumstance of the Chapter directed mee to their Proceffional, and so I came to perceiv that the meaning of the Monument was thus.

MATH. II. XVI.

Then Herod when hee saw that hee was mocked of the Wisemen was exceeding wroth, and sent forth and slew all the Children that were in Bethlehem and in all the Coasts from two years old and under, according to the time, &c.

The Monument is altogether concerned in the memorie of this *Massacre*. First therefore a little shall bee said of That, and then something of the daie it self.

Here not to give *Herod* so manie ill words neither as som do, and yet as an aggravation of the foulness of this murder, and by the insolence of the Martyrdom, to excuse the *Holiedaie*, it will bee at least to som purpose to observ a little of the Antient Reverence and Holiness of Children.

The

The Title of the Daie remembreth them by a full and proper expreffion of Innocencie. 'Twas impoffible to Chriſten the Feaſt more incomparably. The word *Innocencie* is of a vaſt reputation, and yet dare's not ſignifie any thing here below but the State of the firſt Man, and that of Children, and therefore thus far ſuffer them to com to you, and forbid them not

Hee must needs have little of a Man, nothing at all of God in Him, that could break into a Circle of such harmless and undefended *Simplicitie*.

The Jews themselves thought nothing fit to be a murderer of this kinde, but a Diuel; and a Shee-one too: that the fearfulness of the Sex might dispose to more unrulie and more barbarous resolutions of Inhumanitie.

This Shee-Divel they call by the Name of *Lilith*. It is taken from the Night, for so the word signifieth first. And it will bee something to you when you remember your self of that ordinarie superstition of the old wives, who dare not intrust a Childe in a Cradle by it self alone without a candle. You must not think those people know what they do, and yet you may perceiv their sillie waies to derive from an Original much better, and more considerable then can bee guessed at from their prone and uninstructed waie of performance.

That which wee read, *Job 1. 15. And the Sabeans fell upon them, &c.* The Hebrew is, *And Seba came.* ('tis a hard Book that.) The Syriack Translation is, *Et irruerunt Latrones.* And the Arabs or theevs came in upon them. But the

Chaldee rendreth זמרת מלכת לילית That Lilith the Queen
of Smargad came, &c. And Elias in his Methurgeman faith, chat
זמרת מלכת לילית שמה נקרא בשונום זמרת This
was a Citie of the Sabaeans called in their Language by the name of
Smargad. And chat this Lilith was שם שרה הקדושה

לרין a kinde of shee-Divel which killed Children. The
* Glofs to Nidda faith so too, and describeth her to have
wings and an humane Face: You may hear more of this Fai-
rie Queen, if you can meet with that Edition of *Ben
Sira*, which was Printed by the Jews at Constantinople,

* *Aben Ezra*
חנהם
שנה
Castra Seba;

Glossa Tal-
mud in Nid-
da fol. 24.b.

with the Books of *Tobit*, the Book of *Zerobabel*, &c.

By this discours how slight soever it may seem to bee, I shall bee able to attaine my serious end. For, for this reason, as especially as anie other, the Hebrew women as **livelie* as they were wont to bee, yet now in dread of this *Hobygoblin*, solemnly observ this custom (enchantment you may call it) at this verie daie.

* Exod. 1.
19.

When the great belli'd woman's time is com, the Father of the Familie, or for want of him, som holie man or other (for this is required too) is desired to com to the Room where the woman is to lie in; and then, and there hee is to draw a Circle upon the severall walls of that Place, and upon the doors, both within and without, and moreover also about the Bed, &c. And hee is to inscribe these words, *אדם חבב חות לילית* *Adam Chavab Chuts Lilith*. that is, *Adam. Eve. Cut Lilith*. And so the Childe is thought to bee sufficiently defended.

The Heathen Stories of their *Strix*, as our owne later ones of the *Lamie* (they are the same) I let pass. Onely I staie to wonder, that it should bee their black business to kill Children, seeing that the principal preparations whereby they Exercise, are made either of the Skin or Flesh of a Childe. Of the skin they make their Virgin Parchment, a thing of great importance, as to them, and in which all their Spels and Charms are to bee written. Of the Flesh decocted to a Jellie, they make their Unguents, with which they do things of so rare and unreasonable consequence. This practise of theirs as maliciously bad as it is, yet more and more confesseth to my purpose, the secret strength of Innocencie, and sanctitie of Children.

Therefore by the greatest right of Nature, these Infants ought to have been proof against the most barbarous and unhappie hand.

But you will marvel the less (and the more too) when this is added to it, That *Herod's* own Son was one of the Companie.

The Scripture indeed maketh not this mention, but yet you have it from a verie good hand: *Cum audivisset Augustus inter*

inter pueros quos in Syria Herodes Rex Judeorum intra bima-
tion iussit interfici, filium quoque ejus occisum, ait, Melius est
Herodis porcum esse quam filium. When Augustus Cesar (saith
Macrobius) had heard that Herod the King of the Jews his
own son was one of those Children, which from two years
old and under were commanded by him to bee slain in Sy-
ria, hee said, 'Twere better to bee Herod's Hog then his son. *Sextus Se-
Macrobius Saturnal. lib. 2. cap. 4.* *nens. Biblio-
thec. Sancta
Lib. 70.*

Sixtus Senensis quoteth this Answer of Augustus out of
Dion Cassius his Romane Historie, in the life of this Empe-
ror, but I do not finde it there.

The same Autor quoteth this passage out of *Philo Judens*
his Chronographie. Herodes Ascalonita anno trigesimo princi-
patūs sui tyrannici Sanedrim ex domo David deleuit, & Annale-
um quendam, atque alios Sanedrim ex profelytis succitit qui nimis
vidabantur in Lege eruditi, tum & Salomen sororem suam, &
virum ejus de tribu Juda, itemque proprium filium, quem ex uxo-
re ejusdem suscepit, interfecit, quod diceretur jam in lege promissus
Christus natus. Onely the last words are to the purpose, itemque
proprium filium, &c. That Herod killed his own son too, be-
caus it was reported that Christ, who was promised in the
Law, was now born.

If this were the reason, it seemeth a little to reflect upon
the matter of the Innocents.

But indeed if the Storie had been fully and expressly set
down, it must have gon for nothing. For this is but that
Philo, which with others of the like pretended Autoritie,
(*Berosus, Metasthenes &c.*) *Amius* the Monk hath solately
obtruded to this world. But the impudent forgeries of this
fellow, the learned *Joseph Scaliger, Sethus Calvisius, &c.* have
verie quickly and sufficiently chastised.

And yet this ignorant Man is as reverently quoted by
Rabbi Azarias in his *Meor Enaim*, as if hee had written the
Wisdom of Salomon. *Meor Enai-
im fol. 89.
&c.*

But the strangest thing indeed is, that *Josephus* himself
should take no notice of this matter, not onely not of the
saying of Augustus, but nothing neither of the killing of
the children, a Passage verie unexpectedly omitted by so
great

great a Courtier and so good an Historian, especially one that spared not to set forth the rest of *Herod's* indignities to the full.

It is enough to draw som doubt upon the Tradition of *Macrobius*. *Joseph Scaliger* believeth it all ; but yet his wonder is, that *Augustus* should make such a return upon *Herod*; seeing that hee himself did the Murther , not onely upon this, but upon all the three sons. I do not perceiv that the Learned Man hath caus enough. *Herod* did but cast the envious part upon the Emperor (and officiously too) but left the main and principal guilt upon his own head, and therefore nevertheless , to all this the Emperor might verie fitly retort, as hee did, That it were better to bee *Herod's* Hog then his Son.

But what son of *Herod's* could this bee ? It must bee *Antipater* ; or it must bee none. But *Antipater* was more a man then to bee reckoned among the children of two years old and under. And moreover then that, *Antipater* was not at *Beitlehem*, nor thereabouts at that time.

I know not upon what terms to make this hold, unless it may bee thus.

Herod had obtained of *Augustus* the killing of two sons already, and now solicited for the third. It was presently upon the killing of the Infants that *Herod's* Messengers came to *Rome* with the Accusations of his son *Antipater* , and so both the Passages came to the Emperors ear at the same time, and this later, for the nearness was misreckoned into the bargain.

There is another Circumstance or two, which make the Murther so much the more concerning.

One is,

(You must not take it for a thing don : but therefore the use of the expression is the greater.)

Now the Dead did burie the Dead. This blood cried so loud, that *Rachel* heard it in the Grave, and rose to execute the Funerals.

In Rama was there a voice heard, Lamentation and weeping ,
and great mourning, Rachel weeping for her children , and would
not bee comforted, because they were not. But

Jer. 31. 15.
Mat. 2. 18.

But why Rachel? And why should this voice bee heard in Rama?

Note here the Situation of Rachel's Tomb; out of the Arabick Nubian Geographer.

At verò Bethlehem, Locus videlicet ille in quo natus est Christus, distat ab Hierosolymis sex millibus passuum, & à media via ista habetur Sepulcrum Rachel, matris Joseph & Benjamin filiorum Jacob, Quibus salus. Huic Sepulcro duodecim sunt Lapides impositi, impendetque testudo lapidea concamerata, &c. So the Maronites in their Translation.

Geograph.
Arab. Nubi-
ens. Clim. 3.
Part. 5. p. 115.

Bethlehem, to wit the Place where Christ was born, is distant from Jerusalem six miles; and in the middle-way there standeth the Sepulchre of Rachel the Mother of Joseph and Benjamin, the sons of Jacob; upon whom bee health. The Sepulchre is erected of twelv stones, and an Arch of Stone above, &c.

So the Geographer.

This was in the Tribe of Juda, but confining upon that of Benjamin, where Rama was. רחל, Rachel, in the Oriental Languages, signifieth a Sheep or Lamb, And so an Innocent was verie fitly call'd up to mourn over these Infants, who died in the Cause of the Lamb of God.

And the voice of this Lamentation was heard in Rama, becaus Rama was in the Tribe of Benjamin.

Benjamin was that Son of whom Rachel died in child-bed, and though his Father gave him this Name, yet his Mother would have had him called Ben-oni, or the Son of Sorrow.

The next is,

§ That though otherwise there is a large Enditement of Inhumanities against this Tyrant, yet his miserable and uncommon death is rather imputed to the shedding of this (though much of the rest was his own) Blood.

That this world, and hee parted by an unusual course of Mortalitie, and by the judgment of God too, (at least in common reputation) Josephus is clear.

Severe execution beeing don upon the two Sophisters and their Scholars for pulling down the Golden Eagle, which (to acknowledg the Romane Empire) Herod had

set up upon the greatest gate of the Temple, ἔθεν αὐτὸ τὸ σῶμα πᾶν ἢ νόσῳ διαλαβύσα, περικύλιντο παύσει δ' ἐμετέλλετο, συνε- τὸς ἐπὶ τῷ λῶν, ἢ λάρυγγι, κρημνὸς ἢ ἀφ' ὧν τῆς ἐπιφανείας θύκας, καὶ κόλιν σπασχεῖς ἀλγυδιότας, αὐτὸς τε καὶ πόδας ὡς περὶ ὑδρωπιδῶν, τῷ ἐιδήματα, τῷ τε ὑβρίν φλεγμονή, καὶ δὲ ἀδούσι σπασιδῶν σκό- ληκας χυρῶσα, αὐτὸς τέτοις, ἡρθόσποια, καὶ δύσπνοια, καὶ πασχυρὸς πόντων ἢ μάλων, ὡς τε καὶ ἐπιδιόχοντας περὶ τῷ ἢ σφοδρῶν τὰ νοσήματα λίγην. that is, Henceforth hee was taken with a discafe, which seising upon the whole state and habit of his bodie, tormented him exceeding severally. A Fever hee had, but not of anie acuite kinde: an unsufferable Prurigo over all his bodie, with continual toriures of the Colon. By the Tumors about his feet you would judg him to bee Hydropical, To this a strange inflammation of the lower Bellie, and such a putrefaction of the Genitals as bred Worms; more- over then this, a shortness and difficultie of Breathing, with a Con- vulsion of all the Parts. This moved those of that time who pre- tended to know the minde of God, to give out that these diseases were inflicted upon Herod for his murthier of the Sophisters, &c.

Josephus hath a fuller Tradition of this Event, C. 8. of the 17. Book of his Antiquities. And if you consider the common Translations of both, you will finde it fit that this other should bee set down here too. The matter will not onely bee to turn the Greek, but (if it may bee) to render it so, that especially the words may signifie a distinct and Artificial description of Herod's discafe, as Josephus mean't, and indeed exprest it like himself.

I do not threaten here to do verie much neither: This I am sure of; The Translators understood the matter but meanly, (and yet one of them was a Physician too). I will do what I can, towards that I pretend to, and leav what is like enough to bee wanting to those, whom it may more properly concern.

Josephus his other words are these:

Ἡρώδης ἡ μετέπειτα ἢ νόσῳ ἐνοσηρὸς ἐγένετο, δίκην ὡν παρενομή- σαι ἐπαρτασμένους τῷ Θεῷ. Πῦρ μὲν καὶ μαλακόν λῶν, ἢ δὲ πολλὰ κατασπασμένους τοῖς ἐπιδιόχοις, τλὴν ἐλθύνον, ἐπὶ πόδας τοῖς ἐπιδιόχοις τλὴν κάκιστον, ἐπιδιόχια ἢ δεινὰ τῷ δόξαντα τλὴν ἀσ' αὐ- τοῦ, ἢ καὶ λῶν μὴ ὅχι' ἀποργεῖν. Καὶ ἔλασσαν τὰντα ἐπ' αὐτόν, καὶ με- λιστα

λίσα τῷ κόλῳ δεινὰ ἀλγυδόνες, καὶ ἐλάνγμα ὑγρὸν καὶ πῦρ πῶδες,
 καὶ διαυγές. Πασσωνισία δ', καὶ καὶ τὸ ἥδον κάματος ἰσθ. καὶ μὲν
 καὶ τῷ αἰσίου σήκῃ σάλμας ἐμπούσα, πιδμαλὶς το ὀρδία ἔλμας,
 καὶ αὐτὴ λίαν αἰσίου, ἀχθιδόνις τε τῆς * ἀπορεῖς, καὶ τῷ πυκνῷ τῷ
 ἀσθμαλῷ, ἐπασμῷ τε καὶ πᾶν μὲν μίρῳ ἰχμὶ ἔχ' ἀσμοσιτῷ
 σελιδιῷ. Ἐλάνμα ἔν' ἀπὸ τῆς θναζῶν, καὶ οἱ ταῦτα πρὸς
 ἀποδύσιν σοφία πρὸς αἰσίου, πονῶν τὰ πολλὰ δυσχερῆς ταύτην ὁ
 Θεὸς εἰς πρὸς αἰσίου πρὸς τῷ βασιλῆος.

But the disease of Herod grew yet more bitterly violent, God
 exalting this judgment of his enormities upon him. Hee had a
 Gentle Fever, that is, not expressing it self so much to the out-
 ward touch and feeling, as more grievously burning him within: a
 strange appetite, and desire still to take something in; but nothing
 would staie with him, An Ulcer of the Entrails with hard confi-
 cations, especially of the Cholick Gut. A Phlegmatick Humor
 appeared about his feet, and Shining too; More then this, the
 disease had got about the lower Bellie, and more then that, there was
 a putrefaction of his Genitals, and it bred worms. An Orthop-
 noea, or shortness of breath, and that also verie unpleasant. A
 troublesom flux of Rheum, which caused a perpetuall Asthma:
 And the Patient not having strength to resist these things, there fol-
 lowed a convulsion of all the parts. It was said therefore by the
 Divines of that time, and those which it then stood upon, to give
 holie judgment of these things, that the hand of God was upon the
 King, to punish him for his so often repeted horrible offenses.

Here I must tell you though, that I do not see anie such
 extraordinarie moment or manner of Fatalitie in this dis-
 solution.

The disease indeed was especially complicate of a dropisie
 and dysenterie. The Orthopnoea, Dyspnoea, Spasmes, &c. nay
 and the Fever it self too for ought I know, were but acci-
 dents of one or both.

The Dysenterie (ὑσθ' χαλσῶν καὶ ἐμπλύνῳ) was (and
 the worst therefore) especially in the κόλον. The Dropisie
 was of that kinde which from the fashion of the Inflamma-
 tion, is called Ascites. ἥδον, or ἡδίων signifieth (as Galen
 saith) to Hippocrates, τὸ κατω χωρίον τῆς γαστρῆς ὅπου ἐστὶ με-
 ταξὺ τῷ αἰσίου, καὶ τῷ ὀμφαλῷ. the lower region of the Bellie com-
 prehended

Hippoc. de
 viciis rati-
 on. Lib. 3.
 sect. 4.

prehended between the Navel and the Genitals. There the Inflammation was, and it was *διανγίς*, as the Tradition saith, Therefore the Dropsie was of that kinde which I said, and of a malignant State.

There is nothing make's the matter look so like a Judgment, as the *σπασμὸν τῷ αἰδοίῳ, σπάλλας ἑυνῶσα*. But this Putrefaction of the Genitals might verie possibly bee an Accident of the Dropsie, this kinde especially. If it were not; it might bee otherwise Natural enough, and you may hear of it in *Hippocrates*, and in the verie same words used by *Josephus* here. *Καὶ σπασμὸν τῷ αἰδοίῳ. Aphorif. Lib. 3. §. 7. Aph. 21.*

*Chronicon.
Alex. and p.
488.*

And yet you shall see how this Tradition hath improved it self under the Christian's hands, *Ἡρώδης ὁ βασιλεὺς τῆς παλαιᾶς σπάλλας δι' ἐνβλάτης ἀπὸ σαμῶτος, καὶ σπασμὸν ἐλθὼν κατὰ τὸν βίον, ποιεῖν δυνάμει τῶν αἰδῶν' ὡς ἀπὸ Βηθλεὲμ ἀνέλας παύσαι τὸ πάλιν ἡμῶν ἔσκα. that is, And Herod being struck with a grievous dropsie, the whole state of his Bodie corrupted, and the Worms crawl'd out. Thus hee departed this life, receiving a just vengeance of that murther, which hee committed upon the Children in Betlehem for our Saviour's sake.*

Cedren hath it out of another Autor, that this *Herod* was famously known by the Name of *Παιδοκλὺς* The Child-slaier. *Herod* might bee so called for the killing of his own sons.

But I wonder where the Autor had this.

Indeed *Eusebius* himself hath said more then com's to his share, as to this matter. Even hee also accuseth *Herod* of this horrible disease, and chargeth it upon the murder of the Children, but (which was the Sleepiness of the Forgerie) hee quoteth *Josephus* for it too.

Our own *Elfrick* the Abbot as unadvisedly, who having told the Storie, closeth it up with this rash doom upon *Herod* *Ἦρε ὕπελα κτίνιζ, and the wicked King died Miserably. Photius* hath delivered it more expresse bad, and to no sense of Traditional belief. I know there is a kinde of well meaning in these devout Lies; but no more acceptable to him whom it seemeth to concern, then the cutting off of a Dog's neck. The Christian interest is more absolute and sufficient

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ent of it self then to need a superogation of this kinde.

The simplicitie of *Joannes Antiochenus* is more useful here then the Judgment of *Eusebius*. Hee telleth the Historie of the Children out of the Scripture it self, and then maketh this end of *Herod's* matters, out of *Clemens* the Chronographer. Καὶ ἀποβὲς εὐθὺς ὁ Ἡρῴδης πῶθεν ἀνιάτω καὶ σκαληκόμενος ἐγένετο, καὶ ἀνιδάτω that is, And immediately *Herod* being taken with an incurable disease, was eaten up of worms and so died. *Joan. Antiochen. Melala Chronog. Lib. 10. Ms. in Arch. Batocian. Biblioth. Bodleiane.*

But this *Herod* the Great, was not eaten up of Worms neither; There's a difference betwixt σκαληκόμενος ἑμπούσαι, or φθίνουσα, and σκαληκόμενος. This indeed was the disease of which the other *Herod* died. *Antiochus* died so too: and both by the plain and visible judgment of God, the which, where it is not verie notably and convincingly revealed, it were good to make as little use of our own Augurie as wee can.

In the other *Herod's* case, *S. Luke* saith that an Angel struck him. This Angel in *Josephus*, is but an Owl, βεβωτα τὸν ἐγχελον: and a German Soothsayer had told the King as much before. *Antiquit. Lib. 18. C. 8.* But of this in a more proper place.

But if *Herod* the Great had been σκαληκόμενος, or eaten up of Worms, and by the judgment of God too: is it to bee thought that this judgment looked a-squint upon all the rest of this Kings enormities, and cast a full eie onely upon the Massacre of the Children?

This is but to deliver up *Herod* to Satan here, that his soul might bee saved in the daie of the Lord. Would you have such a man thus taken from the evil to com? Rather then so, if you would have a damnation upon *Herod* that sleepeth not, let him have his portion in this life. Let him die the death of the Righteous, and let his last end bee like his.

Though hee may seem to you to bee never so much pluck'd off from God's right hand, yet you do not see that this man was written Childless: though hee had drank so deep of the Blood of Innocents, Stil there was one left, and one of his own Race too, to sit upon the Throne of *Jurie*.

you are not to reckon of these things according to your own angrie waile of vengeance. The right *profigati homines*, and those that are notoriously engaged, especially in interested impieties, are most usually condemned to prosper here, that they may bee the more secretly and justly reserved to the blackness, and darkness of their own other World.

But if you will now, *Herod* shall bee left in the verie same case that you would have him.

Let it bee so, that hee was judged here, that hee might not bee condemned hereafter; or, let both bee true, ('tis so sometimes) Then I believ with you that the doom did as principally, and immediately reflect upon this Murder of the Innocents, as upon anie of all the rest.

There is an aggravation in the Number too; at least if the account bee honestly given up to our hands.

The Greek Tradition in the Rubrick to the Daie, is, *ὅτι οὐδεὶς χιλιάδας ἰδ.* That it was no less then fourteen thousand. *Menolog. Decemb. 29. Antilog. f. 132. a.*

The Ethiopick Church reckoneth of as manie in their Missal Memorials.

I know not what to saie to this, but if it beee so, then *Thou Betbleëm Ephratah* ar't not so little among the Thousands of *Juda, Mich. 5. 2.*

It will not bee much beside the matter, if here I remember you of this Storie.

The Town of *Hamel* in the Dutchie of *Brünswick* was exceedingly pestered with Rats. There happened to com to Town a *Rogue* Fidler, who undertook presently to quit the Place of all the Vermin, upon condition to receiv such a summ of monie for his pains. The Burgers agreed. The Fidler betook him to his Pipe, at the sound whereof the Rats came all forth, and followed the fellow quite through the Town to the River *Weser*, where they were all drown'd. The Piper (the *Pid'e Piper* they call'd him) came to demand his monie: but the summ was now thought to bee too much, especially the thing beeing don so easily too, and so unexpectedly: yet they allotted him a good sufficient-reward; but the fellow would have his bargain, all or none;

none; or els hee would com by it as hee could: They bid him take his Courf. The fellow fet his Pipe to his mouth and to work again as before. And all the Children followed him out of the Town, to the vale of *Koppenburgh*, where the Mountain seemed to open and receiv in these little ones into a preposterous womb, and so closed up again. but certain it is, that it was never yet heard of where, or how that Earth delivered her self of these children again. The Number of the little ones was 130. And the thing was don in Sermon-time, upon the 26 of *June*, in the Year 1284. as *Seithus Calvisius* out of the *Annals* of the Place.

The special Reason why this Storie is here set down, is that which follow's. In the memorie of this disaster, The Men of *Hamel* date all their publick Matters especially, from this *Exodus*, or going forth of the Children, setting it down next to the Year of our Lord.

Amnianus Marcellinus telleth of two that suffered unjustly under the Tyrannie of *Valentinian*, *Quorum memoriam apud Mediolanum colentes, nunc usque Christiani locum ubi sepulti sunt, Ad Innocentes appellant.* whose memories the Christians at *Millan* do yet celebrate, And the Place where they lie buried is called, *The Innocents*. These two last digressions were not intended to bee mistaken, but by this uninterested disguise, the more to justifie the Celebrations of these our own Innocents indeed. The severall practices of whose Memories, I would have here taken as they are received, and they shall bee more justly then affectionately delivered.

Brocardus in his description of the Holie Land, pointeth you to the verie place where these Infants were slain. *Item*. (saith hee) *ostenditur locus occisionis Innocentium puerorum.*

Adrichomius and others tell you of a Chappel there about *Bethlehem* dedicated to their memorie, and under that a Vault, in the which these little Bodies lie buried.

The description of this Vault you have in the *Viaggio da Venetia. Al Santo Sepolcro. Verso l' oriente* glie un'altra grotta, ouero caverna, giu bassa, & stretto, ordinata in modo d'una Croce. è qui furono sepolti gli santi Innocenti, &c. Ancora ne sepeliron una parte di ditti Innocenti fra *Bethlehem* & *Beitama*,

otto miglia, lequali sepulture se vedeno ancora hoggi di. that is, Eastward, there is another Grott, or Cavern lying low underneath, and the passage verie narrow, it is contrived into the fashion of a Crofs, and here (som of) the Holie Innocents lie buried. Another part of them lie buried in the waie betwixt Bethlehem and Bethanie, for a matter of eight Miles distance: And their Sepulcres are to bee seen to this verie daie.

This is all the Local memorie of these Infants I met with.
And 'tis more too then the good Arabick Nubian Geogra-
pher had heard off.

The Daie. ¶. For their Anniverfarie Remembrances concern'd in
time, I do not finde their Daie among the Antient Holie
Ones.

There is a Greek Apostolical ('tis call'd so) Institution of the Church Holidiaies: 'Tis true ; They are but few there, Indeed they could not bee manie, as then. This bloodie seed of the Church was not yet so much cast upon the ground.

The Greek Enumeration acknowledgeth, and appointeth S. Stephen's Daie to bee kept Holie, but of the *Innocents* no mention there at all.

The Arabick Translation of this Constitution hath more Holiedaies then the Original, and the Hypapante for one.

And you are to rest (saie they **فی عید الانبیو ہنئی**)

الذي نعوذ بحول السيد اطمسح
 فستير الاميوبنتي املري هو رحول االمير اوقب كل
 upon the Festival (called) Aibubanti,
 and that is the entrance of the Lord Christ into the Temple. Con-
 fession. Arab. Ms. fol. 67. a.

This Holiedaie is called in the Romane Church Purification B. Marie. Wee call it so too: and from the Saxons, Candlemas-Daie; Here the Arabick Greek word *Alubanti* (ἁλῦντι) seemeth to betraye the trust of the Translator, and therefore though it fall not so directly within my businesse, yet it is not to bee let go.

It passeth unaccepted against, that this Holiedaie was first made at *Constantinople*, and no sooner then the times of *Justinian* the Emperor, if it should bee so. The Arabick Constitution doth not so providently begin with *Ego Petrus & Paulus*, &c. as the Greek; and then afterwards insert a Holiedaie of *Justinian's* making which was no less then 500 Years after.

But to make this up as well as I may.

It is certain that the Arabick Translator followed som other Greek Copie then that which is now most usually received.

It is certain also that this verie Holiedaie was verie antiently and immemorially observ'd in the *Æthiopick*, the *Coptick*, and the *Syriack* Churches, &c. and by the name of *إدخال الرب* or, *Ingressus Domini*, the entrance of the Lord into the Temple. So that for the Thing and Celebration it is absolutely old enough, if not Apostolically so; yet however (and which is the matter) much deeplier engaged in Antiquitie then the times of *Justinian*: But for the Greek word here in the Arabick disguise, it is not so readie to give a just account. (And yet if I should saie, that the Greek word were as antient as the thing, though not in use and solemnitie at *Constantinople*, till those verie times of *Justinian*. I know not what anie man could happily saie to the contrarie.

And so I have discharged the Translator as I could. But as to my own matters, It is to bee confessed here, that though the Arabick Constitution maketh more Holiedaies then the Greek, yet it maketh no reckoning of *Innocents* daie at all: neither indeed do I finde this Festival in anie of the Eastern Almanacks.

For however there bee Lessons appointed for this daie, (set down at the end of som *Syriack* Translations (as well Manuscript as Printed) of the New Testament, yet the Holiedaie is not to bee found in the *Antiochian* Calendar.

And though the *Æthiopick* Church in the Celebration of their *Corban*, or *Communion*, useth to make a verie solemn and devout Memorial of these *Innocents*, yet there is no Daie

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Novum Te-
stamentum
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Biblioth. Bod.

assigned to them in the Calendar of that Church Neither was it to be look't for. For the Coptick Almanack it self (which is known to prescribe to this other) hath it not neither.

Athanasius

Kircher.

Grammat.

Copt. Sect. 6.

C. 3. pag. 332

Alkas Cyriac.

Tab. Astron.

Arabs. Ms.

in Archiv.

Landin. Bib.

lioth. Bodlei-

an.

Indeed, None of all these Calendars acknowledg more then seven or eight Holie-daies throughout the whole Year; that is, the *Annunciation*, the *Nativitie*, the *Epiphanie*, &c. *Pre-ter hæc Festa celebranda, alia non invenio.* More then these I finde not, saith One, (and of the Romane interest too) It is his note to the Coptick Calendar: And the reason importeth alike for all the rest. 'Tis true. I can tell you of an Arabick Calendar of *Alkas* at the end of his Astronomical Tables, wher I finde this Daie put down under the name and title of *قتل اطفال* *Occisio puerorum*, or, The

Murder of the Infants. But I can perceiv too that this Calendar is not verie antient, as well by the Memorie of Saint *Chrysostom* there in these words *وقات يعذبا ف*

الذم نعي that is, *The death of John of the Golden mouth.* (as the Eastern Men use to call this Father, and hee is often so quoted in the Arabick Catena): as also by an evident plainness of the Romane engagements there, not onely from the verie great number of Holiedaies, but of such too as expressly belong to the Relation, and the (late too) institution of that Church.

Here I do not mean to sit as Judge upon the Holiedaies, as concerning their *Number* or *Manner* of Celebration. I mean onely to speak to you a few words of peremptoric and indifferent Truth.

1. That in the most Primitive and Apostolical times, the Calendars yielded up but a very short, and onely principal account of Saints and Martyrs; yet (which is to be noted by som bodie) The Nativitie of Christ is alwaies one, and one of the chiefest; and moreover then that, the Saturdaie and Sundaie (would you have mee call them both Sabbath daies, or which is worst, that which was the eighth, the seventh daie) were held in equal reverence of Keeping, and Observation.

2. That

2. That the Reason why so few Saints-daies were observed in and about the first Times, how substantial soever as for that present, and exigencie, yet draweth on no necessarie Example upon us, were it not that the Eastern Churches in a full Bodie; had left the matter to this Daie, at the verie same rate as they found it then, without making anie considerable addition to that small number, anie where, and in the most set and leading Places (as the Coptick, Antiochian Churches, &c. none at all.

3. That it is most likelie, that in the Times immediately succeeding to those which are granted for Primitive, the remembrance of Saints and Martyrs was practised but in gross, at the Solemn confessionarie Commemorations of all together, in the memorial part of their Communion, and this onely by a naked rehearsal of their good Names (as at the first) without anie appointment of particular daies to this or that Saint. The flying tracks of these Commemorations, you may discover in our own latest reformed Liturgies, or if you would see it nearer to the Top of Time, then let your recourse be to the *Æthiopicke Missal*: you may see that in the *Bibliotheca Patrum*, or if you bee curious and would see it somewhat more Original, you may Read (that is this part of it) in the *Prodromus Coptus*. C. 2. *De Coptis, Moribus* p. 37. & 38.

4. Lastly. That the first assignment of these Remembrances in gross, to set, and single daies, and increased too to so notorious a Bulk, was verie probably the design of the Greek, but much more especially of the Latine Church, and for the most part not so antiently neither as to bee reflected upon, with anie commanding or convincing Reverence, nay nor don (when it was) to that just and clear purpose, as would bee wished for in this Case.

'Tis true, The blood of these Innocents was dear and pretious in the sight of God, and like that of all his Saints. The Daie of one's death is better then that of one's Birth, as by an excellent abuse of expression, the Church hath verily well rendred the Place, But do you think that a Report of this kind will make these bones fat? (*Pro. 15. 30.*) your selves it may.

So Menusius
his Glosses
in Naldus

'Tis

'Tis true too, that a good Name is better then pretious Ointment (*Ecel. 7. 1.*) but do not you know, that these dead Flies, (with Reverence to your Saints bee it spoken) do make this Ointment (which in the right sens indeed would bee verie pretious) to have a stinking Savor?

Let mee tell you the Truth (though I do it with an unforward will) This is one of the Little Follies that will stick upon you, who otherwise might bee accounted to have been Men in Reputation for Wisdom, and Honor. *Ecclesiastes 10. 1.*

And now I think almost as much as could bee, hath been said against the daie of these innocents. And yet for all that it is certain that the Holiedaie is of verie old standing in both the Churches. And thus, and thus it was celebrated.

As nearer home, I shall begin with the Use of the Abbie of *Oseney* here at *Oxford*, (it was so, but the Maps will cheat you now (indeed they are cheated themselvs) 'tis *ubi Troja fuit.*)

By the use of this Church they were wont to bring out upon this daie, the Foot of a childe, prepared after their fashion, and put upon with red and black Colours, as to signifye the dismal part of that daie. They put this up in a Chest in the Vestrie, readie to bee produced at the time, and to bee solemnly carried about the Church, to bee adored by the People.

My autoritie for this you have here set down, out of an old Ritual of that Place, and observed to mee by my verie good, and learned friend *Gerard Langbain*, Doctor of Divinitie, and Provost of *Queen's College*.

The Rubrick in the Ritual is, *Item notandum quod in die Innocentium, post Primam, preparetur Pes innocentis, viz. cum rubro auriculari, nigroque panno super auricularem posito, qui jacet in quadam cista in Revestuario, & postea in Karola deferatur, ut adoretur à populo.*

The *Rumick* wooden Calendar useth to distinguish these Holidiaes, not as wee, and other folk do, but by a prettie kinde of Hieroglyphical Memorie.

As instead of S. Gregorie's daie, they set you down in a Picture, a Schoolmaster holding a Rod and Ferula in his hands. It is becauf at that time (as beeing about the beginning of the Spring) they use to fend their children first to School, *Aded superstitionis sunt quidam, &c.* and som are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have anie minde to book, or no; and if they saie, yes, they count it for a very good presage, *Sin tacuerint aut negent, stiva eos adjudicant*, but if the children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for S. George's daie they picture a Horse; for S. John Baptist's, A Lamb; *ad agnum Dei, de quo vaticinatus est respicientes.*

For Simon and Jude's daie a Ship, becauf they were Fishers; and so (to com to the matter) for Innocent's daie, the drawn sword of Herod. *Olaus Wormius, Fast. Danicor. Lib. 2. Cap. 19.*

It hath been a custom, and yet is elsewhere, to whip up the children upon Innocent's daie morning, that the memorie of this Murther might stick the closer, and in a moderate proportion to act over the crueltie again in kinde.

Lewis the eleventh was so sad and serious a remembrancer of this Martyrdom, that hee would not bee interrupted by anie affairs of State how important soever, in the Strictest Sanctification of their Daie. *Philip de Commynes.*

But the most commensurate Recollection of this daies business (did not the Superstitious part spoil the Decorum) is that, which wee are now about. A celebration of the daie, and the divinest parts of that, by a Service and Solemnitie of children.

The *Episcopus Choristarum* was a Chorister Bishop chosen by his fellow Children upon S. Nicholas daie. Upon this daie rather then anie other, becauf it is singularly noted of this Bishop (as S. Paul said of his *Timothie*) *That hee had known the Scriptures of a Childe*) and led a life *sanctissime ab ipsis inconvincibilis inchoatam.* The Reason is yet more properly and expressly set down in the English Festival.

It is sayed that his Fader hyght Epiphanius, and his Moder Ioanna, &c. And whan hee was born, &c. they made him Christen, and caled him Nycolas, that is a mannes name, but he kepeth the name of the child, for he chose to kepe vertues, meknes, and simplenes, and without malice. also we rede while he lay in his cradel, he fasted wednesday and friday: these dayes he would souke but ones of the day and ther wyth held him plesed, thus he lyued all his lyf in vertues with this childes name. And therefore childredon don him worship before all other Saints. &c. Lib. Festivals in die S. Nicholas fol. 55.

From this daie till *Innocents* daie at night (it lasted longer at the First) The *Episcopus Puerorum* was to bear the name, and hold up the State of a Bishop, answerably habited with a Crozier, or Pastoral-staff in his hand, and a Miter upon his head, and such an one too som had, as was *multis Episcoporum mitris sumtuosior*, (faith one) verie much richer then those of Bishops indeed.

The rest of his fellows from the same time beeing, were to take upon them the Style and counterfaict of Prebends, yielding to their Bishop (or elf as if it were) no less then Canonical obedience.

And look what service the verie Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the verie same was don by the Chorister Bishop, and his Canons upon the Eve and the Holiedaie.

By the Use of *Sarum* (for 'tis almost the onely place, where I can hear anie thing of this, that of York in their Processional seemeth to take no notice of it) upon the Eve to *Innocents* Daie, The Chorister Bishop was to go in solemn Procession with his fellows *ad altare Sancte Trinitatis, & omnium Sanctorum* (as the Processional, or *ad altare Innocentium sive Sancte Trinitatis*, as the Pie) in capis, & cereis ardentibus in manibus, in their Copes, and burning Tapers in their Hands, The Bishop begining, and the other Boies following, *Centum quadraginta quatuor. &c.* Then the Vers, *Hi omnes sunt canonici, &c.* And this is sung by three of the Boies.

Then,

Then all the Boies sing the *Prosa Sedentem in superna maiestatis arce, &c.* The Chorister Bishop in the mean time fumeth the Altar, first, and then the Image of the Holie Trinitie. Then the Bishop saith *modestâ voce*, the Vers *Letamini*, and the Respond is, *Et Gloriamini, &c.* Then the Praier which wee yet retain.

Deus, cujus hodiernâ die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam Lingua nostra loquitur, etiam moribus vita fateatur; Qui cum Patre & Spiritu Sancto, &c.

But the Rubrick to the Pie saith, *Sacerdos dicat*, Both the Praier, and the *Letamini*, that is som Rubricks do, otherwise I take the Benediction to bee of more Priestlie consequence, then the *Oremus, &c.* which yet was solemnly performed by the Chorister Bishop, as will follow.

In their return from the Altar *Præconator puerorum incipiat, &c.* The Chanter Chorister is to begin *De Sancta Maria, &c.* The Respond is *Felix namque, &c. & sic processio, &c.*

The Procession was made into the Quire, by the West door, and in such order (as it should seem by Molanus) *ut Decanus cum Canonicis, infimum locum; Sacellani, medium; Scholares verò cum suo Episcopo ultimum & dignissimum locum occupent, &c.* That the Dean and Canons went formost; the Chaplains next; The Bishop with his little Prebends in the last and highest place; the Bishop taketh his seat, and the rest of the children dispose of themselves upon each side of the Quire, upon the uppermost Asscent, the Canons resident bearing the Incens, and the Book; and the Petit Canons, the Tapers, according to the Rubrick. *Ad istam Processionem pro dispositione puerorum scribuntur Canonici ad ministrandum iisdem; Majores ad turbibulandum, & ad Librum deferendum; Minores ad Candelabra portanda, &c.*

And from this hour to the full end of the next daies Procession, *Nullus Clericorum solet gradum superiorem ascendere cujusunque conditionis fuerit.*

Then *Episcopus in sede sua dicat versum. Speciosus formâ, &c. Diffusa est gratia in labiis tuis, &c.* Then the Praier. *Deus qui salutis æternæ, &c. Pax vobis, &c.* Then after, the Benedi-

canus Domino, Episcopus puerorum in sede sua benedicat populum, in hunc modum, that is, The Bishop of the Children sitting in his Seat, is to give the Benediction, or bless the people in this manner.

Princeps Ecclesie pastor ovis cunctam plebem tuam benedicere digneris, &c. Then turning towards the People hee singeth or saith (for all this was in *plano cantu*, that age was so far from skilling discant, or the Fuges, that they were not com up to Counterpoint) *Cum mansuetudine & caritate humiliate vos ad benedictionem*; the Chorus answering, *Deo gratias*. Then the Crofs-bearer delivereth up the Crofier to the Bishop again, & tunc *Episcopus puerorum primo signando se in fronte sic dicat. Adjutorium nostrum in nomine Domini*, the Chorus answering, *Qui fecit Cælum et Terram.*

Then after som other like Cerimonies performed, the *Episcopus Puerorum* or Chorister Bishop begineth the *Completorium* or *Complyn*, and that don, hee turneth towards the Quire, and saith, *Adjutorium, &c.* then last of all hee saith,

Benedicat vos omnipotens Deus,

Pater, et Filius, et Spiritus Sanctus.

In die Sanctorum Innocentium ad secundas vesperas accipiat Cruciferarius baculum Episcopi puerorum, et cantent Antiphon. Princeps Ecclesie, &c. sicut ad primas vesperas. Similiter Episcopus puerorum benedicat populum supradicta modo, et sic completur Servitium hujus diei. Rubric. Processional.

And all this was don with that Solemnitie of Celebration, and appetite of seeing that the Statute of Sarum was forced to provide, *sub pena majoris Excommunicationis ne quis pueros illos in prefata Processione, vel alias in suo ministerio, premat aut impediatur quoquo modo, quò minus pacificè valeant facere et exsequi quod illis imminet faciendum, &c.* that no man whatsoever, under the pain of *Anathema* should interrupt or press upon these Children, at the Procession spoken of before, or in anie other part of their Service in anie waies, but to suffer them quietly to perform and execute what it concern'd them to do.

And the part was acted yet more earnestly, for *Molanus* saith, that this Bishop in som places, did *reditus, census, et Capones*

pones, annuo accipere, receiv Rents, Capons, &c. during his Year, &c. And it seemeth by the Statute of *Sarum*, that hee held a kinde of Visitation, and had a full correspondence of all other State and Prerogative, for the Statute saith. *Electus autem puer Chorista in Episcopum modo solito puerili officium in Ecclesia (prout fieri consuevit) licenter exsequatur, Convivium aliquod de cetero, vel visitationem, exterius, vel interius, nullatenus, sed in domo communium Sociis converseetur, &c. Ecclesiam, et Scholas cum ceteris Choristis statim post Festum Innocentium frequentando &c.*

More then all this, *Molanus* telleth of a Chorister Bishop in the Church of *Cambræ*, who disposeth of a Prebend which fell void in his moneth (or Year, for I know not which it was) to his Master, *quasi jure ad se devoluto, Quam collationem beneficii verè magnifici Reverendissimus Præsul, cum puer grato animo Magistrum suum bene de Ecclesiâ meritum nominasset, gratam, et ratam habuit.*

In Case the Chorister Bishop died within the Moneth, his Exsequies were solemnized with an answerable glorious Pomp and Sadness. Hee was buried (as all other Bishops) in all his Ornaments, as by the Monument in Stone spoken of before it plainly appeareth, the express or Image whereof I have here set down in the dead Posture, as repeiteing over a passage of that kinde, which deserveth to bee remembered, though it were not fit to have been don.



For this Antick at the Feet of the Childe, it is also a little to bee spoken to.

This Manner in Sepulture is verie antient and usual, both in the Christian, and the Common Interest; and yet, mee thinks, 'tis a hard matter to fix a through pac't Reason upon it.

*Geographia
Nubiensis
Part. 3. c. li.
47.*

The Arabick Nubian Geographer hath this piece of Storie. Hee verie fully describeth the Sepulcres of the *Septem Dormientium* (the thing I think is not so, but will serv the turn, as if it were true) and then saith.

The At Feet of these Dead Sleepers, and to each of them a Dog laie to the Tomb, his head reflex't upon his Tail.

It will bee a safe and easie waie howsoever (and I think 'tis true too) that all these appointments of Gentry came down from the *Egyptians*. It seem's wee have not observed yet how much of the great business of Heraldrie wee have taken from them; whereas wee that wonder at this odd kinde of writing, expresse and turn it into English our selves. *Pausanias* in the *Boeotica*, where hee speaketh of the Sepulcres of those *Thebans*, which so stoutly fell in the *Macedonick* war; saith, that their Tombs had no Inscriptions, *ἡ δὲ στήλη αὐτῶν ἄνωγ*, but the statue of a Lion stood by as to signifie their courage (and fortitude). *Ptolomæus* the Phazition rendreth the Original of these things up to *Hercules*. But that huge Name signifieth so much, and so little, that I know not how to make the Synchronism.

The matter, if it bee taken from the Original, is plainly Hieroglyphical. That People were the First, that read neither backwards nor forwards, but a waie of their own. *Cassius* and others may bee seen to the 37 Hieroglyphick of *Horus Apollo*.

For the Thing here, The Head indeed and forepart was much defaced, but it was not untoward to guess the Dragon by his tail, where yet I did not onely make use of my own Sagacitie (such as it is) but of that also of my Ingenious friends, *M. Edmund Chilmead*, and *M. Richard Goodridge*, who discovered no otherwise upon the Place.

The little Monster (I think I may call it so) seemeth to
acknow

acknowledg it self to som Noble Familie, but I believ 'tis higher yet; and as to express a Bishop in everie point, referreth up to That of the Psalmist, *Conculcabis Leonem & Draconem*, &c. For the Smalness of this Matter had reason to entitle it to the divinest looks they had at that time; and a child of this kinde might bee thought fit enough to tread upon the Old Serpent.

In the Greek Traditions concerning the daie I finde not anie thing like to this Manner of Celebration. And in the Latine but verie little. *Durand* indeed maketh mention (and onely so) of the *Benedictio Puerorum in die Innocentium*. Beletb saith as much. *Nocturnos & universum Officium crastinum celebrant Diaconi, quod Stephanus fuerat Diaconus, & ad Lectiones concedunt Benedictiones (quod tamen facere non debent, saith Durand) ista tamen ut ejus diei Missam celebret Hebdomodarius. Sic eodem modo, omne officium perficiunt Sacerdotes ipso die beati Joannis, quod hic Sacerdos fuerit, et Pueri in ipso Festo Innocentium, quia Innocentes pro Christo occisi sunt. Beletb Divin. Offic. Explicat. Cap. 70.* The Saxons had, and kept the daie, as it seemeth by their Evangelistarie, where the Rubrick to the Gospel is *Ðyr goðrpeal reall on cýlsamaye dag*. This is the Gospel for *Childmass* or *Childermass* daie. But of anie Chorister Bishop, as to bear a part in the Observation I did not attein unto: and since I can almost perceiv that it was not much to bee expected, and I am not to dissemble that a verie ingenuous friend of mine *M. Thomas Barlow* of Queens College suggested to mee as much. The Custom doth verie much appear to have taken its rise from the Romish; but how anciently, I must confesse, I know not. It began to loof it self more especially from the times of the Council of *Basil*; in the 21 Session, whereof it receiveth this sharp rebuke.

*Durand lib.
7. cap. 44.
Numb. 15.*

Turpem abusum in quibusdam frequentatam Ecclesiis, quo certis anni Celebritatibus nonnulli cum Mitra, baculo, et vestibus Pontificalibus more Episcoporum benedicunt, (quod Festum Fatuorum vel Innocentium, vel puerorum, in quibusdam regionibus nuncupatur) &c. Hæc sancta Synodus Statuit, et jubet &c. nò hæc, aut similia ludibria exerceri amplius permittant. Session. 21.

I know not whether it will bee best to saie, that the Reven-
rend

rend Fathers might have been less mistaken, but that the *Festum Fatuorum* was a distinct Holiedaie from the Innocents daie is a clear case by *Durand. ubi supra.*

Otherwise I think it is not much to bee thought, that God took anie verie great pleasure in this Sacrifice of Fools.

It seemeth indeed to suit well with Flesh, and Cerimonie, that the Memories of the young Innocents should bee kept in store by a Holiedaie of Children, but 'twas but *strange* fire. The word of the Lord was pretious in those daies, when the Childe *Samuel* ministred before Him in a Linen Ephod.

All this notwithstanding you may note too, That these are not the least of those little Ones which have been made capable of this improper excellencie.

Baronius telleth of an Archbishop of *Rhemes* consecrated at five years old. But see *Seibus Calvisius* to the Year after Christ 925. yet a little further, and that you may the less bee mooved at this small thing represented here unto you in such grand apparel: I shall set down in the last place (as connatural to the business) a Storie of an *Episcopus Piscis*, or a Fish in Bishop's habit, you must not question whether this bee *jure Divino*, or no: This Sea-ghost appeared in this form and fashion.



You may finde as much in *Gesner* and others, but *Rondeletius* is my Autor, and these are his words.

Hee had related before of a Monk-Fish, and then hee saith.

R

Monstrum



Monstrum aliud multo superiore mirabilius subjungo, quod accepi
 à Gisberto Medico Germano, cujus ante aliquoties memini, quod ipse
 ab Amsterodamo cum literis acceperat; quibus ille affirmabat,
 Anno 1531, in Polonia visum id Monstrum marinum, Episcopi
 habitu, & ad Poloniae Regem delatum, cui signis quibusdam indi-
 care videbatur vehementer se cupere ad mare reverti, quò deductus,
 statim in id se conjecit. Sciens omitto plura quæ de hoc Monstro mihi
 narrata sunt, quia fabulosa esse arbitror, Ea est enim hominum ve-
 nitas, ut rei per se satis mirabili, præter verum plura etiam affin-
 gant

gant; *Ego qualem monstri iconem accepi, talem omnino exhibeo, vera ea sit annon, nec affirmo, nec refello.* So Rondeletius. Not to bestow much upon the Translation, In short it is: That in the Year 1531 a Fish was taken in *Polonia*, Such an one as represented the whole appearance and appointments of a Bishop. This Sea-Monster was brought to the King, and after a while seemed very much to express to him, that his minde was to return to his own Element again, which the King perceiving commanded that it should bee so, and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this Storie then the thing it self; that *Cromer* who lived then, and wrote the Historie of *Polonia* at that verie time, should know nothing of the matter.

Bellonius saith, that this Fish was for all the world like to a *Romane* Bishop, *suâ mitrâ, subque reliquis ornamentis, &c.* What Poperie in the Sea too? Away with these Bables: 'tis a marvail that such popperies should bee pretended, to the beating down of substantial Truths, (because you and I must live forsooth,) and yet the things themselves should signifie just nothing at all.

Cujus corporis magnitudo facies ac cultus, talis erat omnino qualem videmus Episcopi cujusdam Romani.

FINIS.

(11)

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DE
Æris & Epochis.

SHEWING
The Several Accounts of Time
among all Nations, from the Creation
to the present Age.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

The following are the names of the persons who have been appointed to the various offices of the County of New York, for the year 1881.

County of New York.

County of New York.

County of New York.

County of New York.

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DE
ÆRIS & EPOCHIS.

Shewing
The Several Accounts of Time
among all Nations, from the Création
to the present Age.



O determine the Confusion of Things, Chronologie taketh part with Historie, which interweaving the Account of Time with the passages of Storie, rendreth the *Series* more distinct, and fitter for comprehension.

Not to bee curious about the description of Time, where-*Confession*
of S. Austin confessed, *Si nemo ex me querat, scio; si qua-* II. cap. 14.
renti explicare velim, nescio. 'Tis the measure of all our Mo-
tions, and is divided By the two greater Lights of Heaven,
into Daies, and Moneths, and Years, *Gen. 1.* The two lesser
parts of Time will offer themselves in the consideration of
the greater.

A Year, though it might have been as truly said of anie
other Star or Planet, yet is it now made proper to the Sun
and Moon, whose Revolution in the Zodiack is the gene-
ral

ral definition of this part of Time, so that everie Moneth, in the stricter sens, should bee taken for a Lunar Year: but that use hath prevailed against the right acception, making the Moon's Year to bee that space of Time wherein shee measureth the Zodiack twelv times, or maketh twelv Conjunctions with the Sun. This course shee dispatcheth in the space of 354 daies, 8 hours, and som odd minutes, eleven daies, or well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick, which if it bee accounted in the Zodiack, it useth to bee called *Annus Temporalis*, becaus it so distinguisheth the *quatuor Tempora*, Summer, Winter, &c. It is otherwise termed (and indeed most properly) *Annus Tropicus* or *veriens*, becaus the Astronomers of old reckoned this Year from the Tropicks first, as it may seem, though after also from the Equinoctial's depending upon the Sun's entrance into these Points, which they used to observ with a great brazen Circle planted ἐν τῇ καλλιῳρίῳ σὺν τοῖς ἀστρονόμοις, in the square Porch at Alexandria, mentioned by Hipparchus, whom Ptolomie citeth in the third of his Almagest. & 2. Chap. which is concerning the quantitie of the Year.

Cabasil. in 3.
Ptolem. C. 2.

If the Revolution bee accounted from anie fixed Star to the same again, the Year is then called *Annus Sidereus*, first appointed by Thebit the Arabian, and very much advanced by the late learned Copernicus against the unfounder opinion of Ptolomie, in whose judgment it seemed as deceivable as to account from the wandring Saturn, or Jupiter.

A Year therefore in our most useful sens, is that space of Time, in which the Sun passeth through the twelv Signs reckoning his Motion from under anie one of the fixed Stars (but from Aries to chuse) unto the same again.

The precise Quantitie of this Year in Daies is determin'd of by all to bee 365, but the surplus of Hours and Minutes hath verie much and vainly exercised the most curious.

To saie nothing of Democritus, Harpalus, Meton, Aristarchus, Archimedes and others, who assigned each of them his severall Quantitie. Julius Cesar's Mathematician setteth down 365 daies and six hours: Hipparchus and Ptolomie found this

to exceed as much as made up the three hundredth part of one daie. *Albategnius* doubled this proportion. The Correctors of the *Romane Calendar* like none of these, and whereas all the rest adjudged the Surplus to be less than the fourth part of a Daie, *Copernicus* findeth it to be more, and setteth down 365 daies, 6 hours, and 40 seconds. *Censorinus* therefore said well that the Year consisted of 365 daies, and one part of the sixth, but how much, saith hee, no bodie know's. But the *Julian* proportion, as most readie for calculation, hath obtain'd in Chronologie. *Erit igitur* (so *Scaliger* said of his) *instituti nostri fundamentum Annus Julianus.* *Emend. Temp. por. lxx.*

CHAP. I.

Concerning the Characters of Time.

A Character in Chronologie, is a certain Note whereby an infallible judgment is made of the time proposed.

They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions, &c. Their importance in Historie is more then their appearance. *Sine his*, without these (saith *Scaliger*) *omnis conatus irritus*, 'tis to no purpose to go to work. *Character temporis* (as the same Autor) *constituit fines audaciæ Computatorum, ut qui in hoc negotio Characterem negligat non magis sit audiendus, quam qui negat principia.* *Canisagog.* Wee begin with the natural Characters, and first

CHAP. II.

Of the Eclipses.

Eclips is more properly said of the Moon then of the Sun. The Eclips of the Moon is caused by the Interposition of the Earth. The Eclips of the Sun by the Interposition

position of the Moon, therefore the Sun cannot bee Eclipsed but when hee is in Conjunction with the Moon; nor the Moon, but when shee is in opposition to the Sun: yet neither do the Eclipses com to pass, as often as these Lights oppose or conjoin; for then they should bee Monethlie: Onely that Conjunction or Opposition maketh an Eclips which is Diametral; that is, when the center of the Earth and the centers of both the Luminaries shall bee in the same line, which hapneth to bee there onely, where the Moon's Eccentrick cutteth the Sun's in that Line, which is therefore called the Ecliptick. This interfection is (as needs it must) but in two places, called by *Ptolomie* the *Nodi*, one ascending, the other descending. The Arabians term them the Dragon's Head and Tail, from the fashion of the Intersections as they imagine it. But neither do these Intersections keep one certain place, but moving make a Circle of 18 Years, so that the Eclips of the Moon which shall fall out the tenth of *December* next, in the 20 deg. of *Gemini*, shall 18 Years hence com to pass in the same Sign again.

Therefore Eclipses beeing Periodical, the beginning of the World supposed, the Astronomer by Calculation can attain to anie, and all that ever have been by the same Rules, by which hee foretelleth those that shall bee so, that if anie where in *Storie* this Character shall occur, nothing can more assure the Time.

Let Instance bee made in the Beginning of the Grecian Empire, the appointment whereof dependeth upon the Battel at *Arbela*, or (as *Plutarch* correcteth) at *Gaugamele*. Eleven daies (saith the same Autor) before this fight an Eclips of the Moon was seen. 'Twas the second hour of the Night, saith *Plinie*, the Moon then rising in *Sicilie*. Astronomical calculation demonstrateth that this Eclips (all things considered) could not fall out but in the second Year of the 112 Olympiad, which was the 3619 of the World, the Sun beeing then in the 24 deg. of *Virgo*. And therefore that God in *Cicero* mistook the courf of the Stars, who pre-
saged, that if the Moon should bee Eclips'd in *Leo*, a little before the Sun's rise, the *Victorie* should fall on *Alexander's* side

side. So indeed it did, but neither was the Moon then in Leo, nor the Sun in the East. For such is the assurance *De Emend.* of this Character, that though the Astronomer learn of *Temp. lib. 5.* the Historian, that there was an Eclipse; yet where, and oft-times when it was, the Historian might learn of him. *Chronolog.*
Bunting. fol.

Eusebius and *Dio* set down that there was an Eclipse of the Sun a little before the death of *Augustus*; but by a Calculation Astronomical, the Eclipse was not of the Sun but of the Moon, nor was it a little before, but a little after his death. *126.*

S. Hierom reporteth, that in his time (about the Year of Christ 393) so terrible a darkness overshadowed the earth (*obscurato sole*) that everie man thought the World was at an end. *Nos scindimus Ecclesiam* (saith hee to *Pammachius*) *qui ante paucos menses, circa dies Pentecostes, cum obscurato Sole omnis Mundus jam jamque venturum Judicem formidaret.*

But the Astronomers finde that there could bee no Eclipse of the Sun then, nor near about that time; but in such cases they answer, that the Interposition was made by som unusual exhalations, of that opacitie, which might intercept the Sun's light, in as great a measure as if the Moon had com between; Such an one was that Eclipse (as som Historians miscall it) which was seen so often in one Year before *Cesar's* death, and that of the Year 798, the Sun being so dark for 18 daies together, *ut naves in mari aberrarent,* *Scal. in Pro-*
which was a greater Eclipse then the Moon could make. *legom. pag.*
51.

Yet neither is it here to bee dissembled that the Astronomers themselves do not alwaies agree about this infallible Character, for *Moller* findeth out, by his *Frisian Tables*, manie Eclipses which cannot bee attain'd unto by the *Pruetenick Tables*, or those of the King *Alphonfus*, &c. To excuse this, wee are to laie an imputation upon their Tables, as being not all exacted from the same Hypotheses, or not performed with like elaborate erection: Or otherwise wee are to saie (supposing the Tables to bee exact) that som error was committed in the calculation of the Eclipse. And in this case wee are to guid our selvs by the greatest Masters in the Art. For what if *Moller* saie that the Year of

Cesar Augustus his disease cannot be demonstrated by the Eclipse of the Moon in the beginning of *Tiberius*; because the Moon was Eclipsed both the Year before and after. *Seneca Calpurnius* may satisfy, that neither of those could be total, as this was, and whereas the one of those was seen at 7, the other at 8 of the Clock at night, this was seen at 5 in the Morning.

And therefore all this notwithstanding, the Character is to be accounted excellent and of singular importance, which *Aristotle* himself, not ignorant of, appointed *Calisthenes* at the siege of Babylon, to reserve with all possible care the *regions*, or Astronomical calculations of the *Chaldeans*; as *Simplicius* relateth. And the care was taken, yet none of these observations (though known to be very many) could escape the injury of time, save only three Eclipses, which came to *Ptolemy's* hands, unto which, himself added three more of his own observation, serving very much to the advancement of Historical Truth, though this be but a small number, in comparison of those many which the Historians here and there have committed to Memory; for indeed we are not for this matter, much less beholden to ignorance than to knowledge. We know when it was that a Roman General durst not give Battel for fear of an Eclipse: and that of the Moon in the beginning of *Tiberius*, as one mentioned, as *Tacitus* can tell us, affrighted the mutinous Soldiers into order and accord: And 'tis not long since the Conqueror of the Indies persuaded the Natives, that hee had complained of them to their Moon, and that such a daie the God should frown upon them, which was nothing else but an Eclipse, which hee had found out in his Almanack.

Tacitus Annal I.

However this ignorant Admiration was an occasion to the Men of those daies, not to leave so strange an Accident, as an Eclipse out of their Story, especially if it happened to be great, or concurring with any notable design: little aiming at that which the reach of those daies hath brought to pass upon them, which by turning over the leaves of that celestial volume, recovereth their Eclipses again; and by applica

application of this Character, maketh as sure of the time proposed, as if it had been written in Heaven.

CHAP. III.

Concerning the Cycle of the Sun.

THe division of the Year into 52 Weeks, becaus it setteth off one daie supernumerarie, maketh an alteration in all the rest ; so that the daies of the Week (which use to bee assigned by the letters of the Alphabet) fall not alike in several Years ; but Sundaie this Year, must fall out upon the next Year's Mondae, and so forwards till seven Years ; and (becaus the Bissextile superaddeth another daie everie fourth Year) till four times seven, that is twentie eight Years bee gon about. This Revolution is called the Cycle of the Sun taking name from Sundaie, the Letter whereof (called therefore Dominical) it appointeth for everie year. It is found by adding nine (for so far the Circle was then gon about) to the Year of our Lord, and dividing the whole by 28. So to the year following 1639, if 9 bee added, the *numerus factus* will bee 1648, which divided by 28 leaveth 24 for the Cycle of the Sun.

CHAP. IV.

Concerning the Cycle of the Moon.

THe Cycle of the Moon is the Revolution of 19 years, in which space (though not precisely) the Lunations do recurr.

For becaus of the Sun and Moon's unequal motions, the changes falling out inconstantly, the time of Conjunction could not bee still the same. This varietie the Antients perceiving to bee Periodical, endeavored to comprehend what Circle it made in going about. *Cleostratus the Tenedian* per-

Origes.

suading himself, that the Varietie finished within the space of 8 years proposed his *Octaëtris*, affording thereby no smal direction; But the error of this was discovered in part by *Harpalus* first, and after that by *Eudoxus*, but more fully by the learned *Meton*, who, finding that the Revolution was not completed in less time then the space of 19 years, set forth his *Enneadecaëtris*, within the Circle whereof the Lunations (though not exactly) do indeed recur; so that if the Quadrature of the Moon shall fall out as this daie of this year; the like shall return again, the same daie of the 19. year succeeding. This Cycle is therefore called *Cyclus decennovennalis*, and from the Autor *Annus Metonicus*, from whose *Athenians* the *Egyptians* may seem to have received it, as the *Romanes* from them, in letters of gold; from whence, (if not from the more pretious use of it) it obtain'd to bee call'd, as yet still it is, the *Numerus Aureus*, or Golden Number. It was made Christian by the Fathers of the *Nicene Council*, as beeing altogether necessarie to the finding out of the *Neomenia Paschalis*, upon which the Feast of *Easter*, and all the Movable rest depended. It self is found by adding a n unite to the year of our Lord, and dividing the whole by 19, the remainder shall bee the Cycle of the Moon, or if nothing remain, the Cycle is out, that is nineteen.

CHAP. V.

Concerning the Ferial Character.

THE Character of anie Time propos'd, is that which remaineth after all the Septenaries bee cast away from the whole summ converted into daies.

In rationibus Solis & Lunæ (saith Scaliger) de dierum aggregato semper abjicimus omnes septenarios; & residuum, cum horis & scrupulis est Character temporis propositi.

So the Character of a Moneth consisting of 29 daies, 12 hours, and 793 minutes, is 1. 12. 793. that is *Feria prima*.
bor.

hor. 12. min. 793. for so much remaineth more then the Septenaries. The Ecclesiastical year of old, began at *Easter*, the first Week whereof was all *Holiedaie*, the daies becing distinguished by *prima, secunda, tertia, &c.* added unto *Feria*. From thence the daies of allie other Week began to bee called *Feria prima, secunda, &c.* 'Tis a Character of good assurance if the Historian set down *Quâ Feriâ*, what daie of the Week the Act was don. And if hee set down what *Holie* or Festival daie it was, 'tis a double Character. An Example shall bee the deceas of great *Otho*, which, as som Historians cast, happened in the Year of Christ 972, as others, in the Year 973, but they saie too, that hee died the seventh of *Maie*, upon the fourth daie of the Week, and a little before *Whitsontide*; but the seventh of *Maie* could not fall upon the *Feria quarta*, but in a year whose Dominical letter was E. which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Besides, the Cycle of the Moon was 5, therefore the *Terminus Paschalis* that year was *March* the 22, therefore the 11 of *Maie* was *Whitsundaie*, which cannot bee said of the years before or after. Therefore 'tis certain that *Otho* died that year, or elf hee died not that daie.

CHAP. VI.

Concerning the great Conjunctions.

Conjunctio superiorum is not the same thing now as of old. The antient Astrologers called no Conjunction great but that of *trium Superiorum*, when *Saturn, Jupiter, and Mars* met altogether. But the later finding the effects of the two conjoined more strong and prevailling then of the three; have given the name of a great Conjunction onely to that of *Saturn and Jupiter*.

These two superior Planets finishing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelv Signs in Astrologie are divided into
four

four Trignons, or Triplicities, each denominated from the connatural Element; and so they are three Fierie, three Aërie, three Waterie, and three Earthie. Nineteen years, and som odd daies and hours gon about, *Saturn* and *Jupiter* meet together in Signs of the same Triplicitie: 198 years gon about they meet in signs of several Triplicities, but not altogether incomplying: 794 years and 214 daies gon about they meet in Signs of contrarie Triplicities. The first of these is called *Conjunctio Minor*; the second *Media*. This latter *Magna*, the great Conjunction, when *Saturn* joineth force with *Jupiter* in the fierie Trigon or Triplicities, which though it happen in 794 years, and 214 daies, yet it useth to bee accounted by the *Numerus rotundus* of 800.

By these Conjunctions, Cardinal *Aliac* undertook to reform the whole State of Chronologie, and make infallible demonstration of the years of the World.

To bring this about, hee first of all supposed out of *Albumazar* the figure of Heaven when the World began: That the Horoscope was in the seventh of *Cancer*, and that the Sun was in the 19 of *Aries*, the rest of the Planets accordingly assigned.

This taken for granted, hee brought himself to that first and great Conjunction, which falling out in the waterie Triplicities, insinuated such an influence into the Inferior bodies, as brought upon the World that universal Deluge, as *Aoniar*, and *Albumazar* delivered out of their Antients. By this Conjunction hee assigned 2242 years for the Interval betwixt the Flood, and the begining of things, but which was neither true in it self, nor following his own Principles. And therefore wee may imagine what Conclusion hee was likely to make, whose foundation was not better appointed: though otherwise a great Conjunction may bee set down among the Characters of Chronologie; but rather to assure, then to finde out the moments of time; and more concerning that which is to com, then those which are gon and past.

Concerning

Concerning the Civil Characters, and first of the
Sabbatical Years.



S the Jews everie seventh Daie, so their Land
everie seventh year kept a Sabbath, which
was therefore called *Annus Sabbaticus*, and the
whole seven, *Hebdomas Annalis*, a Week of
Years. These seven years seven times told
made 49 years, and the 50 was their Jubile,
so called from *Jobel*, which, as some Rabbins interpret, is as
much in Arabick as Aries in Latine; for so *Aquiba* one of *Talmud. in*
their Doctors reporteth, that when hee travelled in Arabia *Resh. Hassa-*
hee heard the people call a Ram *Jobel*. Add hereunto that
when the Jubile came, a great sound of Trumpets was to
bee made through all Israël in sign of the Remissions, and
these Trumpets, they saie, were made of Rams horns. But
this, though favoured also by the Chaldie Paraphrase, yet
soundeth not so credibly to the Learned, especially the *Targum in*
known Arabick not acknowledging that word. And if not, *Jesu. 6. 9. 4.*
then it may bee said, that *Jobel* signifieth anie Musical (how-
ever horrid) sound, so called as *Masius* helpeth it out, from
Jubal the Father of them which plaie upon the Harp and
Organ.

The Jubiles though by Institution beginning at the 2500
year from the Creation, yet are Proleptically reckoned
from the beginning of the world; which also was considered
by the Autor, for the first year of *Moses* his first Jubile, was
the last of the 51 Jubile from the Worlds Creation, ac-
counting from the Autumne where the Jubiles begin.

If it bee said that such or such a thing was don in a Sab-
batical year, tis a very good Character in the Jewish Chro-
nologie.

Tis an ordinarie opinion that *Nebuchadnezzar* was the
same with that *Nabopolassar* in the Canon of *Ptolomie*; But

T

'tis

'tis certain out of the Prophet *Jeremie*, that the 18. year of *Nebuchadnezer* was a Sabbatical year, and it may bee demonstrated out of the *Almagist*, that the 18 of *Nabopolassar* was not, therefore they were not the same by this Character.

But in accounting the Sabbatical years, this rule is to bee observed, that the same year which endeth one Jubile, beginneth the next, or otherwise the Scripture it self would bee charged with error. And therefore *Eucholcer* and others who were not aware of this, are not to bee trusted for their Sabbatical Chronologie. *Eusebius* himself was not much better advis'd: and yet *Hesychius* could tell that *Ἰερωῶν* was *ἔτος τριαχθοντα ἐννέα ἐτῶν* the space of 49 years.

Those who think the Sabbatical years noted in the Jewish Calendars not to bee truly so call'd, may as well saie so of their Sabbatical daies. Those who think the Sabbatical years were disused in the Captivitie, must consider better of the Prophets words, who, when they seem to saie such a thing, are not to bee understood of the simple celebration, but the Moral Solemnities, as *Jer.* 34. and elsewhere. Those who think the Sabbatical years, though instituted, yet never to have been observed among the Jews, may repent of that mistake as well as *Scaliger* himself. In *Frag.* p. 34.

CHAP. II.

Concerning the *Inditions*.

Indition ab indicendo. 'Twas the Revolution of 15 years, devised, as our *Bede* thinketh, to avoid confusion in Chronologie, likely to arise from the Common use, which was to saie, such a thing was don in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this period should be called an Indiction, the causes given saith *Calvisius*, *multæ sunt quas si legas, non diversissime sint, incertior abis quàm accessisti*. Several reasons are set down in *Sir Henrie Spelman's Glossarie*, out of

of *Cedren*, *Scaliger*, *Paul Petavius* and others. The first and greatest pains about this were taken by the learned *Onuphrius*, yet unprofitably. *Scaliger* considered of a new reason, but which *Baronius* refuteth *ad Annum Christi*. 312. *Scaliger* again replieth in his next edition, and seemeth to acquit himself of the Cardinal's exception, but cannot bee heard neither by *Petavius* nor *Calvisius*, though as much adored by this later, as slighted by the former. And indeed saith *Petavius*, this is one of those things which could never yet bee found out, through very much enquire hath been made after it.

*Scalig. in
Prolgom. p.
210.*

Indiction is most properly said de *Tributo Indictio*, as appeareth by the Title in the Code. And becaus these *Tributes* *indicebantur* in *Quinquennium*, therefore that which was wont to bee called *Lustrum*, was otherwise acknowledged by the Name of Indiction, answering to the Greek *πενταετής*, as in Circle, so in use; the Indiction being nothing else but a *Romane Olympiad*. Succeeding times put *tertia Lustra* together, and called three by the Name of an Indiction; so reckoning their years, and beginning at the Emperor *Theodosius*, saith *Cedren*, but deceiving himself, for the 273 Olympiad in the *Fasti Siculi* hath this Synchronism. *Ἰνδίκτιον ἀπὸ Κωνσταντίνου ἐκείνου ἀρχῇ*, that is, Here begin the Indictions of *Constantine*. Hee saith of *Constantine*, for that before this time there had obtained in the *Antiochian* use, a *Julian Indiction*. *Indictio Juliana Antiochensium*, beginning in *Julius Cesar*, 48 years, *Ante C. N.* noted therefore in the same *Fasti* with an *Ἀρχὴ Ἰνδίκτιον*, or the first Indiction, but as I think of 5, not 15 years. Those of *Constantine* began (as was said) in the 273 Olympiad, in the third Consulship of *Constantine*, and second of *Licinius*. Therefore they began 312 years post *Ch. Nat.* as onely *Petavius* is not certain of. Therefore the Indictions began at the verie dismissal of the *Nicene Council*; succeeding, saith *Onuphrius*, in place of the Olympiads, which, as unchristian, the Emperor had forbidden.

*Cod. lib. 10.
Tit. 16.*

The same Autor citeth a Canon of the Council, That the Bishops Rescripts &c. should bear the date of the Indicti-

ons, &c. but to be taken upon his own trust, for the Canon, saith *Petavius*, is not there to be found.

But certain it is, that the Indictions began at this time, consisting of 15 years: and if not with some relation to those three years, during which the Council assembled, allowing for each of those a *Lustrum* or Quinquennial, then likely for the reason given by Venerable *Bede*, or at least-wise for some other which we know not off.

And because at the very same time the Emperor celebrated his *Vicennalia* with great largesses and distribution of dole unto the people, as the use was; therefore the Greek of New Rome rendered the Latine Indictio by *ἐμπόνησις*, *distributio*, and *Palladius* in the life of *S. Chrysostom*, saith, that the Asian Bishops came to *Constantinople*, *decima tertia Distributione*. And with the same respect, the Rescript of *Honorius* relaxeth the *debita contracta*, *usque ad initium Fusionis quintæ*, meaning the Indiction. *Cod. Theod. De indulgent. lib 6.*

The Emperor *Justinian* made a Law, That no Writing should pass without the date of the Indictions &c. *sic enim* (saith hee) *per omnia tempora servabitur, &c. L. Sancimus Nov. vel. 42.* And the providence was material, for the Indictions have proved to be an excellent Character in Chronologie, for the assurance of things done since the times of *Constantine*.

For the time of the year, the Indictions were fixed in *September* originally, as may be seen by the Rescript of *Anastasius* in *L. ult. de An. & Tribut.* And in the 24 of that Moneth as the Subscriptions testify: but not alike retained in both the Empires, for by the use of *Constantinople*, they begin at the Calends of *September*, since the time of *Justinian* saith *Scaliger*, and that in conformity to their new year, which began at the same time: but the Western *Cæsars* date from the 24 as of old: The first useth to be called *Indictio Constantinopolitana*, the second *Cæsarea*; add to these the *Romane* Indiction, beginning (as their year also) from the Calends of *Januarie*.

When we find in *Storie* that such a thing is said to have been

been don in such an Indiction, as *Indictione primâ*, *secundâ*, *tertiâ*, &c. the number is still to bee understood of the same, not several Circles. For instance. *Pelagius* the Pope being accused of the Faction, against his Predecessor *Vigilius*, went up into the Pew, and putting the Gospel-book upon his head purged himself by Oath. This was don faith the Appendix to *Marcellinus*, *Indictione secundâ*. Hee meaneth not the second Indiction, but the second year of the seventeenth.

To give an instance of this Character.

Rome (saith *Prosper*, *Cassiodorus*, &c.) was taken by *Alaric* the Goth. *Varane* and *Tertullo Cof*, or at least, as *Marcellinus*, *Varane* *solq Cof*. for his Colleague *Tertullus* was not chosen till the Calends of *Julie*. *Marcellinus* addeth, that it was taken *Indictione octavâ*. *Orosius*, and *Cedren* undertake that this was don in the year *post Ch. Nat.* 411. but this answereth to *Indictio nona*, therefore the Citie was taken the year before, by this Character.

CHAP. III.

Concerning the Periods.

THE Indictions, as the Circles of the Sun and Moon are verie assuring Characters even by themselves, *sed eorum fallax est usus nisi quedam ex illis Periodus instituat*, but of much greater certaintie, saith *Scaliger*, if brought into a Circle or period; which was also considered by *Dionysius* the Abbat, who therefore (taking some example from *Victorius Aquitanus*) multiplied the Cycle of the Moon into the Cycle of the Sun, that is 19 into 28, which made up 532 years, and so it was called the *Cyclus Magnus*, and from the Autor, **Dionysianus*. Unto this the great *Scaliger* superadded the third Character of Indictions, the Revolution whereof hee multiplied into the other two, that is 532 by 15, and the whole Circle was 7980: and this is that *magna Periodus Juliana Scaligeri*; *Juliana*, from the *Julian* form, by

which it measureth, and *Scaligeri*, from the last Hand.

The admirable condition of this Period is to distinguish everie year within the whole Circle, by a several certain Character: for, as in that of *Dionysius*, Let the Cycle of the Sun bee 2, and the Moon 3, or whatsoever, in what year soever; the same never had, nor never again could fall out within the space of time: so in this of *Scaliger*, let the Cycle of the Moon bee 5, that of the Sun 23. Let the Indiction bee 6, as it falleth out this present year 1638. I sale the same Characters shall not again concurr till the revolution of 7980 years beegon about.

This Period the Autor fixed in the *Tobu*, or eternal Chaos of the World, 764 Julian years before the most reputed time of Creation, so that the Circle is not yet out, but shall bee the 3267 of the Incarnation.

This hee did, that hee might comprehend all, and more then ever was don, all *Ara's*, *Epoche's* and Terms in Chronologie, and in special, that of *Orbis Conditi*, which, through varietie of opinion, was so inconstantly dispos'd of, that Chronologers knew not where to fix themselves: then also that hee might give som account for the Heroical times of those *Egyptian Dynasts* pretending Antiquitie manie years further back into the Chaos, then the *Mosaical* *Πύξιν* or Beginning.

All this and more hee hath brought to pass by this incomparable Period, which bringing the three Characters to a concurrence yearly, distinct and several, must needs deliver up a most infallible account of time.

To advance the opinion of their concurrence, let them first bee jointly considered.

Josephus saith at the end of his Antiquities, that hee finished that work in the thirteenth year of *Domitian*, and 56 of his own age, &c.

Scaliger demonstrateth by the Circle of the Moon, that either hee saith not true of the thirteenth of the Emperour, or elf himself was one year elder. Again,

The Chronologers are not a little ashamed that they should not bee able to satisfie, as concerning so late and fa-

mous

mous a Calamitie, as the siege of *Constantinople*, by *Mahumed* the second: especially recommended to posteritie, not onely by the deep impressions of so vast a Misericordie, but also by som secret concourse of Fatalitie, as beeing both built and lost by a *Constantine*, and the son of *Helen*.

Thus far they agree, that the Citie was taken either *Anno* 1452, or elf 1453, *post Ch. Nat.* they agree also for the most part, that it was taken the 29 of *Maie*, *feriâ* 3.

The Patriarchial, as also the Political Historie set forth by *Crusius*, equally affirm that the Citie was taken in the year, 1453. *Chalcondyles* and *Hieromonachus* his *Ἀνδρῶν* report, that it was the year before, but all agreeing that the daie was Tuesday, the 29. of *Maie*.

I saie that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of *Maie* could not that year fall upon Tuesday, but the daie before, therefore either the Citie was taken the year 1453, or elf it was not taken the 29 of *Maie*; but they all agree that it was taken that daie, therefore it was taken that year, by the Circle of the Sun. Therefore also the state of the Citie stood 425 years longer then *Valens* the Astrologer foretold, who beeing demanded concerning the fate of *Constantinople*, erected the Figure of Heaven for the Nativitie thereof. The Horoscope was Cancer. Having considered the Stars hee gave this Judgment, that the Citie should live to the age of 696 years, but those are past and gon, saith *Zonaras*, except hee would bee meane of the flourishing state, for otherwise hee was deceived.

The Character of Indictions of what importance it is, that therefore absolute Chronicle of *Marcellinus* can testifie. *Quod cum singulis Collegiis consulum* (saith *Scaliger*) *suas Indictiones reddat, nihil habemus hodie perfectius in eo genere.* de *Emend. Temp.* pag. 513.

By an old *Romane* Inscription. Such an one died *Consulatu Stiliconis secundo* & 7 *Kal. Novembres Die Beneris* & *Ra Ouarta*. *Marcellinus* noteth this Consulship with *Indictione tertiâ*; therefore it was in the year of Christ 405. but the Cycle of the Sun for this year was 22, therefore the 7 *Calends* of *November* could not fall out upon Friday, but the daie

daie before. Besides the second Consulship of *Stilico* succeeded immediately the sixth of *Honorius*, but the year before had 5 for the Circle of the Moon: for *Claudian* saith, that *Honorius* entred the Citie the Calends of *Januarie*, *Luna adhuc rudi*, therefore the New Moon was in the end of *December*, which could not bee, except the Cycle had been five. Therefore the year before the sixth Consulship of *Honorius* was the year of Christ 403, therefore the sixth Consulship of *Honorius* was the year 404; and therefore the second of *Stilico* was 405. In this demonstration the three Characters all concur, but not periodically, yet to the making up of a strange Truth; for by this it will follow, that hee which inscrib'd the Tomb did not know the Consul's name, though hee lived at the same time. *Scaliger* therefore. *Quam barbari sunt & impuri* (saith hee) *qui doctrinam Cyclorum irrident.* *De Emend. Tempor.* p. 514, 515.

Thus much assurance wee can make to our selves from the several abilities of each Character, but which if they meet together in this Period, set such a mark upon the time proposed, as maketh it to bee known from anle other whatsoever, within the duration of the world, or the whole Circle at least. *Artificioissima Periodus!* as *Helvicus* admireth, with manie others: so that the Autor needed not to break forth into his *Nos qui eam excogitavimus. periodum hanc satis laudare non possumus.* *Canon Isagog. Lib. 3.* Yet

Salian (otherwise a great Annalist) looseth a Chapter or two in the disparagement of this Period, as hee expected it should redound, but it falleth out unto his own. The absurdness of his exceptions betraie him thus far, that hee could have no juster cause why to expose this period, then that himself had been so unfortunate as to build his Annals upon a less during foundation. But of what accomplishment this Period is, I think wee may best of all bee judg'd by *Petavius*, the most open mouth against that great restorer of Chronologie. This *Petavius* saith, that there is not one thing in that whole Book, *De Emendatione temporum*, not liable to just reproof, this onely period excepted, then which hee confesseth to know nothing more important for the advancement

vancement of Chronologie: and therefore earnestly commendeth it unto general practice, assuring all men that by this means, the most insuperable confusions of time may bee reduc'd to order, with most incredible ease and effect.

CHAP. IV.

Concerning the *Æra's*.

IN the account of Time, there must bee *ad ip's* & *ip's*, the *Unde* and the *Quo*. Accordingly Chronologie whatsoever, fixeth it self upon som certain term, to which the reckoning shall refer. The most natural Term would bee the World's creation, from which the Jews and wee Christians account our Times, though wee rather from the Redemption: *Si origo Mundi in Hominum notitiam venisset inde exordium sumeremus. Censorin. De Die Natal. Cap. 20.* Som of those who could not attain the Worlds beginning, reckon'd from their own. So the Romanes *ab Orbe Condita*. Otherwise this Account useth to respect either som great Name, or som Notable event. So the *Greeks* account from their Olympicks, and the *Assyrians* from Nabonasser.

These or the like Terms of Computation, *Censorinus* expresseth by the word *Tituli*: They are most usually known by the Names of *Æra* & *Epoche*. They are called *Epoche's*, *ad eū inquit à sistendo, quod illis sistantur & terminentur mensura temporum*, saith *Scaliger*, *De Emendatione Temp. Lib. 5. pag. 358.*

Æra (saie the *Alphonine Tables*) *Hispania dicitur tempus limitatum ab ævo aliquo sumens exordium.*

It was first of all said of the *Æra Hispanica* respecting the time of *Cesar Augustus*. The Spaniards to complie with the successes of their Triumvir (for the Division assigned Spain to *Augustus*) received at that time the *Julian* form, accounting the same from the Emperor under this Style (as *Sepulveda* conceiteth) *Anus erat Augusti*, or *A. er. A.* which in time for want of Interpunction was put together, and became the word *Æra*. *Sepulved.*

V

To

To this, *Scaliger*. *Ridicula* saith hee, *Ridicula*, & tamen illi viro erudito adeo placuit Commentum suum, ut ejus rei gratia duntaxat scriptionem illius Libelli de emendatione Anni suscepisse videatur, &c.

James Christman fetcheth the word out of his Arabick, from *Arab*, compute; which, because of the Spanish usage, might receive some probability from their conversation with the Moors; But the Arabick Geographer in the second part of the fourth *Clime* deriveth this Etymon ab *ere flavo*, and the *Saracen* calleth this term *Aram Aris*, that is, saith *Christman*, *Aris solvendi Fisco Romano*, meaning a certain Tribute imposed by *Augustus*, first upon the Spaniards, and afterwards upon the whole Empire.

Some (but most unreasonably) derive the word from *Hera*, one of the names of *Juno*, so *Garcios Loisa* out of *Hincmare*, as hee thinketh; others from the same word, as it betokeneth dominion, so they force it; they should rather have considered that *Hera* in the Spanish tongue signifieth time, though from a Gothick Original, from whence our Saxons had their *zepe*, or year, as we now call it. And this may seem to bear some relation to the word, especially for that *Era* is oftentimes used for *Annus* in *Isidore's* Chronicle and elsewhere. *Sir Henrie Spelman's* Glossarie may be seen in this word. *Scaliger*, *Petavius*, *Calvisius* and others confirm, that *Era* in old Latine signified as much as *Numerus*, and 'tis manifest enough out of *Nonius Faustus Regienfis*, and *Cicero* himself; and this they hold to be the most likely derivation of the word, if it be, yet hee that first observed it was *Resendius* a Spaniard, in an Epistle to a friend of his, who required his Opinion concerning the *Era Hispanica*.

But because this Etymon doth not wale intimate why that use of the word should be peculiarly taken up among the Spaniards (except it were true which *Scaliger* considered that it was in use elsewhere, but against which *Petavius* hath given a probable reason) the Negation in the Glossarie would rather be taken, and so it may be a word of the Gothick derivation, translated thence to the Spanish use, and properly said of their *Epochs*, but now the common name of all others.

Those.

Those *Æra*'s or *Epoche*'s are severally to bee fixed, and first of all that of *Orbis Conditi*.

CHAP. V.

Æra Orbis Conditi.

Much question hath been made among the Chronologers, in what time of the Year the World should begin, and more, as some think, then needed. Not so, for beside that for either reason also this ought not to bee indifferent to learned men, yet in Chronologie it importeth necessarily that the *Æra* (as it is therefore called) bee assured to some certain time, wherein the Accompt shall determine; seeing therefore it was necessarie that some one term or other must bee taken, why not the true to choos?

If the Question were asked indefinitely, whether the World began in the Spring, the Summer, the Winter or the Autumn, the answer must bee, That it began in all. For so soon as the Sun set forth in his Motion, the seasons immediately grew necessarie to several positions of the Sphear, so divided among the parts of the Earth, that all had everie one of these, and each one or other at the same time,

The Question therefore is to respect some particular Horizon; and because it is not doubted, but that the Sun first to this upper Hemispher, and in special from the Horizon of our first Parents; The Quere is to bee mooved concerning the Holie-Land; at what time of the year the World there began.

'Tis agreed upon by all, that it began in some Cardinal point; that is, that the Motions began from the Eastern Angle of the Holie-Land, the Solstitial or Equinoctial points one or other of them ascending in the Horoscope. Nay, *Mercator* excepted, scarce anie man doubteth but this point was Equinoctial, either in the Spring, or Autumn. Whether in this or that, was antiently a great Question between the Doctors *Eliezer* and *Joshua*, as the *Seder Olam* relateth.

Scaliger *Joseph*, and (because hee did) *Setbus Calvisius*, *Torniellus* and others, fix this begining in the Autumn, which also was the Opinion of our *Bacon* long ago.

But the Father *Julius* was not of his son's minde. *Mundum* (saith hee) *primo vere natum Sapientes autumant, & credere par est*. So the more part Maintein, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the vernal *Æquinox*. Nor can anie other good reason bee given why the Astronomers should deduce all their Calculations from the Head of *Aries*.

The *Æra* of the Flood falleth within the 1656 year of the Worlds Creation, as the Hebrew Scripture is plain, why 'tis otherwise in the Greek account shall bee said hereafter.

CHAP. VI.

Nabonassar's Æra

WAs of all prophane ones of the greatest note and use. *Altraganus Albategnius* and the King *Alphonso's* Tables call him *Nebuchadonassar*, or *Nebuchadnezzar*, deceived as it seem's by the *Almagest*. So *Ptolomie's* Book entitled *Μεγίστη αὐτὸς ἔργον*, or *Magne Constructionis*, is call'd by the Arabick Translators *Albazar* and *Serig*, who, at the instance of *Almamoon* their King, turn'd this book into that language, and that they might speak *Ptolomie's* title in one word, they set down *Almageston*, that is the *μεγίστη*, or the Great Work. The Translators of this *Almagest* use to render *Ptolomie's* *Nabonassar* by *Bechadnetzer*, giving too much heed to the likeness of Names. *Alfraganus* and *Albategnius* followed the Arabick Translation of *Ptolomie*, and the *Alphonfine* Tables, the Latine Translation of that.

Mercator, *Fuencius*, the *Prutenick* Tables; *Origanus* and manie others confound this Name with *Shalmanesfer's*, the Assyrian King. But *James Christman* maketh demonstration that the times agree not, besides other circumstances added by

by *Scaliger* inducing the same truth, with the evidence whereof *Origanus* holding himself convinced was not ashamed to make his retractation.

Yet *Christman* and *Scaliger* themselves found it an easier matter to tell who *Nabonassar* was not, then who hee was. It seemed to *Christman*, that hee might bee the same with *Beladan* the father of *Merodach*, or at least that hee was a King of *Babylon*, whose own name was unknown, *Nabonassar* being the Royal Name of that Kingdom, as hee thinketh, and common to them all. *Scaliger* putteth this together, and assuring himself that *Nabonassar* was the same with *Beladan*, maketh no doubt but that was the name of the King, this of the man. So the 5 book of his *Emendations*, but the third of his *Isagogical Canons*, confesseth this also to bee a mistake.

This Error was first discovered by the Appearance of *Ptolomie's Canon*, which setteth down a List of the *Babylonish*, *Persian* and *Romane Kings*, from *Nabonassar's* time, to the time of *Ptolomie*. Mention was made of this *Canon* by *Panodorus*, *Anian*, and *George the Syncellus*, amongst whom *Scaliger* (but lately and not intirely) met with it. *Sebus Calvinus* received a Transcript of a more perfect Cople, from *D. Overal*, Dean of *S. Paul's*; the Original whereof is extant in *Biblioth. Bodlian.* and set out with *Ptolomie's Hypothesis* by *D. Bambrigg*.

The Canon begineth,

Καὶὼν Βασιλεῶν.			
Ναβονασάρ	ιδ.	Nabonassari	14.
Ναδῖ	β.	Nadii	2.
Χινζέρ & Πόρι	ε.	Chinceri & Pori	3.
Ίουαί	ε.	Jugai	5.
Μαρδοκμπάδ	ιζ.	Mardocempadi	12.

&c.

Nabonassar therefore was King, not as som thought of *Egypt*, but *Babylon*; who for delivering his People from the subjection of the *Medes*, was made the *Æra* of their Kingdom; from whom the *Chaldeans* (and the *Egyptians* there-

fore) accounted their Celestial Calculations. For his Syn-
chronism, The Canon setteth him down the fifth before
Mardocempad or Merodach-cen-pad, the same with Meredach
Baladan, who sent Messengers to K. Ezechia to enquire con-
cerning the Retrocession of the Sun. But for a more certain
demonstration of the time, three Lunar Eclipses noted by
Hipparchus, are set down by Ptolomie in the fourth of his *Al-
magest*. The first was seen at Alexandria the 16 daie of Mesori,
in the 547 year of Nabonassar. This Eclips by the Julian
Calculation and Tables of Calvisius, fell out upon Fridaie
the 22 of September, at 7 of the Clock in the afternoon,
and 20 minutes; the Sun then beeing in the 26 of Virgo.
It was the Year 4513 of the Julian Period, that is the 3749
from the Worlds Creation, out of which if wee deduct the
547 years of Nabonassar, the remainder will bee 3203, the
year of the Worlds Creation, wherein this *Æra* was fixed;
The daie as the King Alpbonsus, and before him the Transla-
tors of the *Almagest* have delivered, was *Dies Thoth*, or *Mer-
curii*; answering to the 26 of the Julian Februarie, begining
(so Ptolomie) at high noon, the Sun then entring into Pisces,
and the Moon, beeing in the 11 degree and 22 minutes of
Taurus. And the same conclusion will follow from the
two other Eclipses, reduced in like manner to our Cal-
culation.

And to put all out of doubt, Censorinus saith that the
986 Year of Nabonassar was the 238 of Christ, but that was
the 4951 of the Julian Period. Therefore Nabonassar's *Æra*
began in the 3967 year of the same Period, which was the
3203 Year from the World's Creation. So that the *Æra*
is undoubtedly assured.

This *Æra* still accounteth by Epyptian years, which are
therefore called *Anni Nabonassarei*, and becaus it began upon
Wednesdaie, the first daie of their first Moneth, which (as
the daie it self) they hold holie to *Thoth* or *Mercurie*) useth
to bee called Nabonassar's *Thoth*.

CHAP. VII.

The Æra of the Olympiads.

THe Olympick Games were instituted for the exercise of the Grecian Youth, by *Hercules* (as the Tradition go's) to the honor of *Jupiter Olympius*, near unto whose Temple they were perform'd in the Olympian field. The Exercise was called *Pentatlon*, or *Quinquertium*, from the fivefold kinde. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own Citie, and, which is to the purpose, his name was publicly recorded.

The time was (as onely *Pindar* hath revealed) at the full Moon which followed the Summer Solstice. They were celebrated everie fifth year; and the Interval was called an Olympiad, consisting of 4 Julian years, and the odd Bissextile daie, which was the cause, as some think, why this form of year was first introduced.

The first Celebration by *Hercules* vanishing in the Intermissions, grew to bee less famous then the restitution by *Iphitus*, whereof so much more notice hath been taken then of the other, that this which was manie years after, is yet accounted for the first Olympiad. The time or *Æra* whereof is assured by the Character of that extraordinarie Eclipse, which the Sun suffered with our Saviour, noted by *Pblegon* to have happened in the 202 Olympiad, which multiplied by four maketh 808 years, between the first Olympiad, and the Passion of Christ.

Besides that, *Thucydides* reporteth that in the first year of the *Peloponnesiack* War, on a summer's daie in the afternoon, there hapned an Eclipse of the Sun, so great an one, as that the Stars appeared. This Eclipse, by Astronomical Calculation, is found to bee the second daie of *Julie*, in the year before Christ 453, at which time (as *Crusius* calculateth) the Sun was Eclipsed in the 6 of Leo, half an hour after 5 in the afternoon, the digits of the Eclipse were 9, and four third parts, therefore almost one fourth part of the Sun was visible,

ble, respecting the Horizon of *Athens*, but in *Ithace* the Eclipse was well nigh total; so that the Stars were seen.

This therefore was that Eclipse which *Thucydides* saith was seen in the first year of the *Peloponnesiack* war.

In the fourth Year of the same War, the same Autor saith that *Donius Rhodius* won the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad, and that was the 460 year before Christ. If therefore the 87 Olympiads be multiplied by 4, they become 348 Julian years, which if they be added to 460, the total will be as before, 808 years, or the 202 Olympiad before the Passion of Christ.

Again *Thucydides* reporteth, that in the 19 year of the *Peloponnesiack* War, the Moon was Eclipsed, and this was as *Diodorus Siculus* relateth in the fourth year of the 91 Olympiad. That Eclipse of the Moon, as *Crusius* calculateth, fell out upon the 27 daie of *August*, in the 445 year before the Passion of Christ. If therefore 90 Olympiads be multiplied by 4, they make up 360 Julian years, to which also must be added the three first years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Passion of our Saviour, which falleth with the 3173 year of the World, and is the *Æra* of the Olympiads.

CHAP. VIII.

Æra Urbis Condite.

THE *Italians*, by an old custom, used to account their years from the time of their first Plantation; yet in this the lesser towns were more happy than the Mother Citie: *Rome* her self not having attain'd to know her own beginning, til *Cato's* time; who considering the absurditie, searched the Censor's Tables, and bringing down the account to the first Consuls, got within a little of *Urbis Condita*. It rested onely to make good the Interval from the *Regifugium* to the *Palilia*; so the *Æra* of the first foundation is called from the

the Rites done to *Pales Pastorum Dea*, the Shepherds Holidaie as wee may call it, celebrated the same daie the Citie was built. *Propertius Lib.4.*

*Urbi festus erat, dixere Palilia, Patres
Hic primus capit manibus esse dies.*

The Interval, as *Cato* found it, amounted to 243 years, *Terence Varro* (who at the same time studied the point) reckoned one year more; and from thence, saith *Scaliger*, in *factiones duas res discessit*, there became two sides, one for the *Catonian Palilia*, the other for the *Varronian*; though *Petavius* (that *Scaligero-mastix*) affirmeth that the former was not *Cato's* opinion; and *Seibus Calvisius* demonstrateth that they were both but one.

This Epilogism was found out by *Tarutius* (or as hee is more rightly called *Taruntius Firmanus*, a great Astrologer of those daies, who at the sollicitation of *Varro* cast the Nativitie of *Rome*; which to recover, hee first of all tried for the Founders Horoscope. To attain to this, hee entred into a consideration of the main actions of his life; and because hee had understood by Tradition that there hapned an Eclipse when *Romulus* was conceived in the womb, hee went the Hermetical waie, as that is called, to finde out the Nativitie by the conception.

After consultation with the Stars, and a due comparison of this with what was otherwise known, ἐν μάλα, hee confidently pronounced this Judgment.

That *Romulus* was conceived in the first year of the second *Plutar. in*

Olympiad, the 23 daie of the (Egyptian) moneth *Chæac*, *Rom.* at the third hour of the daie, the Sun beeing then totally Eclipsed. That hee was born the one and twentieth of the Moneth *Tboth*, about the Sun rising. That the Foundation of *Rome* was laied the ninth daie of *Pharmuth* between two and three a clock in the morning, the Moon beeing then in *Jugo*. So the Astrologer.

Otherwise the Tradition was (which also *Taruns* considered) that the Foundation of *Rome* was laied in the third year of the sixth Olympiad, the Sun and Moon then beeing

ing in an Ecliptical conjunction, which defection was noted by *Antimachus* the *Teian* Poet.

For the first Eclipse, as his Tables (which are said to be those of *Hipparchus*) directed him, it fell out in the first year of the second Olympiad, upon the 23 daie of the Moneth *Chæac*, which answereth to the 24 of June at three a clock in the morning. Yet according to *Tyche*, *Ptolomie's*, and the King *Alphonsus* their Tables, the latitude was then so great that there could be no Eclipse at that time. So *Sebus Calvisius* and others. *Nicolas Muller* pretended, that this Eclipse could not be found out by the *Prutenick* Tables, but by the *Frisian*, which hee was then about (his own and more elaborate) hee promisseth to account for it. *Calvisius* answereth, that the *Prutenick* Tables according to *Copernicus* his Hypotheses were most exactly performed, and that hee doubted *Muller* could not stand to his word. Yet since that *Muller* hath calculated this Eclipse, and found it to be by his *Frisian* Tables, according as the Astrologer set down.

Henrie Bunting findeth it in the second year of the second Olympiad, one year later then the Astrologer. And this may seem to be nothing out of the waie. For *Dionysius Halicarnassus* reporteth, that *Romulus* as hee came not into the world, so hee went not out without an Eclipse. Now *Romulus* reigned 37 years, at which verie time the Sun was Eclipsed, upon Saturdaie the 26 of Maie about 7 of the clock in the afternoon. the Sun then setting at Rome; and the greatest absurditie *Calvisius* could finde in this was, that it setteeth off but 18 years for the age of *Romulus* at the building of Rome; which as hee think's could not make him mature enough for the importance of this undertaking; but considering all other circumstances agree so well, the Acceptation is unjust enough.

For the other Eclipse pretended to be at the Foundation of the Citie. *Nicolas Muller* findeth that also in his *Frisian* tables, yet confesseth it could not be seen at Rome; but in Asia 'twas visible hee saith, and so might be known to *Antimachus*.

And this maketh something for the Astrologer, who (as *Cicero* saith him) found the Moon at the Foundation in

Jugo,

Jugo, that is, as *Solin* may seem to interpret it, in *Libra*; the rather, becaus' the Poët *Manilius* saith, that *Rome* was built in *Libra*. So *Petavius*: but *Solinus* (though hee knew not what hee said) yet saith too, That the Sun was then in *Taurus*, which is demonstrated by *Bunting*, and moreover, that it was in the twentieth degree; and therefore the more learned *Scaliger* and his *Calvisius* interpret the Astrologers in *Jugo*, to bee the same which is now said in *Nodo*, which is as much as to say, that the Sun and Moon were then in Conjunction, as *Muller* saith well, and that the Sun was *intra terminos Eclipticos*, within the Ecliptick terms at *Rome*, but not so far as to make the defection visible in that Horizon.

Howsoever the Astrologer according to his Calculation set down that *Rome* was built in the third year of the sixth Olympiad, which *Terence Varro* took for his resolution; and so reckoned from the Regifugium to the *Palilia* 244 years; *Marcus Cicero*, *Titus Pomponius Atticus* and the Emperor *Augustus* approving the Epilogisms, and besides them *Plutarch*, *Plinie*, *Paterculus* and others, and 'twas the received opinion; and is infallibly demonstrated in *Mercator's* Chronologie, by eight several celestial Characters or Eclipses, which calculated to *Nabonassar's* *Æra* fall even with the Astrologer. To say nothing of *Crusius*, who hath don somthing to the same purpose, or *Peter Appian*, who evinceth the same (I saie not how truely) out of the Figure of the Heavens, which *Turnus* found (but as *Julius Solinus* describeth it) at the laying of the Foundation, *Verrius Flaccus* in the *Fasti Capitolini* setteth down *Rome* built in the fourth year of the sixth Olympiad, one year later; and the Canons of *Eratosthenes* in the first year of the seventh Olympiad one year more, or rather but one in all; for the Registers of the Capitol agree with *Cato*, and hee differeth nothing from *Varro*, if *Calvisius* may bee Judge.*

Therefore altogether neglecting *Temporarius* his morositie (who was so far out of conceit with *Turnus*, that hee would not believe that there was ever such a man as *Romulus*) we say that *Rome* was founded in the third year of the

sixth Olympiad which was in the year of the Worlds Creation 3198, and before the Incarnation 750.

CHAP. XI.

Æra Septimanarum Septuaginta, the seventie Weeks.

THis *Æra* was fixed by the Angel *Gabriel*, *Dan. 9. Seventie Weeks* (saith hee to the Prophet) are determined upon the People, &c. *vers 24. Know therefore and understand, that from the going forth of the Commandment, to restore and build Jerusalem unto the Messiah the Prince, shall bee seven Weeks, and threescore and two Weeks, &c. And after threescore and two Weeks shall Messiah bee cut off, but not for himself; and the people of the Prince that shall com shall destroy the Citie and the Sanctuarie, &c. And hee shall confirm the Covenant with manie for one Week, and in the midst of the Week hee shall caus the Sacrifice and the Oblation to ceas, and for the overspreading of abominations hee shall make it desolate, even until the consummation, &c.* So the Angel.

The Weeks are to bee understood not of daies, but Years; and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment &c. unto the Abomination of desolation. But where to begin or end this Epilogism, is the *vexata Questio*, as *Scaliger* cal's it, a question that hath endured the greatest controversie, involved with circumstances of such notable intricacie, that a Scholar of verie great parts ('tis reported by one that knew the man) fell mad with studying how to make this good.

Som reckon the Epilogism from *Cyrus*, others from *Darius Hystaspis*, and som from the seventh, others from the 20 of *Artaxerxes Longimanus*, accordingly ending the Weeks, som at the profanation of the Temple by *Antiochus*, others at the destruction of the Temple by *Pompey*, or that of *Herod*, or elf at the Passion.

The truest of the fals, is that which begineth at the seventh year of *Artaxerxes Longimanus*, and endeth in our Saviours

viours Passion : for this maketh a good account of the years. It was the opinion of the learned *Bunting*, *Funccius*, &c. but that which I perceiv to bee rested upon, is the judgment of *Scaliger* followed by *Calvisius*, and this begineth the Epilogism at the second year of *Darius Nothus*, and determineth it in the final destruction of *Jerusalem* by *Titus*. For the Angel saith exprelly, that after *seven Weeks* and *sixtie two weeks*, the *Messiah* beeing cut off, the holie Citie shall bee destroyed &c. and that in the middle of the *seventieth week* the Sacrifice and Oblation shall cease, and for an overspreading of abomination, &c. which is plainly called by our Saviour, the abomination of desolation, spoken of by *Daniel the Propbet* &c. and therefore no question, but the *seventie Weeks* are to end with the Holie Citie. Their begining was to bee from the time of the going forth of the Commandment, &c. And this, though such an one was given first by *Cyrus*, and thirdly by *Artaxerxes*, yet most purposely from *Darius Nothus* in the second year of his reign. The 13 year of *Darius Nothus* is the 20 of the *Peloponessack* war by *Thucydides* that was the 92 Olympiad, and this was the 3538 from the Worlds Creation, or 4302 of the Julian Period, therefore the 2 year of *Darius Nothus* was the 4290 of the Julian Period, and that was the 3562 from the worlds Creation. The Cycle of the Sun was 6 and the Moon 15. And the Interval is expressly 490 years. For the Holie Citie was destroyed in the *seventieth year* of the Incarnation, which was the 4019 from the Worlds Creation, and the 4783 of the Julian Period; the Cycle of the Sun was 23, and the Moon 14.

CHAP. X.

Æra Alexandrea,

What time *Seleucus* began to succeed in his part of the Empire of *Asia*, The *Greeks* disusing their Olympian account, set up a new *Æra*, which though it reckoned from the reign of *Seleucus*, yet it bare the name of the conquerour

X 3 from

from whom it was called *Æra Alexandrea Græcorum*, or *Syræ Macedonum*. *Seleucus* began to reign twelve years after the death of *Alexander*, as appeareth by *Albategnius* and the *Almagest*; which consenteth also to *Diodorus Siculus*, who affirmeth that the first year of *Seleucus* was the first of the 117 Olympiad.

Therefore this *Æra* was fixed in the 4402 of the Julian Period, which was the 3638 from the world's Creation; the Cycle of the Sun was 6, and the Moon 13. The *Æra* was fixed saith *Scaliger* (though *Petavius* will not yield it) by *Calipus* of *Cyzicum*, who finding that *Meton's* *cielus decennovenalis* exceeded the Moon's Revolution one quadrant of a daie, put four of these together, and detracting from thence one whole daie for the quadruple excess of hours, gave an exacter account of the Lunations then before.

This Cycle the Author to the honor of *Alexander* began the 28 of *June*, in the Summer Solstice at the new Moon, which followed the fight at *Gangamele*. And this was in the year of the world 3619 as the Eclipse assureth which hap'ned eleven daies before, but becaus this fell out to bee in the second year of that Olympiad, *Calippus* altered his minde, and stayed nineteen years to make his Period concur; but *Alexander* deceasing within seven years, the *Æra* could not begin till twelve years after, which was the first of the reign of *Seleucus*, and 3638 of the World.

CHAP. XI.

Æra Dhilcarnain

IS the same with the *Alexandrea Græcorum*, and hath nothing proper but the Name, which it self also is nothing but *Alexander* in other words as by the Arabick Geographer and otherwise 'tis made known. *Dhilcarnain*, that is, *habentis duo cornua*, as *Albumazer's* Translator expresseth it. So *Alexander* was called with relation to the Ram in *Daniel's*

riel's Vision as ſom divine, but then they are ſain to read it *Ailcarnain*, not conſidering that it is not the word in Arabick as in Hebrew, for a Ram, the Arabians if they had meant thus, would have ſaid not *Aiie*, but *Hamelcarnain*; but let that paſs, for the word written in it's own language manifeſtly importeth no more then one that hath two horns.

So *Alexander*, ſaith *Chriſtman*, might bee called either for that his Empire was bipartite into *Aſia* and *Syria*, (which is not altogether ſo true) or otherwiſe, for that hee joined the Eaſt and Weſt together with Conqueſts, holding as it were the two Hornes of the World in his Victorious hands.

And this hee ſaith, becauſe as *Hercules* In the Weſt, ſo *Alexander* ſet up two Pillars for a *non ultra* to the Eaſtern World. The Arabians themſelves ſaie more; For though the more commonly known Hiſtorians of this Conqueror *Q. Curtius* and *Arrian* out of his *Ptolomie* and *Ariſtobulus* take no notice of *Alexander's* falling in the Weſtern World, (*Cedren* excepted, whereſoever hee had it) yet the Arabick Geographer doubteth not to affirm, that hee was the man by whoſe appointment and Deſign that Iſthmos *Gaditanes* was cut out, and the Atlantick Ocean let into the Mediterranean, ſo making that Streight or *Fretum* (therefore not to bee term'd *Herculeum*) now called the Streights of *Gibraltar*, or as it ſhould bee *Gebal Tarec*, that is *Tarec's* Hill, ſo called ſaith the Arabick Geographer from *Tarec* the Son of *Abdalla*, who having transported his Barbarians over the Streight, ſecured his Army with the Natural fortification of that Place. *Geographus Arabs.* 1. par. cl. 4.

But why *Alexander* ſhould bee called *Dilcarnain* or *habens duo cornua*, *Scaliger's* reaſon is beyond exception, and which *Petavius* himſelf could not chooſe but commend. *Alexander* to raiſe himſelf a reputation of Divinitie, ſuborned the Prieſt to entitle him the ſon of *Corniger Ammon*, thenceforth the *Cyrenians*, who had formerly uſed to expreſs this *Jupiter* horned in their Coins, transferred this honor to the Conqueror, and ſo the reputed ſon, as the Father was known by the name of *Corniger* which when it came to the Arabians was to bee ſaid as here it is *Dilcarnain*.

CHAP. XII.

The Jews Æra.

Alexander the Great with his Grecian Armie marching towards *Jerusalem* with all intention of hostilitie, the High Priests and Levites came forth to meet him, all in their Holie Garments. The King beholding this reverent Assemblie, made an approach himself alone, and drawing near to the High Priest fell down and worshipped. The Captains wondring to see the son of *Jupiter Ammon*, who had given command that all men should worship him, himself to fall down to a Jew, *Parmenion* drew near and made bold to ask him the question. To whom *Alexander*; 'Tis not the Priest saith hee, but his God whom I adore, and who in his verie habit appeared unto mee long ago at *Diis* in *Macedonia*, and encouraged mee in my undertakings for the Empire of *Asia*. This don, the King ascended the Temple, where Sacrifice first don to God, the prophecie of *Daniel* was brought forth, the high Priest turning to that place which foretelleth of a mightie Prince of *Græcia* that was to conquer the *Persians*, which, the circumstances well agreeing, the King readily applyed unto himself, and so departed verie well pleased, and full of hope, leaving the People to their Antient peace. So their Historian *Josephus*; and the Book *Taanith* Cap. 9.

Antiquitat.
Lib. 11.

But it is added moreover by *Abraham* the Levite in his *Cabala*, that the High Priest by waie of acknowledgment made faith to the King, that all the children which should bee born that year to the holie Tribe should bee called by his Name; and moreover that from the same Time they would henceforth compute their *Minian Staros*, or *Æra* of Contracts, &c. fol. 3.

CHAP. XIII.

Æra Dionysiana Philadelph.

A Celestial year is such an one as kéepeþ touch with the Sun, the Months whereof begin at his entrance into the Signs precisely, and especially serving for the Prognostication of the Seasons. Such a kinde of year *Dionysius* an Astrologer in *Egypt* set up after the example of *Metan* and others; (as by *Theon* 'tis noted upon *Aratus*.) The *Æra* whereof hee fixed in the first year of the famous *Ptolomie*, surnamed *Philadelph*. 'Tis often cited in the *Almagest*, which also giveth Testimonie that this *Æra* began in the 463 of *Nabonassar's* *Thosh*, which was the fourth year of the 123 Olympiad, answering to the 4429 of the *Julian* Period, which was the 3665 of the world's Creation. The Cycle of the Sun was 5, and the Moon 2.

*Ptolm. lib.**10. C. 4. & 5**Almagesti.*

But neither was this this year of *Dionysius* meerly celestial, 'twas also civil, as *Scaliger* discovereth. yet of no greater use in Historie to reconcile one place in that golden book (as the same Autor termeth it) of *Jesus* the son of *Sirach*. That wise man saith that in the 38 year when *Evergetes* was King, hee came into *Egypt*, &c. but how could that bee, saith *Scaliger* seeing this *Ptolomie* reigned but 26 years. To saie as som do that hee meant the years of his own life, or the life of *Evergetes*, is rather to excuse the Autor, then interpret him. And therefore 'tis to bee said that hee referreth to the *Dionysian* Account, in the 38 whereof hee might com into *Egypt* in the time of *Evergetes*. And therefore *Petavius* upon his *Epiphanius* first, and again in his *Doctrina Temporum*, had little reason to fall so foully upon the much more learned Autor of this and manie other admired Revelations.

*Emendat.**Temp. lib. 5.*

CHAP. XIV.

Æra Hispanica.

Dion lib. 11. **J**ulius *Cæsar* in the fourth of his Dictatorship, appointed his Mathematicians to the Correction of the Roman Year; which is the beginning of the *Julian Account*. The The 283 whereof *Censorinus* saith, was the 1014 of *Iphibus*, and that the 986 of *Nabonassar*. Therefore the *Julian Account* began the 703 of *Nabonassar* which was the 4669 of the *Julian Period*, and 3905 from the Worlds Creation. The Cycle of the Sun was 21, and the Moon 14. Seven Years after, and 38 before the Nativitie of Christ, the Spaniards beeing brought under the subjection of the Empire, received also this form of year; their *Æra* from that time forth bearing Date from hence: which though it was the fifth of *Augustus*, yet the Style went in the Dictators Name; and so the King *Alphonso* would bee understood in his Tables, when hee calleth this Term *Æra Cæsaris*, meaning the Dictator.

CHAP. XV.

Æra Actiæ Victoriæ. &c.

Cæsar *Augustus* having triumphed over *Antonie* and *Clæopatra* in the battel of *Actium*, To which was added the victory, saith *Dion*, became himself to bee Monarch of the World, so much that hee gave command that the Empire should begin to compute their Acts from this daies Achievment; which was the second of September by *Dion*. It was the year of the World 3919, and 4683 of the *Julian Period*; as otherwise, and also by an Eclipse noted in the *Fasti Seculi*, tis manifest; yet by the decree of the Senate, this *Æra* was fixed in the destruction of *Alexandria*, which was taken

August

August the 29, of the year following, 'twas the 16 *Julian* year, and the 294 from the Death of *Alexander*.

Till this time the *Egyptian* account measured by *Nabonassar's* year, consisting of 365 daies, without anie intercalation of the odd hours; in the place hereof the *Julian* form succeeded; And becaus the *Egyptians* called everie daie in the year by the Name of som God, which were therefore called *ἡμέραι Θεῶν*, and everie year of their *Lustrum's* or *Quadriennals* in like manner, which were therefore called *ἔτη Θεῶν*, *Anni Deorum*, these years were henceforth called in honor of *Augustus*, *Anni Augustorum Deorum*, or *Anni Augustorum*, as 'tis recorded by *Censorinus*, who onely mentioneth them by this Name.

This *Æra Aëtiaca* continued in use till the time of *Dioclesian*, who having gained himself an Opinion of Wisdom and Fortune among his People, thought himself worthe from whom the Computation should now begin, which was don. It was therefore called by those of the Empire *Æra Dioclesiana*; but by the Christians *Æra Martyrum Sanctorum*, from the great Passion of Saints in the 19 of this Emperor's Raig, wherein more then one hundred fortie and four thousand Christians suffered persecution in *Egypt*. Thus *Ignatius* the Patriarch of *Antioch* answered *Scaliger* by his Letters; *Vir*, saith *Scaliger*, *quo doctiorem Oriens nostro seculo non tulit*. But the *Æra Martyrum* and that of *Dioclesian* begin at the same time; as *Christman* upon his *Alfraganus* proveth out of *Abull Hassuni* an Arabick Historiographer. And to assure the beginning of *Dioclesian's* *Æra*, *Theon* upon the *Almagest* noteth an Eclipse of the Moon at *Alexandria*, τῷ πᾶ ἔτει Διοκλησιανῷ, and in the 81 year of *Dioclesian*, and 1112 of *Nabonassar*. Asbyr the 29, and 6 of *Phamenoth*, and this Eclipse, exacted to the *Julian* form, hapned November 25, a little after midnight, in the year of the World 4313, and 264 from the Incarnation; the Sun was in the 5 of *Sagittarie*. Therefore *Dioclesian's* *Æra* was fixed in the 1032 of *Nabonassar*, which was the 284 from the Incarnation. Therefore as it is called *Æra Martyrum*, it referreth not to the persecution in the 19 of *Dioclesian*, but to that of his first year,

Theon. Hypom. 6. in Ptolem. Almagest. p. 248.

wherein *Diodorus* the Bishop celebrating the Holie Communion with manie other Christians in a Cave, was immured into the earth, and so buried all alive. *Eusebius* in *Dioclesian*.

This *Æra* is used by *S. Ambrose*, *Epiphanius*, *Evagrius*, *Hermannus*, *Conradus*, *Bede* and others. It stood in common Christian use, until the times of *Dionysius* the Abbot, who in stead hereof brought in the *Æra* of Christ's Incarnation, so that (as *Peter Aliac*, our *Bede*, and others) the Christians did not use to reckon by the years of Christ, until the 532 of the Incarnation, yet *Scaliger* may bee seen, *De Emend. lib. 5. p. 495. & p. 496. & p. the 18 of his Prolegomena*.

Nor is it to bee thought, saith *Christman*, that this *Æra Martyrum* was utterly abolished, except we mean it of *Rome*; for saith hee 'tis yet in use among the *Egyptians*, *Arabians*, *Persians*, *Ethiopians*, and generally the Eastern men.

Scaliger saith it once and again (how truly I doubt) that it never was but as it still is used in the *Egyptian* and *Ethiopian* Churches: No doubt, but that it was most proper to *Egypt* where it first began, for which caus it is called by the *Arabians* *Teric Elgypti* the *Æra Ægyptica*. From the *Egyptians* the most part of the world received it, though the *Abyssines* or *Ethiopians* in a directer line, as whose Patriarch and Religion is subject to that of *Alexandria*. The *Ethiopians* call it the *Anni Gratie*.

CHAP. XV I.

Æra Christi Nati.

D*ionysius* the Abbot who as wee said was Autor to the world of accounting by this new *Æra*, infinitely more concerning then that of *Dioclesian*, fixed the same in the 4713 of the *Julian* Period which answereth to the 3950 year from the World's Creation, so that the *Anni Christi* were not in use of Computation till the 532 year after the Nativitie, as it was fixed by *Dionysius*. This *Dionysian* *Æra* is the more accurate in Chronologie finde to bee at fault, but
not

not the mſelvs agreeing upon the difference. To ſaie nothing of the Biſhop of *Middleburgh*, who affirmeth that this *Aëra* was behinde-hand with the true Nativitie 22 years, and that *S. Paul* himſelf had revealed this to him, though afterward hee changed this opinion, *S. Paul* it ſeem's not beeing in the right, and believed that this *Aëra* was ſo far from beeing 22 years behinde, that it was two years before-hand with the truth. *Capellus* laboreth to prove that it is a Metachroniſm of fix years, *Kepler* of five, *Decker* of four; others of three, *Scaliger* of two, who demonſtrateth, as hee himſelf thinketh, that the fiſt year *Dionyſian* of Chriſt ought to bee reckoned the third. Learned *Bunting* one of the fiſt who took this exception, demonſtrateth that the difference is but of one year. Hee proveth it thus. Taking for granted out of *S. Luke*, that the thirtieth year of Chriſt is Synchronical to the fifteenth of *Tiberius*. Hee noteth an Eclipſ of the Moon ſet down by *Tacitus* in the fiſt year of *Tiberius*, the two *Sexti*, *Pompeio* & *Apuleio* *Coſs*. This Eclipſ hapned upon Thurſdaie the 27 of *September*, in the 4727 of the *Julian* Period, which was the 3963 from the Worlds Creation. And ſeeing, as moſt certain it is, that this Eclipſ fell out in the fiſt year of *Tiberius*, and that the fifteenth of *Tiberius* answereth to the 30 of our Saviour's age, it followeth, that the fiſt of *Tiberius* was the fifteenth of our Saviour; and the fiſt of our Saviour was the 4712 year of the *Julian* Period, one year ſooner then the *Dionyſian* Πισς, or, as it may bee, the verie ſame; for 'tis doubted what *S. Luke* meaneth by *ὡσεὶ ἔτη τριάκοντα εἰς χυβη* & ὦν; our own Tranſlation rendreth, that *Jeſus* began to bee about thirtie years old, &c. which conſidering, and that the fiſt of *Tiberius* was but the begining of a year, the difference may ſeem to com within compaſſe of ſome reconciliation.

For the time of the year. The *Alexandrian*, and therefore the *Ethiopian* and *Armenian* Churches deliver that our Saviour was born the 6 of *Januarie*, the ſame daie hee was baptized, accordingly they celebrate both the Feſtivals in one daie of the *Epiphanie*, which for that it hath been of ſome ſtanding in thoſe parts, prevailed ſo far with *Cauſabon*, as to forſake the more received opinion, but not conſidering

how slenderly this Tradition pretendeth. *Som question of of old there was in the Church of *Alexandria* (so their *Clement* reporteth) as concerning the daie of this Nativitie. To resoly this doubt they observed this courf: The daie of his Baptism supposed, which as wee, they held to bee the *Épiphanie*, they supposed also out of the forequoted place of *S. Luke*, that our Saviour was born and Christ'ned the same daie; for chat hee was 30 years old when hee was baptized. Their conclusion therefore was, that our Saviour was born the fixth of *Januarie*, which how consequent it is I need not saie. The torenamed Bishop of *Middleburgh* setteth down our Saviour born in *April*. *Beroaldus* thinketh, hee was born about the beginning of *October*. So *Scaliger*, *Calvisius* about the end of *September*. As for the daie saith *Scaliger*, *Vnius Dei est, non Hominis definire*: and *Hospinian* persuadeth, that the Christians did not celebrate the 25 of *December*, as thinking Christ was then born, but to make amends for the *Saturnalia*.

How much better had it been for these men to content themselves with the Tradition of the Church, then by this elaborate unfruitful search to entangle the Truth.

The Religion of this 25 daie, though *Scaliger* saie it, *non est nupera neque novitia*, 'tis Apostolical by the Constitutions of *Clement*. &c.

Nor doth *Chrysostom's* Oration saie much less. The *Catholicus Armeniorum* in *Theorinus* Dialogue make's this good by Antient Monuments brought from *Jerusalem* to *Rome* by *Titus Vespasian*; or if this Autoritie could bee rendred suspicious, wee cannot elude the *Persian Ephemeris*, nor the *Astronomical Tables* of *Alcas*, in both which our Saviour is set down born the 25 of *December*. And truly the strange and rare position of Heaven at this Nativitie, doth not a little reinforce my belief, though otherwise not much given to admire matters of this nature; for *Cardan* finde's it in the Figure of our Saviour, there hapned this daie a Conjunction of the two great Orbs, which is of that kinde, which Nature can shew the World but once, except the World endure more then fourty thousand years.

Antiquitat.
Lib. 11.

CHAP. XVII.

Æra Passionis Dominicæ.

NO less question hath been made about the Year of our Saviour's Passion, then that of his Nativitie. Thus much is certain, That hee suffered upon Fridaie the fourth of *Nisan*.

Not to take notice of the Acts of *Pilate* cited by the Hereticks in *Epiphanius*. *Clemens* of *Alexandria* delivereth, That our Saviour suffered in the 16 of *Tiberius*, and 25 of *Phamenoth*, which answereth to the 21 of *March*; but our Saviour suffered upon Fridaie, therefore the Dominical that year was E: but the 16 of *Tiberius* had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Passion was not upon that daie, or ell it was not that year.

Epiphanius affirmeth that our Saviour suffered the 20 of *March*, but hee suffered (as before) upon the *feria sexta*, therefore the Dominical must bee D, for otherwise Fridaie could not fall upon *March* the 20. This hap'ned *Anno* 19 of *Tiberius*; but the Cycle of the Moon for the year was 15, therefore the Passover that year was not celebrated *March* the twentieth, but the fourth of *April*, and *feria* not *sexta* but *septima*.

Manie other forms of this opinion are set down by the Antient, but which will not endure the touch of these Characters.

Pblegon Trallianus noteth an Eclipse of the Sun the fourth year of the 202 Olympiad, the most horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Passion, observed also by the Astronomers in *Egypt*, reported to have said those words, *Aut Deus Naturæ patitur, &c.* The Reverend Father *Dionysius* may bee seen in his Epistle to *Polycarpus* and to *Apollophanes*, but who when hee saith, that this was don by the Interposition of the Moon, doth not a little betraie his Tradition; for the

the Sun and Moon were then Diametrically opposed, and the Moon her self totally Eclipsed in *Libra* to the Antipodes of *Jerusalem*; therefore the Eclips was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of *Tiberius*, and the 33 of the Nativitie, which was the 4745 of the *Julian* Period, and 3982 of the World, in the 78 *Julian* year, and 780 of *Nabonassar*; and becaus it was *feria sexta*, therefore it was the third daie of *April*, there happening the verie same daie a natural Eclips of the Moon in the 11 of *Libra*, which began at *Jerusalem* at 5 of the clock and 49 minutes in the afternoon. Therefore this daie was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

CHAP. XVIII.

Hegira Muchammedis.

M *Abomet* having introduc'd a new Superstition, which the men of *Meccha* impatient (as all other of alteration) resented not, was forced to flie that place. This flight of his, or persecution, as hee had rather it should bee thought, in allusion to that of *Dioclesian*, and compliance with the Christians *Æra Martyrum*, was called *Hegira Muchammedis*, that is *Προφυγή*, or the flight of the persecuted Prophet. It fell out upon Fridaie the 16 of *Julie*, and 622 of the Incarnation, beginning (as their years are Lunar) from the new Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning, which is the caus why they set up in their Steeples a Crescent, as wee a Cross in ours. From this *Æra Fuge Muchammedane* they reckon their years.

CHAP. XIX.

Æra Jeshdigerdica.

THIS Æra was fixed, saith *Albumazar*, Anno *Hegire* 11, *Rabie prioris*, 22. *fer. 3.* which answereth to the 16 of *June*, Anno *Christi* 632, so called from *Jeshdagerd* the last *Persian King*, in whom that Empire saith *Haithon* the *Armenian*, was lost the same year of our Lord unto *Othman* the *Saracens*; to bee reckoned not from the inauguration as *Alphraganus* and *Isaac* the *Monk* and som others, but from the death of *Jeshdagerd*.

The *Persians* begin their year at the *Vernal Equinox* accurately observing the *Sun's* entrance into the first point of *Aries*, which daie they call *Neuruz*, that is, *Novus dies*; from *ruz*, which in their tongue signifieth a daie, and *Neu*, *novus*, new; entreteining this time with great solemnitie, which they hold so sacred, that no *Matrimonie* there is accounted legitimate if not contracted in the *Spring*.

Now, becaus the *Ægyptian* year, to which that Æra did applie, still anticipated the *Sun's* motion, and gave an unjust account of the *Equinox*, the *Sultan* of *Corasán* or *Mesopotamia*, appointed eight of the most learned *Astrologers* of that age (amongst whom *Aben sina* or *Avicen* was one) to make an exact determination of the *Tropical year*, which was don as they could. This new form was fixed in the *Equinox* observed by them, the *Sun* entring the first point of *Aries*, *Thursdaie* the 18 of *Phruardin* at two of the *Clock* in the afternoon, in the 448 year of *Jeshdagard*, and 471 of the *Hegira*, which was 1079 of the *Incarnation* according to *Dionysius*. The *Cycle* of the *Sun* was 24, the *Moon* 16.

This Æra from the *Style* of the *Emperor* was called *Gelaxa*, that is, *Æra Augusta* or *Imperatoria*, as that word signifieth in the *Persian Dialect*.

CHAP. XX.

What is Proleptical, and what Historical Time.

HISTORICAL Time is that which is deduced from the *Æra Orbis Conditæ*. Proleptical is that which is fixed in the Chaos: The *Jews* call it *tempus Tobæ*, as the Chaos is called by their *Moses*, *Gen. 1.* So the new Moon which they suppose to bee upon the second of the fix daies, that is, if the Luminaries had then been, they call *Novilunium Tobæ*, for that as yet there was neither Sun nor Moon.

The first example of Proleptical Time was given by the Greek Church, who in their Computations follow the Holy Scripture of the Septuagint. Therefore their *Æra Orbis Conditæ* is fixed in 5500 year *Ante Christum Natum*. Their more Artificial men, perceiving that this vast Epilogism was good for somewhat else, besides the measuring of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon, but divided by 15 it gave not the true Indiction; therefore they added 8 to the summ, and so it became a Technical or Artificial Period, comprehending the three Characters, and because it supposed 8 years of the *Tobæ*, it was Proleptical; but which the Times following not considering reckoned Historically, as if the *Æra Orbis* had then been fixed; but are thus to bee corrected.

This Account is used by the *Maronites*, *Grecians*, and generally by the Eastern Church, it is called *Æra Græcorum*, or more properly *Periodus Constantinopolitana*, from the Seat of the Empire, where it may seem to have been devised.

By this Example *Scaliger* made up his *Julian Period*, which it self also, as this, consisteth of Time, partly Historical, and partly proleptical.

CHAP. XXI.

*Considering the Causes of that infinite Varietie which is
found to bee amongst Chronologers.*

Frederick Husman in his Epistle to the Elector Palatine reckoneth up 40 several Opinions concerning the Connection of those two famous *Æra's*; this of *Christi Nati*, and that other of *Orbis Conditii*. And I doubt not but this diversitie might bee redoubled if anie bodie would undertake that such frivolous pains.

The extremest varietie is that of the Greek and Hebrew Scripture, making a difference of two thousand years; an occasion justly taken by som equally to disparage the autoritie either of the one or the other. For it cannot bee but that this Epilogism must bee detracted from the Hebrew, or superadded to the Greek, there being no mean waie of reconciliation. But certainly, the Hebrew (though I hold it not so everie waies incorrupt, as if not one jot or tittle of the same suffered the common fate of time) yet I believ it to bee the Original, and by the incredible diligence of the *Masora*, subservient to the greater providence of God, to retain more of it's own puritie, then anie other Scripture whatsoever; and therefore that it resteth in the Greek Translation, to account for this difference: yet neither do I think that choice Assemblie so neglected by God in a matter so importantly cared for by him, as to recede so foully from their Original.

I rather cast this corruption upon the dregs of Time, assuring my self that this iniposture was put upon us by the Hellenists, those among them who affected that antient Heresie of the Chiliaists; the conceit whereof I affirm to bee the occasion of this corruption.

Other differences in that Connexion, have these lesser Causes.

That profane Historie maketh no certain account of Time before the Olympiads.

That in the Romane affairs (a most important piece of Historie) the Consulships are not registred in the *Fasti* with that distinction and care as was necessarie, experience whereof hath been made by the industrious examinations of *Onuphrius* and *Cuspinian*.

That the Historians themselvs generally did not consider so much the designation of Time, otherwise then with a reference to their own *Æra*'s, which were but uncertainly fixt.

That manie of them wrote not the Historie of their own Times.

That som of them took libertie to relate those things inclusively, which others related exclusively.

That severall Nations reckoned not by the same form of years. That all Nations not Christian, affected an Opinion of greater Antiquitie then their own beginings, endeavouring therefore to leav the Storie of their rising as possibly uncertain to posteritie, as in them laie. So the *Egyptians* tell us of Heroes past, who by their reckoning reigned long before the world was made; which they saie with as much credit, as the *Indians* tell us, that they have out-liv'd four Suns alreadie, and that this which wee have is the fifth from their beginning: To saie nothing of *Janbazar Tsjareth* and *Roani*, men that lived before *Adam*'s time, as the book *Heubattish* make's report, and that one *Sombasber* was *Adam*'s Tutor.

But the greatest cauf of all is for that Professed Chronologers of our own times, such as *Funccius*, *Beroaldus*, *Bucholcer*, nay *Satian*, *Baronius*, *Torniellus*, and *Gordon* themselvs were altogether unacquainted with anie Artificial wale of this work, not knowing how to make application of Natural and Civil Characters to the assuring of Times. One of the first who began to know what was to bee don in this matter, was the most learned, and perceiving *Mercator*, who Instituted a Chronologie by wale of Demonstration Astronomical. To this beginning, something by *Crentzeim* was added; but verie much more by *Bunting* the Auctor of a most elaborate Chronologie, demonstrating by the Characters
of

of Eclipses, the Sun and Moons Circles, and with Calculation of everie Eclipse since the world began.

But this Art hath received greatest perfection from that excellent work of *Scaliger de Emendat. Temporum*, upon whose grounds *Calvisius* hath erected a most incomparable Chronologie for demonstration of time by Eclipses, and Cycles of the Sun and Moon severally applyed to everie year, yet wanting so much to accomplishment as may seem to bee added by the incredible pains of *Helvicus*; who excelleth *Calvisius* (though otherwise excelled by him) in Synchronismes infinitely added, and the application of the Julian Period, which why *Sethus Calvisius* should not measure is verie much to bee marvelled. These two, therefore put together make up Chronologie everie waies absolute, and brought to such a perfection as needs not to bee added unto; for though I doubt not, but that even those also are sometimes failing, as for some other necessarie and unavoidable defects; so also for that they are not thoroughly advised, whose Tables Astronomical they best and most securely may follow. Yet I assure my self the differences caused by this is but verie small and insensible, that it cannot bee much amended though never so much care should be taken, and that by tampering it may bee made much worse, as by the learned, infinite and equally unprofitable pain of *Petavius*, is too well known. Therefore good it were, that Chronologie brought to this degree of complement; might expect no extremer hand, but being stampd with the impression of some publick autoritie, might go currant in general Opinion, without farther clipping or defacing upon whatsoever specious and pretending reformatiōs.

CHAP. XXII.

Of Canon Chronological.

THe designation of Time *secundum intervalla*, the Chronologers call *Canon*: which if it set the *Æra*'s down singly is termed *Canon*, καὶ ὁμολογία: if it make a Connexion of them, καὶ συνάφεια.

An Example of the first is,

From the <i>Æra</i> of the <i>Julian Period</i>	<i>Anni</i>
Unto that of <i>Orbis Conditi</i>	764.
Unto the <i>Universal Deluge</i>	2419
Unto the Birth of <i>Abraham</i>	2711
Unto the Destruction of <i>Troy</i>	3530

An Example of the second is,

The Creation fell out in the 764 of the *Julian Period*. The Flood came upon the earth *Anno* 1656 of the Creation, and 2420 of the *Julian Period*. Our Saviour Christ was born *Anno Mundi* 3949, *Anno Period. Jul.* 4713, *Olympiad* 194, and 748 of *Nabonassar*.

This Connexion of things is called *Synchronism*, whether it be of the intervals themselves, or together with the *Storie*.

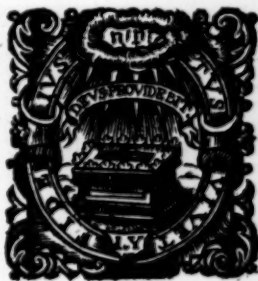
An error committed herein is called *Anachronism*: and either saith too much, and that is a *Prochronism*; or too little, and that is a *Metachronism*.

FINIS.

THE
ASSYRIAN
MONARCHIE,

BEEING
A short Description of it's Rise
and Fall.

By JOHN GREGORIE, Master of Arts
of *Christ-Church in Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

THE

ASSYRIAN

MONARCHY

BEING

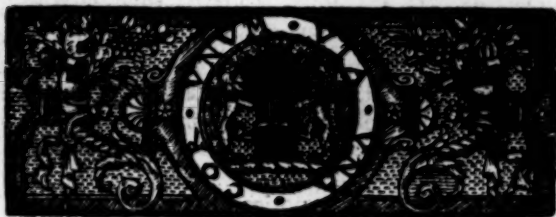
A Short Description of the

History

of the Assyrian Monarchy, from the
Foundation of the City of Nineveh to the



By J. A. R. Smith, Esq.
of the British Museum.



THE
ASSYRIAN
MONARCHIE,

BEEING
A short Description of it's Rise
and Fall.



Monarchie, as the Philosopher discourseth in his Politicks, is the government of one man over manie. According to the degrees of this Principalitie, the word *Monarchie*, is equivocal; in the prime meaning intending *The Lawful Absolute Rule of som Prince, either Elected or Succeeding, exercising Dominion corresponding with the Law of Nature, and the Right of Nations.* Thus His Sacred Majestie is a Monarch or sole Governor within these his Realms.

In a wider and unjustier sens, A *Monarchie* is taken for *The Peremptorie Autoritie of som Mightie Potentate, whose Right and Title for the most part is his Sword; or, if hee hee Succeed, 'tis in the Ambition and Tyrannie of his Progenitors, by which hee usurpeth power where hee pleaseth,*

A a striking

which description *Ptolomie* hath vindicated this Countrey to her proper limits; aptly sequestering *Assyria* from the rest, comprehending the Countrey within the confines of the great *Armenia* upon the North, *Mesopotamia* upon the West, *Susian* upon the South, and *Media* towards the Sun rising. The chief of *Ptolomie's* followers in this are *Dominicus Marius Niger*, in his Geographical Commentarie upon *Asia*; whose words I forbear to insert, becaus they are but the meer Metaphrase of the description already given. Besides him * *Vadian* hath don the like in the Chapter which treateth of the Situation of *Assyria*. So also *Gemma Frisius* in his 22 Chapter of the Division of the Earth, and *Marcianus Heracleotes*, who in the description of *Susian* the Province, thus writeth; *ἡ ἀπὸ τοῦ Ἀρμενίου τῆς Ἀσσυρίας*. Hee saith that the North limit of *Susian* is *Assyria*: and *Ptolomie* had said before, That the South limit of *Assyria* was *Susian*. The agreement of these Autors I oppose to the distraction of others, in reading whereof diligent heed would bee taken of the ambiguity of the word *Assyria*, lest the Reader not beeing sufficiently cautelous, might happily bee then least acquainted with the Countrey, when hee hath travelled most about it.

* Pag. 159.
Tigurina editionis.

*Marcianus
Heracleotes
in cap. 22
τῆς Συσια-
νίς.*

*Longitudo
& Latitudo
Assyria.*

The Latitude of *Assyria* is Northern, cutting off from the Equinoctial towards the Pole Arctick an Arch of a greater Circle, containing about 5 degrees and ; from the 34 degree to the 39 and 20 scruples. The Longitude accounted in the middle Line, from the great * Meridian of the World, is from the 78 degree to the 84. In assigning this Position, wee wee have rather inclined to *Ptolomie*, then the modern conjectures of later Writers; for though instruments bee more exact, and men's experience more universal, yet what shall all that do, *cum jam Seges ubi Troia fuit & Ninus in ipsa Nino requiratur*: when 'tis brought to such ruine, that if the founder himself should rise again, *Ninus* would scarce accounting from the Isles called *Azores*, guided by the variation of their compass: the *Arabians* account from the Pillars of *Hercules*, or the Straights of *Gebaltarek*, corruptly called *Gibraltar*; *Titus Abelfeldea*, Som also from *Avius* under the Line, and others otherwise: but *Ptolomie* from the fortunate Isles, and him here wee follow.

finde

finde *Ninive*, though hee sought it in it self. According therefore to the Longitude and Latitude assigned, The site of this Countrey is in the North part above the Torrid Zone, between the *Tropick of Cancer*, and the *Arctick Circle*, under and about the fourth Clime: the longest daie beeing fom 14 hours, and one second part. This Situation is approved by Rabbi *Abraham* in his description of the Climes, his words are these, האקלם הרבעי סת מתחיל מרחוק מן השמש הטי שירר השלישו עד מרחק"ל סעלה מאפן השמש הטי שירר לפאת צפן וימי י"ד שעות וחצו ויו ויציא אל אשר that is, The fourth Clime begineth at the end of the third, to the Latitude of 36 degrees of the equal line in the North portion, and his daie is fourteen hours and one second, and passeth through *Assur*. So far the Rabbin. Wee conclude therefore, That the position of this Region is an Oblique Sphear, whose *Phenomena* are these: They enioie, as wee do, both a Vernal and Autumnal Equinox, the Sun beeing in *Aries* and *Libra*. Their site is in the South part of the North temperate Zone, therefore their air is pleasant. The Sun never culminate's in their Senith point, that beeing placed beyond the *Tropick of Cancer*, which is the extremest circle of the Sun's Motion in his Northern declination. And becauf the Opticks teach, that everie Opacous bodie projecteth his Shadow to a part directly opposite to the bodie luminous, therefore the Sun beeing either in the Northern or Southern Signes, their shadows are never directed to the South, but contrariwise: therefore they are *Heteroscii*. Lastly, they have the Pole Arctick alwaies elevated, and the Antartick alwaies hid.

*Vuella Al-
hazen.*

For the Astrological site of this place, it is comprehended within the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the second Triangle under the Dominion *Taurus*, *Virgo* and *Capricorn*, the Planetarie Lords beeing *Saturn* and *Venus* Oriental: in regard of whose rule in that earthly Triplicitie, the inhabitants must needs bee of a disposition wanton and lascivious, in apparel gorgeous, in Religion Idolaters: And becauf the *Assyrian* in special is subjected to *Virgo*, and her influence

is Mercurial, therefore our inhabitants must bee great Astronomers. Thus *Ptolomie*, *Cardan*, &c. But whether it bee so or no, let their Ghosts dispute before *Minos* and *Rhadamanthus*. Thus much is certain, That the manners of the Antient inhabitants most aptly corresponded with this Prognostication, and if anie urge the contrarie at this daie, these Autors may easily finde an answer; that besides the translation of the *Perigeum* and *Apogeeum* of the Planets, the precession of the Equinox, and the Suns lesser Excentricitie, 'tis apparent that the Signs in the eight Sphear have forsaken their places in the first Moover; *Aries* now beeing in the *dodecatemorie* of *Taurus*; and *Pisces* in the place of *Aries*. And so much may suffice for the general application of Theoretical Geographie, to the Practical description of this Countrie. Before wee enter the particular parts, our discours shall tread awhile upon the Borders; Where first on the North part wee meet with the *Armenian* Mountains, which might have been slightly passed over, but that they shew the place where once *Noah's Ark* rested. That it rested in *Ararat*, or *Armenia*, *Moses* beareth witness; that it rested in that part of *Armenia*, wherein wee have placed it, may bee a conjecture not without probabilitie, becaus *Ptolomie* placeth the Countrie *Gordiena* directly upon the North adjoining in Situation to these Mountains. Now that Countrie was so called from the *Gordiean* Mountains, upon which the *Ark* rested, as is approved by a double Paraphrase of two Antient *Chaldeans*, *Jonathan* the son of *Uziel*, and *Onkelos*; the one translating that Text of *Moses*, to wit, *הר יאראט* *the Mountain of Ararat* by *קרדו* *Cardu*, the other by *קרדון* *Cardon*, both entending the *Gordiean* Mountains (whereof *Strabo* and *Curtius* discours) *Elias* also in his *Meisburgeman* allowing their interpretation.

Of these Mountains *Stephanus* maketh mention in his Book *De urbibus*. So also *Elmarinus* the Arabian translated by *Erpenius*, and another of that Nation whose name is unknown, cited by *Schickard* in his *Taric* of the Kings of *Persia*. The later thus writeth, *قف الجدي*

الذئ

הר יאראט
קרדו
קרדון
Elias in Me-
isburgeman.

الذي استتب السبقوت عليه السبعينه ضو
 صفيينه فعد عليه السا السلام that is, This is
 (Mount) Godius, upon which that Ship rested, that Ship of
 Noah, on whom be peace. But whereas this Autor calleth
 the Mountain Godius, Schickard admonisheth that it is an
 error of the Transcriber, who in stead of **جودي** Gordi
 writ **جوبي** Gadi. It is apparant then that the Ark
 abode upon the Gordian Mountains; but where or upon
 which, that is yet doubtful.

Rabbi Benjamin Tudelensis who travelled through all
 parts, to visit his Country-men, the ten Tribes dispersed,
 giveth notice in his *Itinerarie*, that the place where the Ark
 rested is four miles distant from Gezir Ben Omar, and that is
 an Isle Situate in the mid't of Tigris, at the foot of the
 Mountains of Ararat. The Armenians also design the place,
 urging Tradition for a certain Mountain heretofore called
 Gordie, but now Gibel Noe, as Andrew Thevet intimateth
 in these words:

משם שנו
 ומים
 לגזיר
 עמר והו
 והוא
 בתוך נהר
 חד קל
 לרגל
 הרואר

רש כהלך דוג מיל יול למקום שנחת שם בן נוח ודי.
 Rab. Benjamin in *Itinerario*. citante Schickardo.

Au reste quelques Chrestiens Levantins, entre autres, les Ar- La Cosmo-
 meniens & Caspiens mainetiennent que ceste Arche s'arresta en graphie U-
 la Montaigne que l'on nommoit jadis Gordie, à present dit par au- niverselle
 cuns du pais, Gibel Noe. Livre. 8.
 Chap. 15.

Wee have also those among the Moderns, who have pla-
 ced this Mount under a peremptorie Longitude and Lati-
 tude as a thing ordinarily known: yet for ought I perceiy,
 Posteritie in this hath obtained of Antiquitie nothing
 more then the verie name, and that is *Bæus*, by the Testi-
 monie of Nicolas of Damascus, not Lohar, as Epiphanius: Josephus
 though Junius would correct the other by this. It was cal- *Æxæu. d. 6. 4.*
 led *Bæus*, from **בירא** birath, which in the Armenian tongue
 signifieth properly anie stately Edifice, such as this vast Vef-
 sel might seem to bee: In after times 'tis like they called
 their Ships by the same name, and thence the Greeks tra-
 duced

duc'd the same signification : for so *Suidas*, *Hesychius*, and the *Etymologist* conceiv of this word *ῥαεν*, that it often is taken for *ῥαεν*; and therefore *Lycophron* in his *Cassandra* callth the *Argonavis* *ἀντέρετον ῥαεν*.

*Scaliger in
Notis ad
Fragmenta.
pag. 40.*

In this conjecture that it may pass the better, know that great *Scaliger* hath born his part, as the Reader may finde in his notes upon the Greek fragments, added as an appendix to his admired industrie in the Emendation of the Times. Thus much shall suffice for our abode in the North of this Countrey, where the Reader may pardon our long tarrying for *Noah's* sake.

*Ἰσίδωρος
χαρῶν-
ος.*

Upon the East, as was said, this Region is bounded by the *Medes*, in special by the mountain *Zagros*, whereof a most Antient Geographer maketh this mention, *Ἔτα ὅρις ὁ καλῶν Ἰσίδωρος, ὅς ἐστι τὴν χαλκιδονίαν χώραν, καὶ τὴν ἡμὴν Μήδων, &c.* Upon the South wee shall finde first *Susian*, the Province so called from the Metropolitane Citie *Susis*; which the *Etymologist* saith, might bee derived from *Susia*, signifying in the *Syrian* tongue a Hort, for that this place afforded good Hortes. Indeed *שׁוּשַׁן* in the *Syriack* signifieth so : but his other conceit is more probable, that it was so called from the Lilies which grew thereabout; as *Aristobulus* and *Chares* most aptly determine in *Athenaeus*, this onely is their error, that they say *Σῶς* signifieth a Lillie in the Greek tongue, whereas they ought to have said in the Hebrew; for the *Jews* indeed call a Lillie *שׁוּשַׁן* *Sbusan*: and therefore was this place so called *διὰ τὴν ἀρετὴν αὐτῆς*, for the pleasure of the place, becauf of so manie Lilies wherewith it was most naturally and pleasantly beset.

*Σῶσα ἢ πῶσα
λιν ἔστι ὅτι
ῥαεν ῥαεν-
κίτων κει-
νων,
ἢ ἀπὸ τῆς
ἰσσιδωσιν
ἢ ἀπὸ τῆς
Σουσιν ἢ
ἀπὸ Σῶσαν
τὸν ἰσσιδὼν
λίγιναι,
ἔτιμολογ.*

*Κληθῆναι δὲ τὰ Σῶσα, ὅτιν Ἀεὶδωλὸς καὶ Χάρεν, διὰ τὴν ἀρετὴν αὐτῆς τὴν τέπιν
Σῶσαν ἢ εἶναι τῇ Ἑλλάνων φωνῇ τὸ κείνον. Ἀθηνᾶν.*

*Strabo lib.
15. Geog.*

Here the Kings of *Persia* kept their Courts in Winter, becauf the Region hereabouts was then most temperate, though in Summer it was so extremely hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the waie, but were stricken dead with the extraordinarie fervor which the Sun beams projected, beeing multiplied

tiplied more strongly by the reflection of certain Mountains not far from thence, as *Strabo* the Autor most probably perswadeth. Who also addeth, that for this cause the Inhabitants were forced to make earthen floors upon the tops of their Houses, the depth of two cubits, for no other reason, but to free themselves from the intolerable heat. *Strabo ibid.*

By this Citie ran the River *Vlai*, as *Daniel* calleth it. *Pro-Plinie.*
Domie and *Plinie* write *Eulaus*; no great error: it was also *Herodotus.*
called *Choaspes*, because that runneth into it. This River *Maximus*
was venerable in the opinion of the Kings of *Persia*, who al- *Tyrius.*
waies drank of this water where-ever they were. Rabbi Ben-
jamin hath observed, that, in his time, among the ruines of *חרבותיה*
Elam stood *Susan* the Castle, in time past the Palace of *Aba-*
sueros, having yet manie fair and goodly buildings from *יהוה*
the daies of old. Hee noteth also, that hee found there *ארמון*
7000 Jews in 14 Synagogues, there beeing before one of *הסלר*
them erected the Sepulchre of *Daniel* the Prophet. Thus *אחשורוש*
Rabbi Benjamin; in whose daies it seemeth by what hee *יוש כו*
saith afterwards, that the River was built upon both sides, *בנין גרל*
and the citie divided into two parts, that dis severing them *ויפרה מי*
both; whence it came to pass in after-times, that the one *מימים*
part by reason of commerce thriving more then the other, *קר מונים*
it was superstitiously imputed to *Daniels Tomb*, which the *וכהשנעה*
richer part then kept; this fond conceit once set abroach *אל כים*
caused great emulations, and in fine to compose the debate, *והורו*
Singar * *Shach* commanded that the Tomb should bee dis- *וכהארבע*
placed and set upon the Bridg, in the midst of the River *עשר כתו*
Vlai, that so both parties might enjoie their vanitie with *אנסיות*
an equal participation. Not far from *Sufis* wee have placed *ולפני כני*
the plain of *Dura* where *Nebuchadnezzar* erected the golden *בנסר*
האחרת

שחל *Shach* Benjamin in *Itinerario* fol. 20. * *קברו של רנואר עליו השל*
with the *Persians* and *Arabians* and the neighboring inhabitants, signifieth a King:
from whence is derived that form of Speech which wee use at the Chess-game, when
the King is taken: to wit of *שחל מלך* *Shach Mat*, commonly *Check - Mate*
which in this language signifieth, The King is dead. *Shichard in Turis Regum Persar.*

statue, that stately Trophie of his Idolatrous worship. Thus
Dan. 3. 1. *Jamius* hath noted upon that place in *Danick*.

Babylon. Next unto *Busian*, also upon the South is placed the land
of *Nimrod*, or *Babylonia*, and therein not far from *Tigris*
the Citie *Erce*; which *Ptolomie* in a pardonable error, cal-
leth *Atene*. From hence passing over the River, wee draw
near to that pregnant Relique of the new world's ambition,
Babel by name; so called from the event of that, becaus
there their Language was confounded. For so the Hebrews
intimate by the word *Babel*, a word which in our mother
tongue wee yet retain from our *Saxon* Ancestors, as they
from *Askenaz*; for when wee hear a man speak confusedly,
wee saie hee bable's. The foundation of this Citie was laid
in *Nimrod's* pride, and therefore must needs have a fall; and
and the fall thereof was great: upon these ruines King *Ni-
nus* built again, but wick more humble intentions, and more
happie proceedings. *Semiramis* continued the work, and
enclosed all within a wall of that height and thickness, that
wee shall hereafter in her life make bold to ask the question,
whither 'twas hers or his; in the mean time, doubting lest
it will prove too great a work for a woman.

This Citi: hath been deservedly set forth by the indu-
strie of manie, and those most famous Writers; as *Sirabo*,
Diodorus, *Herodotus*, *Solinus*, *Plinie*, and *Eustabius* upon
Dionysius Afer, &c. For the form of the Citie, it was four
square, as *Herodotus* saith; the walls so thick that two
Coaches might meet upon the breadth: for the Circuit,
the Autors above mentioned agree not. The most exact Tra-
dition for this is that of *Clitarchus*, that the wall was 365
furlongs about, which divided by 8, set off for the Quotient
45 $\frac{1}{2}$, the number of English miles in the whole compass,
allowing eight furlongs for one mile. *Clitarchus* addeth,
that the wall was finished in one year, each daie one furlong,
till the 365 was compleatly ended, which is the just com-
putation. *Herodotus* saith, the wall was 12 of the Kings cubits
in thickness, 2. *Arrian* 32 foot in thickness. *Quintus Curtius* lib. 5.

plement of the Julian Solar year in daies, not respecting that fraction of Hours and minutes, in which the Astronomers agree no better then our Clocks and Dials, as the Proverb is. The height of the wall was 200 Cubites, the Towers 10 foot higher then the Wall. To approve what hath been said concerning this spacious Citie, hear what the great philosopher discourseth in the third of his Politicks, that *Babylon* was so wide and ample, that three daies after it was taken, one part of the Citie knew nothing of it. The buildings in this place were not continued to the Walls, nor to themselves, and if there had been no more societie among the inhabitants, then there was among their houses they had scarce ere com together; for their dwellings were all asunder; but the reason was polick to avoid the furie of fire, and undergo a seige in war, for the waist which laie between the houses, in time of a siege was sown and the increas sufficient to maintein themselves within themselves: by reason whereof it was impossible to win this citie: for against a famine they had thus provided, and other waie there could be none, for the wall of the citie was an impregnable fence against the strongest Ramplers; and hence it was that *Darius* could not attein to the conquest of *Babylon*, without a famous stratagem, as *Justine* relateth out of *Trogus Pompey*. *Justin. lib. 1*

This Citie opened it self at an hundred gates, and those all of brass. In the midst of the Citie upon the one side of *Euphrates* stood the Kings palace, a statelie and sumptuous structure, on the other side of the river likewise in the midst stood the Temple of *Jove Bell*, and in the midst of that were erected 7 lustie towers upon the eighth, that beeing a furlong high, and as much in breadth, from the top of this Tower the *Chaldeans* made their Astronomical observations as the noble *Tycho* in his *Vraniburgum*. In this Temple was placed the golden Image of *Jupiter*, which was to be seen in the daies of *Dionysius the Sicilian*, in height fourtie foot.

Wee have reserved for the last place, that bold attempt of *Art* in the *Horti pensiles*, that pleasant Paradise which the *Syrian King* planted upon the battlements of a Tower, the top whereof was the base of the whole work, the foundation

Τοιαύτη ἦ-
το οὗτις καὶ
Βαβυλῶν καὶ
παύσα, ὅτις
ἔχον σκε-
υαὶ πολὺ
μᾶλλον ἢ
τοὺς ἢ πρὸς
λαοὺς ἢ γὰρ
οὐκ ἔστιν ἐν-
δοκίμας βί-
βλιος ἡμεῶν
ἐκ αἰδιότα-
τι μέρους
τῆς πόλεως.
Πολύτιμον
βίβλ. γ'.

See in Ty-
cho's Astro-
nomical
Epist. the
discription
of this V-
raniburgum.

after times *Tigris*, from that *Tiger* which carried mad *Bacchus*, I know not whether. But the word it self discovereth its own Etymon, *Tigris* from גִּיר *gir*, signifying in the Persian tongue an arrow: to which if wee add the Hemantick letter ט *Tau*, wee have the word entire טִּיר *Tiger* or *Tigris*, becaus the stream of this river ran so swift, that it was most like the projection of an Arrow out of a Bow. and this is the opinion of *Quintus Curtius*, and others. And well might notice bee taken of the swiftness of this River, the stream of whose current usually ran as fast in one daie, as the most nimble footman can do in seven, if *Shickard* hath not mistaken in his *Taric* of the Kings of *Persia*; where hee citeth *Plinie* and *Solinus*, but none could give him occasion so to saie, save onely *Dionysius Afer* in these words, where speaking of *Tigris*, hee thus setteth down

ποταμὸς ὅμις ἀπάντων
Τίγρις εὐρείτης φέρεϊ ῥέον ἴσον ἐλαύνων,
Τόσσον ἀνδρῶν ἰσὺς, ὅσον ἑβδόμου ἡμέρας ὁδεύσαι.
Ἰσθμὸς καὶ κεραυνὸς ἀνδρὶ ἀνύσειεν ὁδότης.

Which words perhaps *Shickard* might understand in that sense, in which wee have cited him; but the Poets intent is far otherwise, as hee may understand that readeth his Scholiast who best understood him; for *Eustathius* upon those words thus discourseth,

Δίτταν ἢ ἀγέλων διὰ ποταμοὺς ἔτοι (id est *Tigris* & *Euphrates*)
ὅσον αὖν (φασὶν) εἰς ἑβδόμου ἡμέρας ἰσθμὸς καὶ κεραυνὸς ἀνδρὶ ὁδεύει, *Eustath.* in
ταχὺς ὁδότης ἀνδρῶν, ἐπὶ δὲ, φασὶν ἡμερῶν ἡ μέση διὰ ποταμῶν *Dion.* *Afr.*
ὁδὸς εἶναι τοῦτον ἀνδρὶ, τοῖον, ἀπείρητον καὶ ἐλαφρῶς εἰς ὁδόν. &c.

Wherefore, according to the judgement of the Scholiast, the meaning of his Poet is, that the distance of the two rivers *Tigris* and *Euphrates*, is as much as the best fitted traveller could go in seven daies; that is as much as if hee had said, *Mesopotamia* in breadth would prove to a good footman seven daies journie. So though *Tigris* bee ποταμὸς ὅμις ἀπάντων, of all Rivers the swiftest, yet in this opinion hee hath made more halfe then good speed. Wee have sufficiently lingred upon the borders of *Assyria*, wee will now travel in the Countrie, begining first with *Adiabene* be-

because as *Plinie* and *Solinus* testifie, *Adiabene est Assyriorum initium*. The beginning of *Assur* is that part which is called *Adiabene*, for here 'tis probable that the founder made the first plantation of his *Assyrians*, because the King *Nimrod* first conquered this place, and settled the Government in a Metropolis erected by himself.

It was called *Adiabene*, not as the Greeks have vainly conjectured from *Ἀσβαίνω* and *αἰὲρ σφοδρὸς*, because this was a place of hard passage, as *Strabo*, *Eusebius*, and the rest; for this conceit is refuted by *Marcellinus*, a traveller in these parts, who witnesseth that hee passed over a certain River called *Adiavas*, from which the place was called first *Adiavene*, which word when it came among the Greeks, they changed, *v* into *β*, necessitie often urging them to this, for want of that letter in their Alphabet, so where the Original readeth *David*, דָּוִד, the Septuagint they read *δαβίδ*, the Evangelists reteining the same.

*Ammianus
Marcellinus
in vita Juli-
ani. pag 302
edit. Lugdun*

Ninive urbs. In *Adiabene* that which first and best deserv's our diligence is the thrice noble seat of *Ninus*. The Scripture Stile's it both in *Moses* and the Prophets, *urbs magna Deo*, and therefore seeing God himself hath taken notice of it, wee will take the more.

It was called *Ninive* from *Ninus*, quasi *Nini*, נָוֶי, *Naveb*, that is the habitation of *Ninus*, because *Ninus* set the last hand to the complement of this Citie, and there kept his Court.

But hee that laid the first foundation was the son of *Cham*, not *Sem*; though our English Metaphrase hath so translated. To decide the matter hear *Moses* himself: כֵּן הָיָה וַיֵּצֵא אֱלֹהִים אֶת נִמְרוֹד מִבָּבֶל וַיֵּלֶךְ אֶת כָּל הָאָרֶץ וַיִּבְנֶה נִינְוֶה בְּאֶרֶץ אֲשׁוּר וַיִּבְנֶה עָרָה מְגִדָּה וַיִּבְנֶה עָרָה מְגִדָּה וַיִּבְנֶה עָרָה מְגִדָּה In which words, our Translation taketh *Assur* for a person, which beyond all doubt should bee taken for a place, and then it run's thus: From that land (to wit *Babylon*) hee (that is *Nimrod*) went out into *Assur* and bullded *Ninive*. And this is the meaning of *Moses* in the minde of that most learned Jew *Ramban*, or R. *Moses ben Nachman*, as shall appear by his gloss upon the place, as hee is cited by *Abarbanel* in his Commentaries upon *Beresbit*.

Ramban saith, פֶּר' הַר' סֵבֵן שְׂוִיָּה כַּסֵּי מֶן הָאָרֶץ אֲחֵה

הַהִיא

היה וְאֵן נִמְרוֹד לְמֶשֶׁל׃ בְּאֶרֶץ אַשּׁוּר וּשְׁמ׃ בְּנֵת חַר
 נִינּוּה׃ וּשְׂאֵרֵי הָאֲרָצוֹת הַגְּדוֹלוֹת׃ אֲשׁוּר וּכְנַעַן וְיִזְרְעֵל
 וְחֶבְלֵי מִדְּבָר וְעַתָּה אֲשׁוּר כְּמוֹ כְּנַעַן׃ וְאֵל לְאֶשּׁוּר
Abarbanelis Commen. ad Bereshith. These words intend thus
 much. Out of that land went *Nimrod* to rule over the
 Countrey of *Assur* and there hee baile *Ninivie*, and the rest
 of that Province's great Cities, whereof (*Moses*) maketh
 mention, and this Text וְאֵן אַשּׁוּר is all one as if it
 had been וְאֵן אַשּׁוּר &c. Thus *Ramban*, who also citeth a Con-
 cordance necessarily requiring the like exposition in the like
 case, as saith hee אֲרֵרְעוּ סִמְרָה לְסִמְרָה סִמְרָה, must bee rendred
 as if it had been אֲרֵרְעוּ לְאֲרֵרְעוּ. *Ramban* in this is not
 singular, nor hath wanted his deserved approbation among
 our own most learned Writers. For thus readeth *M. John*
Drusius, so *Tremelius*, judicious *Calvin*, and diligent *Pareus*:
 none without good reason, for what should *Assur* the
 son of *Sem* do among the children of *Cham*? And again,
 hee that built *Babel*, was as likely to build *Ninive*. The
 founder therefore of this Citie was *Nimrod*, for the situati-
 on thereof, it was set upon the River *Tigris*. A late
 Writer of our own in his Microcosm hath made bold to
 displace it, affirming that it was built upon *Euphrates*, which
 if it do not otherwise appear, I will ingeniously repent
 the mention of him, whom notwithstanding I should also
 have spared in this place, had hee himself spared great *Scaliger*
 in a lesser matter: were it not that I count it frivolous
 to cite a modern Autor in a matter of Antiquities, to this
 one I could oppose the Autoritie of manie, amongst whom
Ninive upon *Tigris* is as ordinarie, as *London* upon *Thames*.
 But to fetch that situation upon this River, from the same
 fountain which they did, I appeal to the Antients.

Amongst the Latines *Plinie* is plain, that *Ninus* the Citie
 stood upon the River *Tigris*. Among the Greeks thus *Hera-*
dotus, speaking of a certain Trench, ὅθεν ἡ ἑλπίς ἀνα-
 ἔλθει ἐκ τοῦ Ἑυφράτη εἰς τὸν Τίγριδι ποταμὸν ὅθεν ἡ Νινὴς οὐκ ἀμφισβη-
 τῆται: where out of all doubt, though the Text bee something
 cryptical, yet ὅθεν is not to bee referred to *Euphrates*, or
 the Trench, but to *Tigris*, as the same Autor expoundeth
 him.

himself in Euterp, where hee plainly saith, that *Tigris* run's by *Ninive*. *Arrian* in his book of the affairs of old *India* speaking of *Tigris* thus writeth, *ὅς ῥέον ἐξ Ἀρμενίας ἐξ ὁδοῦ Νίνου, παλαιῶν τε μεγάλων καὶ ὑδαμύων, &c.* that is, *Tigris* runing out of *Armenia* antiently a great and famous Citie, &c. where a trustie and faithfull Writer hath plainly set down our desire. To these wee add the last and greatest, our master *Ptolomie*, according to whom wee have placed this Citie upon this River towards the Sun rising.

*Arrian. re-
rum Indic.*

Besides this consent of the Greeks, summ up the whole truth in the Autoritie of an Hebrew Geographer, and hee, *testis oculatus*, to wit, the forenamed *Benjamin Tudelensis* in his *Itinerarie*, where making mention of that Citie which the *Arabians* call, and others from them *الْمَوْصِل* *Almozal*,

והיא עיר

גדולה saith that Citie is built upon *Hiddekel* (that is *Tigris*) on מאר סימו the one side, over against *Ninive*, a bridge onely between קדס והיא it and *Ninive*; if therefore *Mosul* bee built upon *Tigris*, יושבת there beeing but a Bridge between it and *Ninive*, it is appa- על נחרה rent in the judgment of an eie-witness, that wee have placed it where it should bee. Onely *Diodorus* dissenteth whe- הוקל ther by an error in the Text, or by misinformation, one or בנינו other it is likely: for wee must not forsake all these, to lean חושדלכר to one. The reason of his error might bee, becaus in fine Benjamin. these two Rivers meet and become one and the same.

Itinerary. fol.

Ninus therefore was set upon *Tigris*, not as *Diodorus* upon *Euphrates*, nor upon the River *Lycus*, as *M Nicolas Fuller* in his *Miscellanea*, who for that opinion citeth all those almost; whom wee have introduced for the contrarie, adding also *Ammianus Marcellinus*, an Autor as hee saith beyond all exception, which wee denie not; onely this wee have found, that both hee and the rest are by *Fuller* in this matter misinterpreted, as hee that diligently readeth shall bee readie to testify. For the situation thus much. For the circuit and compass thereof, the Prophet *Jonah* describeth שלשן it to bee a great Citie, even in the eies of God, of three daies ימים journee, *Diodorus* saith, that the sides thereof were inaequi-

Jonah 3.

later, the longest sides containing 150 furlongs in length, the

the shortest 90. According to which dimension of the parts, the whole circuit must bee 480 furlongs, which divided by eight, set off for the Quotient 60, the number of English miles, measuring the compass of this citie. The words of *Diodorus* are these, Ἡ εἰς πόλιν ἐν τετραγωνίῳ, ἡ τετραπλάσιον τῆς ὑποστάσεως. τὸ ὅλμα ἔχει 3 ἤ 4 μὲν μακροτέρῃσι πλάτῃσι ἐκείνην ἢ πλάτην. ἐὰν οὖν, 3 ἢ 4 βραχυτέραν ἐλάνηται· διὸ καὶ οὐ σύμμετρον, ἀλλόλου συσταμένη· ἐκ ἐστίων τετραγώνων καὶ ὀρθογώνων, τῶν ἐκείνου ἢ διαφόρων. πλῆκεται δὲ πάλιν ἡδὲ ὑστερον ἑλίσσας, καὶ δευτέρῳ πλάτῃ καὶ πλάτῃ, καὶ τὸ πρῶτον μὲν πλάτῃ, καὶ τὸ δεύτερον πλάτῃ. τὸ πρῶτον δὲ 4 ἢ 3 ἢ 2 πλάτῃ τεταμένην ἡ τεταμένην ὡς 3 ἢ 2 σύμμετρον πλάτῃ, καὶ δευτέρῳ πλάτῃ καὶ πλάτῃ, καὶ τὸ πρῶτον πλάτῃ, καὶ τὸ δεύτερον πλάτῃ. &c. where the Author having discoursed upon the immensall and ample circuit of *Ninus*, addeth, That the Founder failed not of his purpose: for after him (saith hee) never anie erected the like Citie, whether wee respect the greatnes of the Compass, or the statelines of the Walls: for the Walls were in height one hundred foot, and so thick that three Chariots might ride upon the breadth together. Hee addeth also, that the walls were beset with a thousand and five hundred Towers; each of them erected to the height of two hundred foot. So far *Diodorus*: whom after ages may for ever gratifie for this pretious monument of Antiquitie, (which hee alone seemeth to have preserved) for the illustration of that which the Holie Ghost in Scripture more then once inculcate's concerning this vast and mightie *Ninive*.

That City of Babel and this of Ninive by a fatal vicissitude held up the Assyrian Monarchie, till the time of Darius the Mede, and Cyrus the Persian. It suffered manie overthrowes, before it received it's last: two famous, the one by the irruption of the River Tigris, which at an inundation broke out upon the wall, and threw down twentie furlongs thereof, which destruction, (notwithstanding the stream of Interpreters run's otherwise) yet let the Learned inquire whether it were not plainly foretold by the Prophet Nahum in those words כָּל־כְּרִיתָ עָבְרָה נָחֻם וְהָיָה נָחֻם כִּי־יִבְנֶה וְיִשְׁכֵּן וְיִבְנֶה וְיִשְׁכֵּן וְיִבְנֶה וְיִשְׁכֵּן that is, And with an Inundation passing by, hee shall make a full end.

Διότι
β.ε.ε.

Hee should
saie twelve
thousand.
See *John*
Leo Affrica-
nus.

is in *Antiquities* *verborum*, *quibusdam* *senioribus*. *Sepimus*. Chronologic seemeth to deny this interpretation; but each man must consider, that the time of this Prophet, or his Prophecie is not determinate by anie authoritie of Antiquitie, and therefore in the Moderns can bee but conjectural. That the River made this ruine, *Diodorus* is a pregnant witness. The second destruction was undertaken, and ended by *Nebuchadonisor* the King of *Babel*, as the Jews in their Chronologic testifie: So Rabbi *Saadias* upon the Prophet *Daniel*. And indeed this Citie was too great to bee destroyed at once, beeing as wee have said 60 miles in compasse. The Reader at the first sight may judge it incredible, were not *Alcaire* in *Egypt* at this daie extant to correct his unbelief; a place, as *Buntingius* hath noted, no less in circuit; and so populous, that there oncedied of the Plague in one daie twentie thousand.

The Prophet *Jonah* writeth, that in the *city of Nineve*, by the testimonie of God himself, were more then one hundred and twentie thousand persons, which could not discern between their right hand and their left. If there were so manie children, then at the proportion, the inhabitants were almost innumerable.

The Tomb of *Ninus* was almost as admirable as the Citie;
but of that in his Life.

It may now bee said of *Ninive*, which once was of a great Citie in *Strabo*, *Magna Civitas magna Solitudo* : The greater *Ninive* was, the greater are her ruines : for now, The rejoicing Citie that dwelt carelessly, that said in her heart *I am*, and there is none besides mee, how is shee become a desolation? a place for beasts to lie down in; everie one that passeth by her shall hiss and wag his head. *Zephani. 2. 15.* Against this Citie prophesied *Jonab, Nachum, Zephanie, &c.*

It is at this daie falsly call'd *Mosall*; and at that place *Nestorius* his Sectaries have taken their Shelter, that Heretick of *Constantinople* condemned by a Synod at *Ephesus*, &c.

Arbeiter.
בא
Ir. Bel.

Next unto *Adiabene* is *Arbelitis*, so called from the most
 antient citie *Arbela*, which notwithstanding what *Strabo*
 hath said of the son of *Athmaneus*, I would diligently de-
 rive

dred by *Strabo*, becaus saith hee, *Darius* the son of *Hystaspis* bestowed that place of rest and food upon his wearie raint-
ing *Camel*; which had tired out himself in his hard service.
At *Gaugamela* therefore, not at *Arbele* was fought that fa-
mous battel of the two mightie Monarchs for the Diademe
of the world, which fortunate *Alexander* brought awaie,
Heaven it self bearing witness thereto by an Eclips of the
Moon.

Ptolomæus
lib. Geog.

Not far from *Arbela* is the Mountain *Nicatorium* *Nixæbeon*
ⲛⲓⲕⲁⲗⲁⲃⲉⲟⲛ, as *Strabo* call's it (for in *Ptolomie* wee finde it not) *A-*
lexander the Great gave it that name from *vincō*, *vinco*, that
it might bee, as to this daie it is, a constant Trophie of that
famous victorie which this King atcheiv'd at *Gaugamela*.

In this Countrie of *Arbelitis*, *Strabo* also placeth the Ci-
tie *Demetrias*, as also the Temple of *Aeneas*, and the Palace
of the King of *Persia*, with the bituminous Fountain, all
which wee have set down according to his description.

Upon the River *Caprus* standeth *Oroba*; which *Junius*
well conjectureth to bee no other, then that which *Moses* in
Genesis calleth *Rebobo*. In the South coast of *Arbelitis*, be-
tween *Caprus* and *Gorgus*, *Ptolomie* placeth *Thelbe*, which
perhaps was so called from *Tubal*, as also another Citie pla-
ced by the same *Ptolomie* in *Babylonia* without our *Charis*, so
called out of doubt from *Tubalcain*, for hee writeth *Thelbe*,
cain with no great error.

Arrapachiti-
dis regio.

Next to *Arbelitis* is *Arrhapachitis*, so called from *Arrbapa*
a Citie lying in this coast East and South upon the limits of
Apolloniatis. This *Arrhapachitis*, *Junius* had once conceived
to bee no other but *Arpatis*, and the chief citie thereof to
have been that *Arpad*, which is spoken of in the *Kings*, and
elsewhere: but this Learned Commentator correcteth him-
self in the 49 of the Prophet *Jeremie*, vers the 23. This
Coast doubtless took it's name *Arpacetis*, from *Arpachad*
the son of *Sem*, and brother to the founder *Assur*. Here
lieth *Darna*, *Obana* and the rest, places better known by
their names then ought els. Next them the *Sambate*, and
below *Appolloniatis*, famous for the Metropolis from
whence it had it's name. These names are reckoned up by

Va-

Vadian, *Glarean*, *Volateran*, and *Niger*; men who altogether followed *Ptolomie* in their *Chronographie* of the Land of *Asbur*: more then the names will hardly bee found either in them or elsewhere, onely *Apollonia*, nor much of that. But *χαλονίτις* deserv's our consideration, for which wee gratifie old *Isidore* the *Characenian* cited by *Athenews*, for otherwise wee had never attained to the knowledg of that place which *Moses* calleth *Calanne* in the land of *Singar*, for that *Calanne* without question is the Metropolis of this Countie *Calonitis* which our Autor old *Isidore* calleth *χαλονίτις*, as wee have placed it. *χαλονίτις* saith hee, lieth so, that it is separated from the *Medes* by the Mountain *Zay*, as wee have said.

Thus wee have indeavoured the delineation of the famous frontiers of old *Asbur*, which the reader if hee pleas may behold in our Chart; alwaies provided that hee bee not offended at this, that wee have drawn the lowest parallel equal to the highest of that Latitude; for 'tis easily known to my slender skill, that seeing Topographical plains are all portions cut out of the entire Sphears, therefore the Parallels as they increas in Latitude ought to bear a different proportion to their Meridians: yet this curious course wee took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, becaus in a distance no greater, for a purpose of no greater moment, the disproportion can nothing prejudice the Description.

THe State-Government of *Assyria* was Regal, it began in Tyrannie; which *Aristotle* call's the Vice of a Monarchie: it continued under the succession of absolute Princes from *Jove Bel* to *Belshazar*. The policie which this Countie did enioie was as in all other Kingdoms, Ecclesiastical and Civil. In their Ecclesiastical policie wee consider their Religion: God they served, but not the true; nor one, but manie and fals. their Deities, for the most part, were placed in Heaven; the Sun, Moon and Stars; and in-

deed, were men allowed to chuse themselves a God: this was somewhat a tolerable impietie, for such great Astronomers to adore the Host of Heaven.

The Manner how they worshiped the Sun is set down by Macrobius, who describeth the Image under which this Planet was adored, adding unto his description a Symbolical interpretation. To the Sun they sacrificed Horses, and the

* reason was, because they judged it convenient, that the most nimble God should bee served with the swiftest Oblations. The Altars whereupon these Sacrifices were offered, they erected either in open Courts, as 2 Reg. Chap. 21. verſ 5. or elf upon the tops of their Houses, as Zeph. 1. 5.

Ἡρώδης ἡ δὲ τοῦ ἡλίου τοῦ ταχέως, ἡ δὲ τοῦ ταχέως δαίμων. Herodot. lib. secundo De Marogetis loquens. idem etiam Xenophon de Armeniis scribit, eandem etiam causam reddens lib. quarto, Ἀνάσας.

Isaiah.

Tremelius supposeth that the Prophet intendeth this God of the Sun by that which hee calleth *Nebo*, but that deserveth further enquire: Doubtless *Nebo* was som notable Statue among the *Teraphims*, and what they were wee will now strive to discover. חרף *Taraph* the root and singular of *Teraphim* seemeth properly to have signified anle dishonest disgraceful matter, as *Eliu Tisbites* intimateth in the word *Taraph*; where also hee insinuate's both the affinitie and Etymologie of the Latine word *turpitude*, from this Hebrew word *Taraph*. For so saith hee the Latines call, *id quod turpe est טורפוטור Turpitude*. And for this caus the Hebrews called that Magical divination of their Heathen neighbours which was made by enchanted Heads and Statues *Turpah*, and those Images so charmed *Teraphim*: for the *Teraphim* were certain *Lares* or household-Gods in which the Divil made answer to the simple Heathen; their making is thus set forth by *Tisbites* out of Rabbi *Eliezer*. in the 36 Chapter

וכן בלשון
רומי קדיון
לְעוֹרוֹת
טורפוטור
Turpitude
Tisbites in
Taraph.

ומצאחי
שכך היו
נעשיות
חרפים

שוחשין אדם סבב ומולקין את ראשו וכול קיו אחוז במלח ובש
מם ובוח בין על אצות שם רוח שומאח ומנחות אחוזת
תחת רא ראשו ונחתנים אחוז נקיר ומיד יקח לפניו נדר ומש
חחו לפיוולקן היה סבב אסתם Ex Pirke R. Eliezer peres. י"ל

whose

whose words wee may render in this manner, speaking of thole Idols, *I have found (saith hee) that the Teraphim are thus contrived. They cut the throat of a first born male, they pul off his head and powder it with salt and odors, (Then) they write upon a plate of Gold the name of an unclean Spirit putting that under the head, then place they this head upon som wall, setting burning Lamps before it, and so worship in the presence thereof, and of these Laban asked counsel, &c.* as wee have set down in the margine foregoing. So the Chaldee Paraphrast in *Hosee* rendreth *Teraphim* by מַעֲבָוִי *Meebauvi*, *Indicans*, shewing ordeclaring: For that was the condition of these *Teraphim*, as *Rabbi Chimchi* also approveth in the *Root Teraph* and *Delrio* an expert Magician in his *Animadversions* upon the words of *Laban*.

The like is set down in the Book of *R. Simeon Ben Jochai* which is called *Zohar*. fol. 77 upon the words of *Moses*, וַיֵּלֶךְ לָבָן וַיֵּלֶךְ וַיֵּלֶךְ And *Laban* went, &c. It is therefore manifest, that the *Teraphim* were nothing elf but the heads of first born males, made and erected under the influence of som certain Planet under whom som certain Spirit (as *Orisieb* over *Saturn* was predominant, whose name must bee ingraven in som thin plate, and placed ceremoniously under the Head, this don, Lamps must bee solemnly burned before it, and then after som diabolical Exorcisme, Necromantically performed the head shall prove vocal. The tale goe's current amongst us, that our Countrieman *Roger Bacon* once framed such a kinde of Magical Machination in Brass. Doubtless *Albert the Great* spent thirtie years to frame out a statue like a man, and in the end by the apt composure of certain engines and manie moovable machinations, taught the Image to speak; but 'twas much, if not Magick: for speak it did and that so Articulately, that it well nigh frightened a great Schoolman out of his wits, even *Thomas Aquinas* himself, as *Boterme* relateth.

See M. Selden
De Diis
Syris.

Aquinas
hearing the
statue speak
brake it to
pieces.)

That which persuadeth us that the Idol *Nebo* was one of the *Teraphim*, is the Etymon of the name; for *Nebo* is derived from a root, which signifieth to Prophecie or Divine, as they did by the *Teraphim*, for that reason of the word is rendered

dred by the Jews. So *Abartines* upon that place in *Isaiah*,
 נבו נבו *Nebo stoopeth.*) That the *Assyrians* used *Teraphim* is mani-
 fest by the *Storie of Laban*. That they were noted *Magiti-*
caura lege *ans* and *Astrologers*, *Simarba* the *Witch* in *Theocritus* doth
 in loco Citatō manifestly declare, where speaking of her *Veneficial*
 Aarvels *Philira*, shee confesseth to the *Moon* in the *Dorick* Language
 παρ' ἑαυτοῦ that shee learned those tricks of a *Traveller* that came from
 μαδοισα, the Land of *Assur*, that is, (saith the *Scholiast*) from a
 &c. There. friend of hers that was an *Assyrian*. Who also addeth, that
 in pharma- the *Assyrians* were a Nation in *Magick* most exact. And
 ccutria. therefore seeing it cannot bee determined for certain what
 Παρ' ἑαυτοῦ this *Nebo* should bee, I know not why this conjecture may
 μαδοισα, not with others have it's pardon, seeing it hath brought
 τοιαῦτα som probability.

That therefore the *Assyrians* worshiped the *Sun*, 'tis
 manifest: as also that they worshiped him not under the
 name of *Nabo*; this *Nabo* being, as wee have conjectured, som
 one more noted then the rest among the *Teraphim*, but if
 anie pleas to ask *Antiquitie* for the name of this great God
 the *Sun*, hee shall finde his Answer in *Macrobius*, who tel-
 eth us that the great God of *Assur* was the *Sun*, and that his
 name was *Adad*; which, saith hee, by Interpretation signifi-
 eth (one) so indeed אדא *Ada* in the *Assyrian* tongue
 doth signifie from the *Hebrew* אחד *Achad*, unus. A grea-
 ter testimonie of this *Idolatrie* then *Macrobius*, wee finde in
 the *Prophet Esay* in the last Chapter, where God threatneth
 to confound those that purifie themselves in Gardens. (אחד
 אחד saith the Text) *Achar Achad*, behind *Achad* that is ei-
 ther the Temple, or rather som *Idol* erected to the honor
 of the *Sun*, not unhappily placed in the midst of their
 Gardens, where each spectator might daillie behold and
 admire the pregnant effects of the *Sun's* vigorous im-
 fluence, and powerful operation. 'Tis the accurate inter-
 pretation of the learned *Scaliger*, in his notes upon the
 Greek Fragments, page 35, approved also by another *Scaliger*
 of our own, *M. John Selden* in that choice work of
 his upon the *Syrian* Gods. Both these consent that the *Ido-*
latrous Rites spoken of in the same vers, make but up a su-
 per-

perflitious kinde of Lustration.* The former part of their glofs is undoubtedly true, the later whether it bee or no, it is no waie neceffarie for this place, nor (fince they have faied it) thefe years to determine. If wee nothing help, it fhall nothing hinder that wee add thereunto; that in the verſe, as wee have ſet down, mention is made of Mice which bear their ſhare in the Abomination, for ſo ſaith the Text-
They that purifie themſelves in Gardens behinde Acdad, in the middle, eating Abominable fleſh, as of Swine and Mice, &c.

Alexander ab Alexandro relateth the moſt of the Antient kindes of Luſtrations, but maketh no mention of Mice. yet it is to bee noted, that manie rites performed in theſe Exercifes, were altogether Magical; in that ſenſ the Mice may take place, and com within the verge of their Gloſs: for a Mouſ is *μαγικὸν ζῷον*, an Elf which Conjurers are not unacquainted with. Hear what they ſay,

Take the liver of a Mouſ and give it in a Fig to the Swine and they ſhall follow the doner which waie or whither hee liſteth. *Pierius* in his admirable diſcourſ upon the *Ægyptian Hieroglyphicks* introduceth an experiment to prove this Charm, which himſelf ſaw at *Patavium*. *Pierius de Mure.*

All this is the more probable, becauſ as wee have already proved, our *Assyrians* were greatly given to exorcifms.

And ſo wee have don with their Idolatrie to the Sun.

Herodotus telleth further, that theſe *Assyrians* alſo worſhiped the Moon, and good reaſon, or elf they had no God all night, a time as I ſuppoſe, wherein they had moſt need. They worſhiped the Moon under the name of *Mylitta*, which word *Scaliger* hath well noted, in their Language ſignifieth *Genetricem*, in which ſenſ it, may not unaptly bee applied to the Moon, whoſe power though ordinarie, *Philofophie* ſuppoſeth to bee meerly paſſive, yet not without a Contradiſtion, the ſame *Philofophie* allowing the light of the Sun to have a ſenſible and neceſſarie activitie upon the inferior bodies, allowing alſo the light of the Moon to bee borrowed from the Sun, and 'twere a notable incongruitie, that the ſame light ſhould bee active in the Sun, and paſſive in the Moon; but if the


Mylitta, fig. Myletegy in Notis ad fragmenta Vet. Græcorum, &c.

Tevet. An-
dria.

למלכת
מסכים
Reginae Ce-
lorum.

Moon did nothing help the second causes in Generation, yet in the bringing forth 'tis evident, for this is most certain, though everie Midwife hath not observed so much, that the most easie deliverie a woman can have, is alwaies in the increas, toward and in the full of the Moon, and the hardest labors in the new and silent Moon; which Astronomers call the Synode or Conjunction, which was the reason that the Midwives heretofore did alwaies in such a case implore the aide of this Planet, for the safe and easie deliverie of their Infants. An Example hercof wee may have one among manie in the Comedie, where the woman in the extremitie of her travel, cries out to the Moon, *O Juno Lucina fer opem*. And this amongst others must needs bee a reason why our Assyrian worshipped the Moon, and why they worshiped her under that name. The Prophet *Jeremie* maketh mention of this worship in the 7 Chapter, where hee calleth the Moon the *Queen of Heaven*, as our English Translation hath verie well rendred. The Prophet addeth that the Women made Cakes to this Queen; And why the Women? First becaus the Moon was a Queen. 2. Becaus the Women at their labor were most beholding to the Moon, who by her great moisture mollifie's the *Secundine* and make's the passage easie for the deliverie of their children. This Custom of offering Cakes to the Moon our Ancestors may seem not to have been ignorant of; to this daie our women make Cakes at such times, yea the child it self is no sooner born, but 'tis baptized into the names of these Cakes; for so the women call their babes Cakebread. Add hereunto that the Saxons did Adore the the Moon, to whom they set a daie apart, which to this daie wee call Moon-daie.

And thus wee have run through the chiefeft Idolatries of this Nation: much more might bee said, and perhaps hereafter shall bee: in the mean time wee will onely add a Conjecture concerning *Nisroc*. *Sennacherib*, as hee worshipped in the house of *Nisroc*, was slain by his two sons; who or what this *Nisroc* should bee, is so doubtful, that *Peter Martyr* could finde nothing in all the Ancient Writers to explain.

plain the matter, his own opinion dependeth upon the Etymon of the word *Nesrac* which signifieth (as hee saith) *Deum fuge mollis*, a God or a Joye , whither as to a Sanctuarie *Sennacherib* might betake himself, it may bee so, I rather suppose, if I may bee so bold, that *rac* in this place signifie's the Sun; for so this people sometimes called the *Snn*, as *Francis Junius* hath noted upon *Shad-rac* in the Prophet *Daniel*. So then this Temple was an *Asylum* built in *Ninive*, to the Honor and under the protection of the Sun, who was therefore called *Nesrac*, that is the Sun of flight, for the reason given.

It might be added how these Nations applied their devotion to the rest of the Planets, as to *Venus* that is *Shar*: in the honor of whom their Feasts were celebrated by the same rites that the *Romane Saturnalia*, the servants sitting down, and their masters attending: So also wee might put in *Chim*, whom some call *Saturn*, but of these, for ought I finde the matter is not so manifest; 'tis onely apparent that they worshiped the Sun and Moon chiefly: and the rest of the Host of Heaven in their order: but of that order and manner wee have nothing certain yet to saie, time may perhaps favor our industrie, and make us acquainted hereafter with that, which now wee must not bee ashamed to confess our selves ignorant of. In the interim, wee must content our selves with what hath been said, briefly concerning their religious politie. Their Civil customs shall now take their places.

The King of *Assur* was assisted in the Civil Government by a treble Magistracie, chosen all out of the gravest and most noble within the Realm; The first sort were to look to the placing of their Virgins according to that manner which shall hereafter bee declared: as also to give judgment in Matters of Adulterie, &c. The second in matters of Theft: The third in the rest.

Physicians these people have none, they being such who cannot save anie man by their profession, till they have lost som by their practice. The custom here was, that all diseased persons should bee conducted to the Market-place, con-

venient provision beeing made for their safetie there. The reason was, that all passengers by should visit them, by inquiring out the nature of their disease, and giving counsel for the remedie out of profitable experience made by themselves, either in themselves or som others, upon the like occasion. And to this purpose it was provided by a peremptorie Statute, that no man should dare to pass by the Market-place, till hee had made such inquisition as is aforesaid. *Herod. in Clio. Strab lib. 16.*

In this Countrey, it was not in the power of a private man, to bestow his daughter in Mariage, but this was don by a publick Officer appointed for that purpose. The manner was thus.

Once everie year, all mariageable Virgins were brought by that officer into the Market-place, and there set to Sale; if they were beautiful, the fairest to those that gave most: when all the best were thus bestowed, the Monie which was paid in for them, was given to the rest which were not so comelie and meritorious in their beautie; everie one beeing supplied with a dowrie proportioned to her want: By this means it came to pass, that still the Gentrye and most wealthie amongst the Men had the fairest among the Women, they beeing best able both to buie them and to keep them. Contrarily, the Commons and poorer people, who had not means to compass the best, had means given them to bee content with the worst. A Law not so provident as plausible, and however it fitted their Common wealth, it would bee yerie unapt for ours.

*Strabo.
Herod. libid.*

Here followeth a Custom most detestable and unfit foranie. Everie woman throughout all the Countrey, was bound once in their lives to repair to the Temple of *Venus*, and there to prostitute their bodies to whomsoever, that would but throw down a certain piece of monie, were it less, or more; which monie was given to the Temple, and to the honor of the Goddess. Their manner was thus. The Women sate down in the Temple, distinguished one from another by little lines of Cord, which
hee

hee that would might take awaie, or break, if the Woman seem'd to bee coite; and so take their Strumpet out of the Temple into a by-corner, &c.

The Epistle of Hieremie, (if that bee his which wee finde annexed to the Apocryphal Baruch) maketh mention of this horrible and impious practice.

Ἄς δὲ γυναῖκες περιβέβηται χρονία, ἐν ταῖς ὁδοῖς ἐγκάδων, ὁ θυμὸς αὐτῶν τὰ πύργα, ὅταν δὲ τις ἀνὴρ ἐφύκνῃσθαι ἀπὸ τινος ἧς παρεπερδεδυμένων κοιμηθῇ, τῷ πλῆθει διηδίζῃ, ὅτι ἐκ ἡξίας ὤσθη καὶ αὐτὴ, καὶ τὸ χρονίον αὐτῆς διεσπάσθην.

And the women encompassed with lines, sit down in the Allies, burning Bran for perfume: but if anie of them drawn by som that passeth by lie with him, shee reprobeth her fellow that shee was not thought as worthe as her self, nor her Cord broken.

This Venus also they called Mylitta, as they might for as good reason as they did the Moon: but as in their Gods so in the names of their Gods, hee that readeth shall finde notable confusion. Master Selden understandeth by Succoth Benoth, nothing els but this Temple or Tabernacle of Venus: from Benoth also hee derivereth her name. Let the Learned examine it. Bee the conceit true or fals, it is attended with an egregious dexteritie in the cariage, and probabilitie in the conjecture.

The Assyrians burie their dead Corps in Honie, for the most part, and cover over the bodies with the Wax, their manner of Lamentations for the Dead, is to beat their breasts, and to besmear their faces with dirt not unlike in this to the Egyptians, of whom, see what Herodotus writeth in Enterpe.

Strabo.
Herod.

Arrian maketh mention of certain Sepulcres of the Kings of Assur found by Alexander amongst the Fenns in Babilonia:

Τῶν βασιλέων ἧς Ἀσσυρίων, καὶ τὰς ἐν τῇ λίμνῃ τε ἵδ' καὶ πολλὰς, καὶ ἐν τοῖς ἔλασι δεδουλευμένους. A like place to this I have not as yet found, &c.

Lib. 7. exped. Alex.

Their Habite in Apparel was to wear long garments, one without of Woollen, another under that of Linnen, wee may call

call the first a Coar, the other a shirt; they had without these a white Mantle. They alwaies wore rings upon their fingers not without a seal; they never walked without a staff, and their staves had knobs carved with a Rose, or Lillie, or such like. *Herod. Strabo. ibid,*

Against *Ashur* prophesied *Balaam* the Magician, *Esaie*, *Jeremie*, *Zephanie*, *Nahum*, and others.

And this was the State of antient *Ashur*, in her flourishing times, under the famous Rulers of the first Monarchie.

In this Countrie these Kings acted their parts, especially at *Babel* and *Ninive*; the *Assyrian* one while bearing Rule, otherwhile the *Babylonian*: as hereafter shall appear.

Having thus briefly and rudely surveyed the position and disposition of the Land of *Ashur*, peculiarly and properly taken, especially the two famous and Royall Seats of the *Assyrian* Monarchie, *Ninive* in *Ashur*, and *Babel* in her borders: it remaineth that wee address our selves to discourt the succession of her Kings, which Chronologically undertaken, ought according to the rules of that Art, to proceed either *per quadras et sexuor*, as the master Chronologer *Eusebius* hath don in his first books; or *ell per annos expansos*, as the same hath don in his second. Upon which see *Scaliger's* most learned Animadversions, and his Notes upon the first.

But the injuries of time have so far prevailed against the Method of this Monarchie, that wee cannot make use of anie of these artificial waies, the wounds in our golden headbeeing so near to mortal, that no Principle or Rule in Art may touch them to the quick; and therefore our industrie must attemper it self to the necessitie of this *Ataxie* and confusion, which the neglect of Ages past hath breed in this unfortunate portion of Historie.

The first therefore and most Antient Description of this Kingdom of *Ashur* was performed by God himself, who upon a time discovered to the King of *Babel*, in the night Visions, the State and nature of this Monarchie under the

the form and figure of a golden Head : under the form of a Head, becaus it bare the first and chiefest place among those Governments which were eminent in the World. A Head of Gold ; First, becaus it was the most renowned among the Monarchies, as Gold among the Metals. 2. For it's great and admired Strength ; Gold beeing the strongest of all Metals, becaus best and most neerly compacted. And for this caus also, this Kingdom in another Dream of the Prophet's own, is compared to a Lion. 3. For it's Perpetuitie ; Gold beeing the most durable Metal ; and this Monarchie of the longest continuance, which also seemeth to bee intended by the Eagle's wings upon the Lion ; for the Eagle is observed to bee of a lasting constitution, as King David intimateth in the 5. vers of the 103 *Psalm*, and notwithstanding this bird continued long, yet shee might live much longer, but that her upper beak crooketh in time over the lower, and so shee faileth, not with age, but hunger.

See here the Prophets own Monument, as it is preserved unto us in the tongue of the *Chaldeans*.

דניאל

דניאל

אנתה מלכא חזה חיות ואלו
צלם חד שגיא צלמא דבן רב
חיות ותייר קאם לקבלך ורוח דחיל
הוה צלמא ראשה די דרב טב
חדוהי ודר עורו דיכספ מעורו
וידכחה די נחש שקורו די פרזל
רגלורו מנתן רופרזל ומנהון די כסף
חזת חיות עב די התגזרת אבן רו
לא בידין ומחת לצלמא על רגלורו
די פרזל וחספא והדקת דמון
אנתה הוה ראשה דדדבת
ובתוך תקום מל כו אחרי ארעא
מנך ומלכו רגלית אה אחרי די
נחשת די תשלט בכל אד עא ומל
כו דבי רביעיא רגלית תקיפת
כפרזל.

Nebuchadnezzar's Vision.

*Thou O King, art this
Head of Gold.*

*This Images Head was of
fine Gold.*

*After thee shall arise ano-
ther Kingdom inferior to thee.*

*His Brest and his Arms of
Silver.*

*And a third Kingdom of
Brass.*

*His Bellie and his Thighs
of Brass.*

*And the fourth Kingdom
shall bee hard as Iron.*

His Legs of Iron.

*And whereas thou sawest
the feet part of Iron, and part
of Claie; the Kingdom shall
bee divided, partly strong, and
partly broken.*

*His Feet part of Iron, and
part of Claie.*

E

In

In this choice Lecture of Antiquitie, which the *Antient of daies* vouchsafed to read to his: Prophet *Daniel*, to illustrate the night and darknels of the King of *Babel's* dream; wee finde the vast affairs of the wider World, summ'd up into a Microcosm, a stately statue of Heterogeneous structure, indigitates the various passages and different occurrences, which had been, or were to bee in the world; and all this in a Dream, becaus all these things should pass awaie like a Vision of the night.

In the Golden Head, behold pourtraied, as it were, the face of the first Monarchie. In the breast of Silver, behold the second, stretching out her two arms over the two mightie Kingdoms of *Media* and *Persia*. The brasen paunch swels out in the ambition of proud *Alexander*. The thighs of the same Metal, but weakned by division, represent the Successors of that great Captain, in special the 2 more noted Rulers of the North and South. The Iron-leggs lighting upon an Age like themselves, stand out for the *Romane* surie, whose Martial presumption, under the protection of their Grandfire the God of Battel, crusht the rest of the World in pieces like a Potter's Vessel. In the heat of these Commotions, behold a Stone cut out of the Mountain without hands, and falling upon the Statue grind's it to powder. This Stone the builders refused, but is now become the head of the corner. 'Tis that Rock *Christ*, who instead of all these petit *Dynastie's*, hath introduced an everlasting kingdom, but his Kingdom is not of this World. In the continuance and encreas of this spiritual Dominion, the strong union of the Iron legs divide's it self, and become's partly *Claie*, whilst the *Romane* Eagle displaied with two Heads, declare's that the power of *Rome* is imparted to *Constantinople*, and the Western Empire fallen under the rising of the Eastern.

Letting pass the rest of the members, onely the head is that which wee intend to discours of.

A golden Head, this Prophet stile's it, bee it so: but it is now so far distempered with the drossie injuries of time, that the greatest Alchymist in Historie can scarce extract one dram.

So most of
the Writers
determine
though I
will not as
yet, but in
the mean
time I have
set down
the most or-
dinarie.

dream of the pure and primigenious metal. *Annius* a Dutch Monk undertook the cure of this broken Head, thinking to fally up the matter, by stuffing up the wound with forged fragments, obtruded to the World under the securitie of old promising names of undoubted Grandies in Antiquitie; Egyptian, as *Manetho*; Chaldean, as *Berosus*; Persian, as *Megasthenes*, whom hee fally calleth *Metasthenes*. *Munster* undertook the defence of this *Annius* his Countryman, but without caus or Commendation, hee that would hear his reasons let him repair to his *Cosmographie*; and read the begining of his discours concerning *Germanie*: manie a credulous Reader hath been deceived, by giving too much reverence to naked names for *Berosus* his sake, believing *Annius* in that of *Berosus*, which *Berosus* never dreamed of.

*Munsteri
Cosmograph.
l. 3. c. 8. pag.
362.*

Scaliger therefore upon better consideration and stricter examination, seriously abhor's him. *Calvisius* both refute's him and condemn's him: No master in Historie, but denie's him: wee may conclude him therefore Adulterine, and yet not *indicta causa*: for in the continuance of this discours, wee shall be disturbed with unhappie opportunities to prove him so to bee. In the mean time, this supposititious crew shall nothing prejudice those precious relicks of lawful Antiquitie, though they bear the same name with the Autor of these spurious pieces: for to refuse the good becaus the bad have usurped their names, were a consequence most preposterous, best fitting the stubborn Logick of a Jew, who therefore abhorred the true *Christ* when hee came, becaus there had been before him a fally *Messias* called by the name of *Jesus of Nazaret*.

Leaving therefore this faithless Monk to his unadvised admirers, wee will follow the steps of sacred *Moses*, and the best of those Jewish glosses, whose Autors have fate in *Moses's* seat; where these fail us, wee shall have recourse to the better *Berosus* of the two, to the true *Manetho*, *Megasthenes*, *Alexander Polyhistor*, *Diodorus*, *Herodotus*, and *Dionysius of Halicarnassus*, &c. adding conjectures where necessitie enforceth, but with that moderation that shall best

becom our Minoritie. In the later part of the Monarchie, the sacred style of the Holie Ghost will help us in the high Priest's Annals or Chronicles, in the Prophets *Esaie*, and *Daniel* and else-where. Had the entire works of *Berosus* the *Chaldean* Priest remained perfect to these daies, or those two Volumes which *Juba* wrote concerning the state of *Assur*, this labor might have had better success: wee should also have been much enformed by *Abydenus*, had not hee suffered wrack with the rest under the injurious behaviour of a careles age: however wee will make the more of those choise remainders which are yet left; out of which wee will endeavour tenderly and carefully to gather together the decayed pieces of this maimed Monarchie.

Though this Historical work in hand bee in nature practick, yet it must bee indebted to the Theorie of this Art, for som certain terms, as *Æra's* or *Epoches*, *Characters* of the Sun and Moon's Circle, the Eclipses, and the Letters Dominical. First of all an *Æra* in Theorical Historie, is a certain bound or *Terminus à quo*, whereby they restrain the infinitie and indifferencie of Computation. It was called *Æra* from an indifferent error which escaped the Transcribers of the *Spanish* Computation. So *Sepulveda* (and hee a *Spaniard*) conceiveth in his book of the Correction of the *Romane* Year, where hee saith that His antient Countrymen for the great respect they bear to *Augustus Cæsar*, thought nothing more worthie then his Name, from whence matters Noteable might bear their Date; and therefore when they would point out a Time wherein such or such a thing was don; they said, *Annus erat Augusti*, it was such a year of *Augustus*: that form in time began to bee contracted when men wrote in haste, so that instead of *Annus erat Augusti*, they set *A. er. A.* and after a little more negligence put this together and spelt it into a word of Art; so that now *Æra* in Historie signifieth a determinate and set time from whence Chronologers account their years, as each man dateth his Letter in the *Æra* of our Lord, when hee setteth down (as wee do at this time) dated the 20 of *December*, in the Year, that is, in the *Æra* of *Christ*, 1630.

Scaliger

In Libro de
correctione
Anni.

Scaliger lighting upon this Conjecture of Sepulveda, reprehend's both the Conceit, and the Autor; the Conceit Lib. de E. becauf falsas as hee intimateth in the Chap. De *Æra Hispanica*, mundatione temporum. maintaining that the word *Æra* signified as much with the Antient Latines, as *Summa*, and that in old Spanish Monuments, it was not set *Æra*, but *Era*, and therefore could not bee corrupted out of *A. er. A.* The Autor hee reprehendeth, becauf hee seemeth to bee so far in love with this new Conceit, that for no other reason hee writ the whole Book of the correction of the *Romane Year*; onely to acquaint the World with this plausible devise. A hard censure from a matchless man, for whom it had been happy that hee had been ignorant but of this one thing, that hee knew so much. James Christman, Keckerman's most learned Master, fetcheth this word out of his *Arabick*. It was called *Æra* saith hee, from *Arak*; which in the *Arabians* tongue signifieth *computare*, to reckon. The Reader may enioie the priviledg of this varietie, and take his Choise, if hee take them all; hee may perchance lack the right; and hee shall not take much amiss if hee take anie; by either, and by that wee have said hee may easily understand in what manner the word is used in Historie.

Ch. isl. in lib. de correctione Annum.

In stead of *Æra* which the Latins used, the Greeks write *Epoche*, the same in effect; it beeing derived from the word *ἐπιχω*, signifying *inhibere*; becauf an *Æra* or *Epoche* doth restrain matters noted in Antiquitie to that certain time which is so called. Concerning the Circle of the Sun and Moon each Almanack can tell; as for Eclipses, the *Babylonians* beeing great Astronomers observed the most that *Simplicius* in were visible in the Horizon of *Asbur* during the space of this Secund. lib. de Cælo. Monarchie, as *Misthones* searched out in the *Chaldean Archives*, at the request of *Aristotle* in the time of *Alexander*; but these *καταβήκια* came not to our hands, where anie such observation shall bee found to bee, wee will make use of that which is left, and grieve for what is lost.

That which first require's our diligence, is to finde out whither this Monarchie were the first; which will prove a question, though it is not ordinarily doubted of. The rea-

In libello Ca-
nonum Isa-
gogic.

R. Aben Ez-
ra.

son of the Question is the account of *Africanus*; which *Scaliger* following findeth it to reach backward beyond the Flood, and therefore hee setteth down according to *Julius Africanus*, two Dynasties before this of the *Assyrians*; the first of the *Chaldeans* whose State was overthrown by the *Arabians*, and then theirs by the *Babylonians*. The Scripture maketh no mention of anie King before *Nimrod*, and this Monarchie of *Syria* is amongst all the *Greeks* and *Latines* accounted the most antient; yet if it were as *Julius* saith; then were they but som petit governments, or elf, which is most true, this *Assyrian Monarchie* was the first after the Flood, which also is the verie minde and speech of a great Doctor among the *Jews*.

The second thing to bee don, is to finde out the *Æra* of this Monarchie, when it first began; which that it may bee the better performed, wee must first make sure of the great and grand *Epoche* of the World's *Crëation*, unto which the most of *Nations* direct their *Chronologies*. Supposing therefore out of *Christian Philosophie*, that this World had a beginning, 'tis most probable that it began in som *Cardinal point* of the *Celestial Motions*, either in the *Solstice*, or in the *Equinox*. *Gerard Mercator* supposeth the Worlds *Crëation* to have been about the *Summer Solstice*, the Sun beeing in *Aries*, but the *Contrarie* will appear. The greatest controversie hold's to the *Equinoxes*, the most holding that the *Crëation* was in the *Vernal Equinox*; the best, in the *Autumnal*. The *Sader Olam* or *Jewish Chronologie* relates, that there was a great disputation between *Rabbi Josue* and *Rabbi Eliezer* concerning this *Æra*: *Rabbi Josue* striving for the *Vernal*, *Eliezer* for the *Autumnal*: The Latter will bee found to bee the most *Orthodox* in the opinion, as shall thus appear.

And first no man can Question, but that the world began in that *Period*, from whence the old world reckoned their years, which hee that maketh trial, shall finde to bee from the *Autumnal interfection*, as is most apparant in accounting the time of the Flood. *Scaliger* in *Cap. de Cond. Mundi*.

This

This manner of Computation *Abraham* taught the *Egyptians*, as an Antient Autor *Alexander Polyhistor* testifieth. *Euseb. l. 9. de præp.* This Custom the *Egyptians* long retained, the Opinion alwaies: for so, according to their minde, *Julius Firmicus* the great Astrologer reporteth that this was current, that the World was Created in *posterioribus Librae*: as wee finde, saith hee, in the Barbarian Sphear. Hee spake with a respect had to the *Phænomena* of his time; but it appeareth plainly what the *Egyptian* Sphear, which hee calleth *Barbarian*, had determined for the *Epoche* of the World's Creation.

See for the reason the great Critick upon the *Sphæra Barbarica* of *Manilius*.

The like Attestation may bee observed in the Antient *Hetrurians*, whose custom was at the begining of everie Year, in stead of other Kalendars, to fix a Nail in their great Temple, which *Festus Rufus* and *Livie* witness to have been don in the Autumn.

Add hereunto, that *Moses* calleth that the seventh Moneth, which in som part answereth to the Autumnal Equinox: This Moneth was called *Æthanim*, which the *Caldie* Paraphrast expounding, confirmeth all that hath been said in these words.

The Moneth *Æthanim*, which is now the seventh, was antiently called the first Moneth. Wherefore the Almighty God layed the foundations of this greater World in the first daie of the Week at Even, begining the 26 of *October*. the first portion of *Aries* beeing in the first House, and the first of *Capricorn* in the tenth, *Libra* in the seventh, and *Cancer* in the fourth. The Sun, if then hee had been, should have entred the first degree of *Libra*, *Mercurie* the twelfth, and *Venus* the fourteenth: The Moon at the Conjunction: *Saturn* in the first of *Aries*, *Jupiter* in *Virgo*, *Mars* in *Leo*, and the Dragons-head in *Pisces*.

This was the figure of the Heavens when they were first formed, the same beeing Astronomically calculated and erected according to *Tycho's* Tables. See *Calvisius*.

The *Æra* of the Deluge reckoned from hence will easily appear out of *Moses*, who listeth to search his Genealogies of the old World, shall finde the summe to bee 1656 years, with a fraction of 46 daies.

The:

The Septuagint accounteth more, the Samaritans less: אֲדָא אֲרָם אֲרָם לֵא אֲדָא אֲרָם אֲרָם. *Computus Samariticus ad Scaligerum, id est, Min Adam el Mocho Meeth Shanah, &c.* from Adam to his death are 130 years, &c.

Seder Olam,
Rabba &
Z. 11. ab.

That which wee have set down is the account of the Hebrews both in their great Chronologie and the less, and is most agreeable to their great Prophet Moses. These things beeing don, wee shall the better finde out to what *Era* our Kingdom of *Ashur* must bee referred, which shall bee found out in this manner.

Simplicius in
Secund. lib.
de Celo.

A priori this cannot bee, but *a posteriori* thus. It must bee observed in what year the Citie of *Babylon* was taken in the time of *Alexander* the Great, and that may easily bee accomplished by the help of the Olympiads, and *Nabonassar's Era*. *Calvisius*, with others, hath don it to our hands, and it is exact. It was saith hee in the 3619 year of the World. This year of the World was the 1902 year of the Babylonish Monarchie, as the *Chaldeans* themselves declared to *Calisthenes* the Philosopher who was imploied in this search, at the intreatie of his Tutor *Aristotle*, the latter sum being deducted from the former, there remaineth 1717 the *Epoche* or *Era* which wee sought for within a smal matter. And for this wee are greatly engaged to the dextrous care of our great Philosopher, whose diligence if it had not here also helped us, the beginning of this Kingdom had put Chronologers to an endles labor. And now wee dare believe *Diodorus*; hee saith that the state of *Ashur* stood from the first to the death of *Sardanapalus* 1360 years, from thence to the taking of *Astyages* by *Cyrus*, *Clesius* a Physitian of *Cnidus* accounteth 313 years, which thing happened in the year of the world 3391, in the first year of the 55 Olympiad: so 313 added to 1360 make up the Sum of 1673, which deducted out of 3391 the year of the destruction of the *Medes*, there remaineth for the *Epoche* of this Babylonish Monarchie 1718. Wherefore from hence wee must begin to reckon the Acts, Lives, and Successions of these Kings of *Ashur*: wee begin therefore with the first; to wit, *Nimrod*.

Nimrod.

NIMROD.

*Annus Mundi 1718. Ante Christ. Nat. 2230.
Cycle of the Sun 18. Cycle of the Moon 12.*

Nimrod.

Synchronism.

Nimrod was the son of Chus, and hee the son of Cham, for so saith Moses. And Chus begat Nimrod; and going forward, describeth the Man to bee a Mightie Hunter, so famous that it became a Proverb to saie, Even as Nimrod a mightie Hunter before the Lord. The Text plainly sheweth that this Nimrod was a King, when it saith, That the begining of his Kingdom was Babel; the same also in the same words declareth, that hee was a Babylonish King; So that our Monarchie was begun at Babel by Nimrod. In that hee was called a Mightie Hunter, Aben Ezra expoundeth it in the better part; but for that hee is reprehended by Ramban, who affirmeth that hee was indeed a Hunter, but not to procure Gods Altars

The Language is Founded, and the Earth divided.

And therefore a man of note born at that time was called Peleg, that is Division, from גלגל, dividere.

In Nimrod's time Serug deserveth to bee remembered, if that bee true which Suidas writeth, Σερχεω ὡς ἀρχαῖος ποιεῖς ἀπὸ διαφύρων ὑλῶν εἰκότας ἑργαζόμενος.

The Autor saith, hee was a Carver of Images, nay hee addeth, that hee was a teacher of Idolatrie. If so, then this might bee the man that made Nimrod God; see Suidas in Σερχεω, and the same in Estiens of Miletum, whence Suidas had it. Eusebii Scaliger, pag. 13.

Nabor is born in the thirtieth year of Serug, hee lived one hundred and

Ff

Nimrod.

Synchronismi.

Altars, Offerings, as the other supposeth, becauf it is said hee was a Hunter, mightie before the Lord; but hee was called a Hunter, becauf hee was so indeed; but not so onely, but an oppressor too: his continual conversation with brut beasts changed his humane disposition into a barbarous and agrestick behaviour, and the privilege of Dominion which hee had long used over the beasts, hee began to usurp over Men. So Ralbag expoundeth, Hee began, saith hee, to bee Mightie; that is, (saith the Rabbin) שחונא החיל לרדוף אחר חסדור parash. Noach. becauf hee began to hunt after Domination or Principalitie. The same Rabbi in the same place saith, that hee was called a mightie Hunter, שחונא חיה גברל צוד האנשים ור הכניעם תחתיו becauf hee was mightie to hunt men, and to subdue them under him. Don Isaac Abarbanel intimateth a reason of mens subjection to him. שטשו עמו גבור ציר

and fortie eight years; and was Abraham's grandfather.

Nimrod teacheth the worship of the Host of Heaven, maketh the Sun the greatest God above, and himself below. See Abarbanel, upon Genesis at these words: ה'לך משם אל פרס ולמד את הפרסיים לעבוד את חמס באמרו אלוהם שה שמש הוה אלוה גברל Abarb. in par. Noach.

Of the worship of the Sun wee have already discoursed in the Manders of the Assyrians; from these the Idolatrie spread it self to the Egyptians, Persians, Medes, and throughout the whole world: No Nation but worshipped the Host of Heaven. The Scyrians worshipped the North Star, and called it the Iron immoveable Nail. As for the Planets they were the constant Gods of all Countries, to whom the verie Week-daies have been by the most Antient Nations religiously dedicated. Wee will instance onely in our own, Sundaye

Nimrod.

Synchronismi.

ציד צורה מחיות וכובש
אוחם ונראת בני אדם
שהיונים והארץ וור
היו נכב שים לפניו עס
כל חזוקם ג' כ יראים
ממנו ונכב שים לפניו
that is, Becaus hee made
himself a mightie Hun-
ter of Beasts and subdued
them, the sons of men
seeing that Bears and Li-
ons were subdued before
him with all their might,
they also for fear of him
submitted to him.

It appeareth therefore
by the general consent of
the Hebrews, that this
Nimrod was the founder
of the Babylonish King-
dom, and that by a Ty-
rannical kinde of abso-
lute power, hee subdued
the world to this new
kinde of Government.

Among the Greeks,
hear what Epiphanus hath
said, 'Αρχὴ συμβουλίας δι-
δρασκὴ καὶ τυραννίδος γένεσις
Νεβρωδ, Νεβρωδ δὲ βασιλεύει
ὑπὸ τοῦ Χρῆστο Ἀνδρόνικου,
&c. Others have said as
much.

Som have thought this
Nimrod to bee Ninus, o-
thers to bee Belus, both
un-

daie and Moon-daie
from the Sun and Moon;
Tuesdaie from *Tuisco*,
Mercurie; wednesdaie, from
Woden, *Mars*; Thursdaie
from *Thor*, *Jupiter*; Fridaie
from *Friga*, *Venus*; Satur-
daie from *Seater*, *Saturn*.

These were the first
Gods the Greeks knew,
and therefore they called
from these all other; *Θεοὶ
ἀπὸ τῶν αὐτῶν*, because these
kept their continual cours
without interruption.

The *Peonians* adored
the Sun under the form
of a Cup-dish. *Ἀρχιμαξὶς
ἡλίου παυσικὸν σίχου ἑξ-
χρῆς καὶ μακρῶς ἐξήλυ-
Μαξιμος the Tyrian,*
Serm. 38. Becaus the Sun
seemeth to resemble that
form, and therefore *σίχου*
is sometimes taken for *So-
lis Orbis*.

The Reason that mo-
ved Nimrod to command
the worship of the Sun,
was first, the manifold
benefits redounding to
Men by this most glori-
ous Planet: Secondly, be-
caus the Sun was chief a-
mongst the Planets, which
these Nations easily
knew

*Nimrod,**Synchronismi.*

unadvisedly ; for that *Nimrod* was not *Ninus*, *Justin* approve's out of his Autor *Trogus Pompeius* for it was, saith hee, from the begining of this Monarchie till the time of *Sardanapalus* 1300 years, but hee reckon's that begining from *Ninus*: but wee have proved before, that the *Epoche* of this Kingdom comprehendeth 60 years more, and therefore cannot begin in the reign of *Ninus*, but 60 years before ; which 60 years must bee restored to som King before *Ninus*, either to *Nimrod* or *Belus*, or elf divided between them both, and that is most likely ; becaus *Eupolemon* an antient Autor maketh mention of *Belus* the second, which could not bee without som reference to a Predecessor of the same name ; and this without all question was our mightie Hunter, who after hee had possessed a World of degenerate mindes with the opinion of his greatness, easily wrought the unsetled fancies of the Vulgar sort into

knew by their great fears of Astrologie. *Nimrod* teacheth the worship of fire, as seeming to bear a great affinity with the Sun; or elf becaus it was the custom of *Sem's* God to answer by fire, as at *Abraham's* offering when the birds were divided, and as som think, at *Abel's* offering ; for this was a great argument of God's acceptance if hee consumed the offering; which is the reason, that where the English Metaphrase readeth, *Thou shalt accept our offerings*, *Psal. 51*. The Hebrew saith, *Thou shalt consume &c.* The like was don in the time of King *Solomon*, and in the time of *Antiochus Epiphanes* under the *Maccabees*, whereof see *Iosephus* in his Hebrew Historie.

It might therefore comethus to pass, that these perceiving that there was a voice came in the fire, and the fire onely appeared and consumed the offerings, upon this conceit they thought reverently of the fire; This Idolatrie

Nimrod.

Synchronismi.

into a necessarie and undoubted superstition. The true God they had forgotten, or else they never knew him; a God they must have, *quia nulla gens tam barbara, &c.* Nimrod opposeth the fortitude and felicitie of his designs, and easily intrappeth a multitude to worship him, who must needs worship some one, and besides him knew not whom: therefore instantly they call him *Baal*; or as wee corruptly write *Bel*; which in our language signifieth a Lord: and becaus after his death another succeeded, both in his Place and Name, hee was called *Bel* from his Dominion, and *Bel* the second becaus *Nimrod* had reigned before him. This conjecture can produce a Patron to inforce the probabilitye. 'Tis *Abarbinel* upon that place in *Esaie*. *Bel is bowed down and Nebo stoopeth*. His words are these,

וְכָחוּ הַמַּסְפָּר וְהַמִּינִים שֶׁנִּמְרֹד שִׁמְלָה
רָשָׁתוֹ כִּבְבֵּל עֲשֵׂה עֲצָמֵי
אֱלֹהֵי וְצֹהֲנוֹ שֶׁיַּעֲבֹדוּהוּ כִּי
הוּא

Idolatrie also was not contained within *Vr* of the *Chaldees*, but the *Persian* had it in high estimation. *Herod. Diodor. & Curtius, Arrian, Strabo, &c.* After these the *Trojanes*, then the *Romanes*.

Maximus Tyrius verie elegantly reprehendeth this kinde of Idolatrie in his Sermon aforesaid. *Suidas* and *Ruffinus* tell a Storie of our *Chaldeans* concerning their God *Fire*. *Suidas* thus, *ἡ θεὸς αἰὲρ τῶν Ἰστωρίων ὁ αἰὲρ ἦν ἡ θεὸς αἰὲρ, &c.*

The summe is, that the *Chaldeans* once upon a time carried their God about to trie the masterie amongst all others, so it came to pass that the fire consumed all Gods that were made, of brasse, gold, silver, wood or stone: but when they came to *Egypt*, *Canopus* the Priest workt wililie, and to save the credit of the old Gods, make's a new in this manner: Hee takes an old water vessel full of holes, stopt up with wax, and upon this hee set's the head of an old Idol, in

Nymrod.

Synchronismi.

וְנִמְרוֹד בְּנוֹ מֶלֶךְ אֲשֶׁר הָיָה בְּבָבֶל
read the
rest in that place.

The Rabbin saith that the Latine Scribes have written that this *Nimrod*, who raigned first in *Babel*, made himself a God, and commanded that they should serv him, because 'twas hee that first had builded *Babel*, &c. after

this hee made an Idol after his own Image and called it *Bel*.

To this purpose the Rabbin concerning the Statue of *Nimrod*: I had said nothing, had not *Metiodius* said too much; who affirmeth, and from him *Luca Tudensis*, that this *Nimrod* was no less then ten Cubits high, believ this that will; if it were, or could bee so, the Seventie Interpreters did well to call him a Giant.

Of the manner of his death, *Annius* hath made *Berosus* lie, Spirits took him awaie; and *Funccius* will needs believ this, as appeareth by his Gloss upon the Fiction, that is (saith hee) The Divels took him awaie for his grand Impietie, &c.

Cedrene saith, that *Nimrod* was called *Evechous*. this hee took from an Antient Autor *Estiaus* of *Mileium* whose words are these.

Οἱ ἑλιδᾶναι πρῶτοι ἀνθρώποι ἐαυτοὺς βασιλεῖς, ὡς πρῶτον ἔειπεν ὁ ἑσάχουτος ἡμῶν Νεβροδὸς ἐβασίλευσεν, which either are the words of the Autor wee have said, or else *Eusebius*. Vide *Eusebium Scaligerianum*. pag. 14.

I finde in one of those Manuscripts which were transported from *Baraius* his most famous Librarie to the Univerſitie of *Oxford*, an observable abstract of Chronologie deduced from *Adam*, thence I transcribed what I found most convenient, for the illustration

comes the fire, and beeing placed under the God, the wax melt's, and the fire was extinguished: from henceforth the Fire lost it's credit among all Nations, as it is at this daie.

Synch. Of

Nimrod.

stration of that which wee have now in hand. First therefore for the life of *Nimrod*, the *Abūra* saith thus.

Μελέ δὲ ταῦτα γίγναι τις γίγας τένομα Νιβερόδ' ὕδ' ἡ
 χῆς τῷ Ἀιδίον· ἐν φύλῃ χαμ δε κίσας τῷ βαβυλώνα quod ad
 πέδον, καὶ πρῶτ'· καλαδίζας κυνηγίαν καὶ μαγίαν & paulo Cedrenum
 ροβ. Ὅτι γὰρ τὸν Νιβερόδ' λέγουσιν ἀποδεικνύειν καὶ ἡρώων Lego &
 ἐν τοῖς ἀστροῖς τῷ ὕδατι δὲ καλεῖσιν Οὐρίωνα· γινώσκον ad Chro-
 δὲ ἔτ'· Διὸς πάτερ, καὶ πολλὰς ὑπεράσας καὶ κινεῖσας, nicon A-
 πρῶτ'· κατὰ δὲ τὸ βασιλεύειν καὶ κερταῖν ἢ ἄλλων ἀν- lexandri-
 δρώσαν, &c. num, ubi
 vide.

The Autor wee see giveth a pregnant testimonie to what wee have said, adding also one thing more then wee knew before that this *Nimrod* at his death was Deified, as in his life wee have proved, so that hee seemeth to bee a God of som note, but if wee mark, wee shall finde that his divinitie transcend's not the eight spear.

As his place was changed, so his name, that from Earth to Heaven, this from *Nimrod* to *Orion*: The Greek Poets would laugh at this, as wee will now at them, having undoubtedly found the truest meaning of this Constellation. I will not burden the discours nor imploie the page with their vain Fictions; who list elswhere to see them, let him repair to *Higinus*, *Aratus*, *Manilius*, *Stoffler* upon the *Spear* of *Proclus*, and the nameless Scholiast upon *Cesar Germanicus* that was found in *Sicile*. This onely I may saie that, the Conceit was truely Poetical; ποικίλη, that is, meerly made, not told, as having no footstep in *Storie*, nor foundation in *Veritie*, save onely their misconceit of the name *Orion*, quasi *Vrion*: This infirm Gloss upon that word, however at the best not able to stand by it self, was after made far more impotent by their halting between two opinions; one while conceiving *Orion* to bee that hee is; another while to bee *Arctophylax*: far widely guessing, the

Nimrod.

the one being in the North, the other in the South. See *Hesychius* in *Boötis*. But how well our Autor accordeth with the truth, wee shall see and greatly approve. That *Orion* was a Hunter, the Greeks themselves confess. So *Theon* upon *Aratus* his *Phænomena* page 539 of that which was printed in quarto at *Paris*.

Moses recordeth the like of this *Nimrod*; the Fables also saie hee was a King; and in *Jansson's* Globes hee is called *Bellator fortissimus*. The Astronomers of Arabia call him *الجبام* *Algebar*, that is as the Lxx

doth, the Giant. All this agree's. Add hereunto his posture in the Heavens, highly becoming his profession; to shew hee was a Souldier, hee is placed with sword and Buckler, and is therefore called by the sweetest Poët *Σεσσω δειωνα*. To beetoken his Huntsmanship hee holdeth in his hand the skin of a wilde Beast, and in the Alterisims of *Cesar Germanicus*, hee hath a Bowe readie drawn: besides this hee hath a Hare at his Feet, and the two Dogs behinde.

Let now the Reader judg: nay *Homer* saith, That is *Orion's* dog, in these words:

“Ον τὸ κυῖ δειωνῶ ἐπικλησιν κηῖςσ.”

to which *Theon* in *Aratus* addeth, ὅτι κυῖσιν ὅντι δειωνῶι σινηκολέθει ὁ κύων, &c. becaus *Orion* being a hunter must have his Dog to follow him. Of this *Orion* *Moses* maketh mention, if hee wrote the Book of the rising *Job*, Chap. 9. and 9. yea God himself in the 38 of that Book, becaus hee had to deal with an Arabian, questioneth him in his own Astrologie, Canst thou binde (saith hee) the swift influence of the *Pleiades*, or loof the bands of *Orion*? The Original in both places, as also in *Amos*, who had it from hence, is כסיל this see *Cesil*, so called from the inconstancie of the weather at the Astronomical Ascention of this Constellation: from whence also their Moneth *Cisleu*.

Musæus
in *Her. &*
Leandro.
ἐκ ὀλομα
δὲ τὰ βο
ῶτων ἢ
Σεσσω
ᾠειωνα.

Cisleu
from *Cesil*
becaus of
the in-
constan-
weather
which is
caused at
of the rising
Stars; for
Cesil si-
gnifieth
inconstan-
cie; of
this see
*Benja-
min* in his
Itinerarie.

That

Belus 2.

Synchronismi.

THis *Belus* whether hee were the Son or Nephew of *Nimrod*, or what affinitie to him hee might have; Antiquitie discovereth not. *Reyneccius* is bold to conceiv, that this was *Arphaxat*; if yee ask the reason, hee answereth, Becaus *S. Cyril* calleth this *Belus Arbelus*, which hee indeavoureth to wring out of *Arphaxat*; the conceit as I conceive is slender, though this Autor deserveth well of all Historians.

Sanchuniathon, an antient Autor among the *Phenicians*, affirmeth that this *Belus* was the Son of *Saturn*: This was *Nimrod* so called by the profane Autors, as manie have conceived: if so, then *Nimrod* is hee of whom *Ovid* speak's, that in his time the Golden age flou. rished, So *Eupolemon*.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, seemeth to have sprung from *Daniel's* own Comparison, which hee relateth out of the Kings dream concern.

ing.

OF the *Sicyonians*. See *Pausanias*, *Suidas*, *Homer* remembreth them. *Iliad* 9.

The Kingdom of the *Sicyonians* was founded in the Reign of *Belus* in *Peloponnesus*.

Σικωνίων πρώτη ἡγε-
'Αργελλῶς, ἡ δὲ Βῆλον ἡ Νῆ-
ρον γυγοῖα. Εὐσεβ. λόγος
πρώτος. The same see also
in the successions of *Afric-
canus*. both saie that this
Kingdom was first found-
ed by *Ægialeus*, from
whom *Peloponnesus* was
first called *Ægialia*. Note
the Antiquitie of the
Greeks, whose first be-
ginings were founded in
Sicyonia: which place was
so called from *Javan*, who
first pitcht his Tent there,
For *Sicyon* is סִּיכֹון
Succoth Javan, or it may
bee set *Succab Jon*, the
dwelling of *Javan*, by
whom

Belus 2.

Synchronismi.

ing the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense, *Nimrod* might bee *Saturn*; & *Belus* might bee his successor, to wit, *Jove*; for so this *Bel* was called: And thus, forgiving *Ovid* the fable, this is nothing else, but what hee hath said, That the golden Age, that is, the Age designed by the head of Gold, was in the daies of *Saturn*, that is, *Nimrod*. 'Tis ordinarily granted, that *Ovid* had seen the books of *Moses*, and under the same privilege hee might also read the Prophet *Daniel*, fetching his golden daies from hence, and *Saturn* from thence.

Whereas this *Bel* was called *Jove*, it is to be understood, that as *Bel* was a name proper, first to the true God (for so hee is called in *Osee*;) so *Jehovah* also was a sacred expression of the Trinitie in Unitie at the first, and afterwards by the Sacrilege of a crooked generation unaptly given to these arrogant Kings. *Belus* perhaps first called the Sun so, and himself afterwards; as *Nimrod* did the Sun by the name of *Bel*: which name the Sun still kept in *Phenicia* long after these times, for there they called the Sun *Baalsen*, that is the Lord of Heaven. And that the Sun was called *Jove*, the Devil confesseth in the Oracle of *Apollo Clarius*.

Θεὸς τοῦ ἡλίου ὕψιστος οὗτος ἔφησεν Ἰδὼ
Χήμας μὲν τ' αἰδῶν, διὰ δ' ἡμεῖς ἀρχαῖοι ποιοῦμεν,
Ἡέλιον δὲ θύομεν παλαιότεροι δ' ἀβρὲν Ἰάν.

G g 2

When

Belus 2.

When or where this *Beldied* it is unknown; and how manie years hee lived, is altogether as uncertain: this onely is true, that 60 years must bee distributed between him and his predecessor, but at what proportion this distribution should bee made is no waie manifest.

Ninus.

THis *Ninus* was the Son of *Belus*, so all profane Historie affirmeth by a common consent, *Justine*, *Diodorus*, and the rest.

The brief discours of this Kings life, see in *Justin*. *Ctesias* of *Cnidas* wrote the better part of his more noble expeditions; but *Diodorus* confesseth that none ever writ them all. *Diodorus ex Ctesia*. Hee made war with manie Nations, and was the first as these Authors think that violated that communitle which men formerly enjoyed. It seem's hee was the first that they knew; but *Moses* telleth us of one before him, and *Eupolemon* of another.

Ninus made war with
tho

Synchronismi.

FROM *Ninus* to *Sardapalus* is 1300 years. *Justin* out of *Trogus Pompeie*.

Zoroastres reigned in *Bactria*, *Justin*.

Farnus in *Media*. *Diod*.

Arius in *Arabia*. *Diod*,

Barzanes in *Armenia*.

Diodorus.

In the time of *Ninus*

also *Vexores* was King of

Egypt. *Tanis* of *Scythia*.

Justin ex Trogo.

Salian thinketh it ab-

surd that there should bee

anie King before the di-

vision of the World, and

therefore condemneth *Ju-*

lius Africanus for his

Dynasties of the *Arabians*,

and reprehendeth *Justin*

for these Kings of *Egypt*

and *Scythia*, which are set

down by *Trogus Pompeie*.

So, as if the succession had

been.

Ninus

Synchronism.

the King of the *Bactrians*, been long. But *Justine*, in which war his Captain *Menon* fell in love with our credit: for the *Ara Semiramis* in which suit of the *Egyptian* Dynastie, *Ninus* was corival and or the *Scythian*, I finde in got the Gentlewoman; the fals *Berosus* too much, not her good will; doing elsewhere too little, *Diodorus* is best, but with him the first Kings of *Egypt* were all Gods. See further, *Diod. Lib. 1.*
Love cast's away himself. In the Reign of *Ninus* great *Abraham* was born.

Colophonius

Beçaus the Nativitie of this famous Pa-

triarch *Abraham* is of special note and use in Historie; it seemeth to deserv more at our hands, then to bee carelesly committed to the protection of a bare Assertion; meriting rather som peremptorie proof, especially since learned *Scaliger* hath conceived the contrarie. Rather therefore then wee will doubt of his credit, wee will for his sake call the truth in Question, doubtingly demanding

Whether *Abraham* were born in the 43 year of King *Ninus*, yea or no?

A great Master in Historie, and our onely guide in Chronologie affirmeth, *Eusebius Pamphilus*, and hee out of the reverend reliques of old *Castor*, *Tballus*, &c. first in his first Book, and again in his second, which hee calleth his *Καὶνὸν Χρονικόν*. In both hee useth these and the same words.

Ninὸς οὗ βασιλῆος Ἀαυελὸν, τριακατοῦτον ἔτος ἀγνώσκει τῆς βασιλείας, ἡνὶ δ' Ἀβραμᾷ, &c. the same Author pleasing himself in the veritie of this persuasion, repeat's the same again in his Evangelical Preparative, where hee beareth witness to himself, and to what hee had said elsewhere, ———— *Ἐνὶ Νινὺ ἀπέθανε.*

Synchronismi.

Καὶ τὸν
τὸν τὸν
χρόνον
Νινῶ
λῶ, καὶ
Σμελέ-
μυς, συγ-
χρονοὶ ὄν-
τες τῷ
Ἀβραάμ.
id Epip-
phanius
lib. 1. pa-
gina 10.
edit Basilien-
sis.

Animad-
version.
Scalig. ad
Eusebium,
pagin. 15.
& in No-
tis.

τὸν Ἀσσυρίων, ἐν πρῶτῳ βασιν ἀπόστον τῆς Ἀσίας, πάλιν
Ἰσδῶρ, καλεσθῆναι, ἢ Νινῶ, ἐπὶ οὐκ ὀλίγῃ ἢ Νινῶ
παρ' Ἐβραίων ἀνόμεσαι καὶ ὁ Ζωγράφος ἢ Μάγ-
βαρτεῖον ἱεραπόδοι, Νινῶ ἢ γὰρ καὶ διδδοχῶ τῆς βασι-
λείας Σμελέμυς, ὡς ἔστι τὸν Ἀβραάμ καὶ τέτω. Ταῦτα
ὡς ἐν ἀποδείξει ἐν τοῖς ποιεῖσιν ἡμῶν χρονικοῖς καὶ σιν
ὅτως ἔχοντα σιμῶσι. The Reader may bee pleased to
note his confidence in these words ταῦτα ὡς ἀποδεί-
κῃς; and his great industrie herein, in those ποιεῖσιν
σιν ἡμῶν χρονικοῖς, &c. George Cedren and Epiphani-
us, no waile mistrusting such elaborate Canons, Cedrenus
take it for granted; proposing and approving the in, Com-
Autoritie of this great Chronologer. Νινῶ τὸ πρῶτον pendis li-
βασιλείας ἢ Ἀσσυρίων, πτωχάκων τετὸν ἀγροῖ ἔτ-
τῆς βασιλείας, ἡνῶ. Wonder wee then what should
moov great Scaliger to set down Abraham born in
the year of Beluchus, long after Ninus. His follower
and admirer Helvicus hath no other reason but the
autoritie of his great example. The truth is Scali-
ger confesseth that his forerunner in this conceit was
George Syncellus, a Monk. This George was learned
but (in the opinion of Scaliger) a most severe Cri-
tick, and Censorious judg of Eusebius Pamphilus,
whose Chronologie hee transcribed and examined.
In his Examination, hee found that Eusebins under-
taking to follow Affricanus, yet when hee com's to
the Trojan times, forsaketh him, interrupting the suc-
cession by raling out four Kings at once. Thus in-
deed Eusebins hath don. Salian a diligent Writer
among the Moderns, excuseth the error of his Hi-
storie, by the Heresie of his profession: as if an Ar-
rian (if hee were one) might not bee a good Histo-
rian. Wee shall forbear to seek to save his credit,
by discovering so much of his infamie: but the rea-
son why hee thus did, was to rectifie the errors of
Affricanus, whose Chronologie though it will no
waies hold in all points, yet it best agreeth this
waies

Synchronismi.

waies; for if wee restore him his four Kings again hee himself will bee found subject to greater inconveniences, and more abound in Anachronisms, then before. This I then rather incline to, for my own particular, becaus I have considered, that though *George Cedren* professeth himself in the first page of his work, constantly to follow the aforesaid *Syn-cellus*, yet in this matter hee refuseth him: at once acknowledging and leaving his error, for *Cedren* plainly setteth down our Patriarch born in the 43 of *Ninus* as aforesaid. Thus to the probable fallhood of renowned *Scaliger*, wee have set down the probability of the contrarie; to his greatness wee oppose three to one, and those all great, who cannot but demerit our belief, becaus their process is Astronomical, and their Chronologies faithfully contradicted out of the larger Volumes of Celestial Revelations and infallibly grounded upon the Laws of Heaven. These are *Gerard*, *Mercator*, *Cetus*, *Calvisius*, and *Capellus*; who all consent in this, that *Abraham* was born in the 43 of *Ninus*, which was the thing to bee proved.

Thus al-
So *Salian*,
Funckius,
Angelocra-
tor, *Alapi-*
de, *Nar-*
clerus; but
of this later
discon-
tenth one
year, or
elf the
the Prin-
ter was
too blame

This Man for his Admirable skill in Celestial contemplations was noted by manie Autors among

the Heathen. *Heratens* of *Abdera* wrote whole Volumes of his Acts and Monuments. *Berosus* observeth that hee was a great Astronomer: and *Iosephus* saith hee read this part of the Mathematicks to the Egyptians.

Nicolas of *Damascus* relateth a brief Storie of his life agreeable to *Moses*. *Alexander* out of *Eusebius*

Ninus.

Colophonius Phenix a Poët, hath thus set forth the life of this Prince.

Ανδρ Νινω τις εζηωδ' ος
εζωδ' αλως,

Ααρεωδ', &c.

Ninus vir quidam fuit, ut
audio, *Assyrius*, qui *auri*
Mare possidebat: Et alia,
copiosis

Ninus.

Synchronismi.

copiosius quam arena est
Caspia.

Astra nunquam vidit, nec
forsitan id optavit.

Ignem apud Magos Sa-
crum non excitavit.

Et lege Statutum est: De-
um nec Virgis attigit.

Sacrificiis, Deos non est
veneratus: jura non red-
didit.

Subiectos sibi populos as-
fari non didicit: ac ne nu-
merare quidem.

Verum ad edendum, ac
bibendum strenuissimus.

Vinumque miscens, cetera
in Saxa amandabat.

Vir ille ut Mortuus est,
hoc de se testimonium reli-
quit omnibus.

Sepulchrum hoc conspicu-
us, nunc ubi Ninus sit, Audi.

Sive sis Assyrius, sive
Medus, sive Coraxus, sive
à supervis Indus capillatus;
frivola non denuncio.

Quondam ego Ninus fui,
spiritumque vitalem; hausi:
Nunc vero aliud nihil, quam
ferra factus sum.

Quicquid comedi, habeo;
quicquid volupe mihi fuit.

Et quicquid pulchrum sa-
minarum in amore lascivii.

Opes, quibus eram beatus;
inimici coeuntes.

Auferent,

polemon maketh mention
of this *Abraham*, testifying
that hee was the inventor
of Astrologie among the
Chaldeans, they tell also
of his Expedition, and
Melchisedech, &c. *Euseb.*

Artapanus recordeth,
that the Jews were called
Hebrews from *Abraham*;
hee saith also that *Abra-
ham* went into Egypt and
taught the King Astro-
nomie, the Kings name
hee calleth *Pharetbo*, his
words are (τὸν ἄνδρα
τὸν βασιλέα φαρῆβο
Hee would saie *Pharaoh*.

Thus *Artapanus* in *Euseb.*
εὐαγγελικῆς προφητείας. βιβ. δ'

Melo in his Discours
against the Jews writeth
also of this *Abraham*,
and saith that hee was so
called, to expresse thus
much in force, to wit his
Father's Friend, one part
of his name signifieth a
Father indeed; and the
other, according as it
might bee written, might
bee forced to signifie a
Friend: but let that pass.

This *Melo* telleth of his
two wives, of his sons
by both, and summeth
up his whole Storie. Of
these

Ninus.

Synchronismi.

Auferent, hædum ut crudum que bacchantur Thyades.

Ad inferos eam descendit, nec autum, nec equum.

Nec argenteum currum egi.

Cinis jam multus, qui olim Mitram gestavi.

Athenæus lib. 12.

Diodorus speaking of this Ninus giveth another report, for hee saith this Man was φῦσι πολέμιος ἔχθρῳ Ζηλώδῃ ἀρσίνῃ, born to bee Martial, and valorous even to emulation.

Ninus made war with the Armenians in which case their King Barzanes perceiving himself too weak, conquered his enemy by his submission: which Ninus ingeniously apprehending, as generously rewarded, and restored the Kingdom to the King again.

Diodor. lib. 2.

Ninus dyeth, and was buried in the Palace, in memorial of whom was erected a most stately Monument in Height nine furlongs, and in breadth ten: a wonderful sumptuous Tomb, if Ctesias saie true. But Scaliger saith, that hee was Scrip-
tor Nugacissimus; If hee were, I wonder much that Diodorus should so often use his Autoritie, as is most certain that hee doth.

these testimonies: See more in Eusebius Pamph. 'Εὐαγγελ. προπαρ. σιβ. 3^η.

Concerning Abraham thus Eusebius.

Ἀβραάμ χαλδαῖος ὢν τὸ γένος, τὴν πρώτην ἡλικίαν παρὰ χαλδαίους ἐξέστη, ἔχτης παρὰ αὐτοῖς ἀσεβοῦς, καὶ λοιπὸν μετέβη σοφίας. Θεοφ. ἀδ. 3^η ὅν, καὶ τοῖς κλισμασι τὴν νῦν ἰαντὴν καλεσθεῖσιν αὐτὸν ἰάσαι ἐδιδασκείων· ὅθεν δὲ τὸν ἡμισυγενὲς ἐκ τῆς 3^{ης} κλισμάτων ἀναχθεὶς κακοῦτος, δεῖας ἐλλαμψας ἔκ-
αθεν, ἔτι διδασκείων ἐν τῇ παλαιοῖ. Euseb. χρονικῶν λόγῳ πρώτῳ, pag. 19.

See also what Julius Africanus hath storied of Abraham, and his Expedition to Pentapolis. Euseb. χρονικῶν λόγῳ πρώτῳ, pag. 19.

H h

Concerning

Ninus.

Concerning the Citie which *Ninus* builded, the Autor of the Chronological Abstract before cited, saith thus,

Ὁ δὲ Νῖνος ἐπετείλει γυναικὶ, καὶ ἡσας πόλιν με-
γίστην σφιδεῖν, πορείας δὲ τῶν ἡμερῶν τεσσάρων, ἐνάλειπεν αὐτῷ,
ἐν ὀνόματι αὐτοῦ, Νινῶν καὶ πρῶτον ἐκ αὐτῆς ἐκτίσθη.

Semiramis.

Synchronismi.

ALL Writer have shewed their good will to make the world acquainted with the renown of this manly woman, but in their discourse there hath been as much deceit, as in her desert. *Diodorus* confesseth her pedigree to have no better Authority then from the Fables. The most saie shee was the Wife of *Ninus*; so *Ctesias* and *Diodorus*, and manie besides: but *Conon* in *Photius* saith, shee was the Mother of *Ninus*, καὶ γυναικα ἀλλὰ μητέρα, But the error of this ancient Autor is most apparant, for by *Ninus* hee meaneth *Ninias*, who also was called *Zamus*, as *Africanus* witnesseth: and so indeed shee was the Wife of *Ninus*, and the Mother of his son *Ninias*, which

Semiramis fenceth in *Babylon* the Head-Citie with a famous wall,

Cottilibus muris cinxisse Semiramis urbem.

Ovid. Metamorph. Shee builded a Wall, but not that famous Wall which the Greeks tell of, but for that are reprooved by the true *Berosus*.

In the time, and by the appointment of *Semiramis* the first Eunuchs were instituted: This the Queen did for necessitie, but the Kings after her used it amongst their royal superfluities: a thing ordinarie in the *Persian* and *Babylonish* Court.

That this Queen was the first appointer of this chaste attendance for her Bed-chamber, *Ammianus* testifieth.

In

Semiramis.

which *Coxon* undoubtedly meant; for hee saith that the reason why shee was supposed to be his wife was, becaus shee unwittingly laie with him. *Justine* expound's the Authors mistake, who saith indeed that shee would have been incestuous with her Son; which fact her son by an unnatural kinde of pietie, punished with her life.

Becauf *Diodorus* saith, that when this *Semiramis* was exposed (according to the Antients) a Shepherd took her in, whose name was *Simma*. *Reynecius* conjectures from hence, that shee was the Daughter of *Sem*. 'Tis uncertain who, or what shee was: *Semiramis* shee was called, which becauf it signifieth a Dove in their language, therefore it seem's her Subjects for the sacred memorie of her names sake worshiped the Pigeons ever after.

But *Scaliger* saith hee findeth no such word in Syriack in that sense; the Critick shall be pardoned for that, 'tis like there

is

Synchronismi.

In honor of *Semiramis* the Kingdom of *Assur* bare the Dove in their Coat-armour; but it is out of my element to blazon it, either by Planets or otherwise: for this Coat-armour is scarcely found among the Herald's: nor can it be certain what the Field was, though the charge is known to be a Dove, yet becauf 'tis a Princes, one thing is undoubted, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper. &c.

Learned *Pierius* endeavouring as near as hee can to read all things in Egyptian Characters, supposeth the Storie of *Semiramis* her Dove, to be Hieroglyphical, noting out her notable lasciviousness; for so hee saith, that this Queen was venereous.

Authors indeed are divers; but the most are of a contrarie opinion. Manie suppose that place in the Prophet *Hieremie*,

H h 2

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Semiramis.

Synchronismi.

is now no such world;
However, there might
Vetus verborum interit etas,
Et juvenum ritu, florent
modo nata, vigénque.
So the Poët in his *Arte*
Pœtica.

Words have their ages:
the Obsolete die, and
young Phrases grow up
and thrive in their places.
Hesychius emboldeneth us,
for hee saith that,

Stylogus is, *αὐτὸς ὁ*
γενεῖ ἐκ λυσιῖ ἐν ᾧ ἐπὶ ἑλ
γος. If *Semiramis* bee a
Wood-Pigeon in *Grace*,
it may perchance have
been an Houf-Pigeon in
the Countrie of *Asbur*.

Semiramis her exploit
of the Elephants in the
Bactrian and Indian war,
see in *Diodorus*.

The German Writers
saie, her son *Trebet* built
Trevers, which they pe-
remptorily conclude out
of their own presumpti-
on upon the rotten repu-
tation of an old eaten
Epitaph.

Of the great Stone
which this Queen caused
to bee cut out of the Ar-
menian Mountains; see
also *Diodorus lib. 2*.

Justin

מִפְּנֵי בְּרֵחַ חַיִּינָהּ *Mip-*
poni-breu haionah, fugite &
facie Columbe, to bee un-
derstood of the *Assyrians*,
becaus as wee said, they
bare the Dove in their
Warlike ensigns. So *Corn-*
elius à Lapide, and manie
others, following the In-
terpretation of *Hierome*,
who at the 13. of *Esaie*
writeth, that God cal-
leth *Nebuchadnezar*, *Colum-*
ban. So a most Antient
Saxon Translation in the
Librarie of *Christ-Church*
in *Oxford*, from the face
of the sword of the Kul-
ver. If the Interpretati-
on pass, as it may, that
which hath been said may
make for the illustration:
for then 'tis thus, Flee
from the Sword of the
Dove, that is, from their
sword who displaie their
Banners in the field with
the Ensign of a Dove.

Heralds may here take
notice of the Antiquitie
of their Art, and for
their greater credit, bla-
zon abroad this pretious
piece of Antientrie; for
before the time of *Semi-*
ramis wee hear no news
of Coats or Crests.

Synebro.

Semiramis.

Justin relateth out of *Trogus Pompeie*, that this Queen after her Husband's death, fearing in the subjects hearts som disloial prejudice of her son's minoritie, invested her Majestical spirit in her son's habite, and approved her self to bee by valiant acts, not what shee was, a woman; but what they thought her to bee; a Prince discreet, politick, and most fortunate.

This Queen built the walls of *Babylon*. So *Ovid*, as wee have said; so *Dionysius* After

ἡ δὲ τὴν πόλιν

Τείχεσιν ἀπάρχεται Σεμίραμις ἐστράτηγεν.

The *Anonymus Scholiast* upon *Aristoph.* saith, that shee builded the Citie.

Ἡ δὲ Σεμίραμις ἔκτισε τὴν Βαβυλῶνα.

And so manie others have been deceived with her fame, and attributed to her name the building of the Citie, who had erected nothing but the walls, nor those walls whereof *Diodorus* speak's; for both those, and the Citie were builded by a Syrian King: as *Diodorus* confesseth of the *Horti pensiles*, and might have don of these also; however hee, and they that think otherwise, deceiv themselves: for this was don by the King of *Babel*, as wee will prove out of *Berofus*, in the life of *Nebuchadonosor*.

Semiramir reigned 42 years, *Justine*, *Africanus*.

Semiramis erected her self a Tomb, inscribed thus, What King soever wanteth monie, let him open this Monument, and take his desire. This *Darius Hystaspis* assaying to do, found a check within the Tomb, wherein the Queen had thus written, *Nisi vir malus esses, haud sanè mortuorum loculos scrutàsses.*

Zones five Ninias.

Synchronismi.

OF this King see *Justin* out of *Trogus Pompeie*.

A fragment out of *Ctesias* in *Athenæus* relateth, that hee was a Luxurious Prince.

Κίπριος, ἐν τέττῃ Περσικῶν,
πάσης φησι τῷ βασιλεὺς
τῆς τῆς Ἀσίας οὗ τρυφῶ
σπαρῶσαι, μάλιστα δὲ Νινύ-
αν τὸν Νίη καὶ Σεμερῶν
ἰόν· καὶ ἐπὶ ἐν ἑξῶν μέ-
νων, καὶ τρυφῶν, ἡδὺ ἰδανὸς
ἐμῶν, ἐν μὴ ὑπὸ τῇ Ἐυρέ-
χων, καὶ τῇ ἰδαν γυναικῶν
ἐκ. Sic Ctesias.

Diodorus also maketh mention of this *Zames Ninias*, in whom see further.

That this *Ninias* spent his time otherwise then became a Prince, *Trogus* relateth in *Iustine* in these words.

Filius ejus Ninus contentus elaborato à parentibus imperio, belli studia deposuit & veluti sexum cum matre mutasset, raro à viris visus in fœminarum turba conseruit. Posterì quoque, ejus exempla sequuti, responsa gentibus per internuncios dabant.

About the time of this *Ninias*, happened that remarkable Judgment of God upon *Pentapolis*, or the five Cities, to wit, *Sodome*, *Gomorrab*, *Admah*, *Zeboim* and *Segor*; which deserv's to be remembered as well by us, as a profane Historian *Cornelius Tacitus*; whose attestation to *Moses* in this matter is well worth our consideration.

The Autor having described the Lake of *Sodom*, addeth as followeth,

*Haudprocul indè campi,
quos olim ubere magnisque
urbibus habitatos, fulminum
jacu arsisse, & manere ve-
stigia, terramque specie tor-
ridam vim frugiferam per-
didisse. Nam cuncta spon-
edita, aut manu sata sive
herbâ tenuis aut flore, seu so-
litam in speciem adolevere,
atra & inania velut in cin-
eres evanescent. Ego sicut
Judæas quondam urbes
igne cælesti flagrâsse conces-
serim, ità habitu lacus in-
fici terram, corrumpi super-
fugum spirituum eoque factus
segetum & Autumnii putre-
scere*

Synchronismi.

scere reor, Solo, caloque juxta gravi. Tacitus Hist. lib. 4. pag. 619. Eppiane editionis in octavo.

The Autor of the Abstract before mentioned, when hee cometh to *Ninus*, setteth down to succeed him one *Thourias*, who was called *Ares*, to whom hee saith they made the first Statue, and called it ΒΑΣΙΛΕΥΣ, (that is Lord God:) of which saith hee the Prophet *Daniel* hath made mention. *Suidas* either had this from this Autor, or hee from *Suidas*, who hath written the same; for as I know not the Autor, so neither his time. It was after *Eusebius*; how long, I yet cannot tell, whereas they cite *Daniel*, wee are to understand, not that Man of desires, but his name's sake, intitled to the Storie of *Bell* and the *Dragon*, which who will may read more at large in Hebrew, then 'tis found in Greek, if they will patiently revolv the Stories of *Josippus* the Jew, called also *Gorionides*. After *Thourias* the Abstract placeth *Lames*, then *Sardanapalus*; omitting that whole succession of *Affricanus* without recompens, more then of *Thourias* and *Lames*, neither of which are known.

Thus far the better hand of pure Antiquitie hath helped us.

Julius Affricanus reckoneth up the Kings from *Zames* to *Sardanapalus*; and after him *Eusebius*; and amongst the Moderns, *Funccius*, *Angelocrator*, *Henningius*, *Reyneccius*, and divers others. Those that deserv greatest commendation, are first and chiefly *Sethus Calvisius* in his judicious Chronologie: After him *Salian* in his Annals; so *Joseph Scaliger* in his *Isagogical Canons*.

However I might have both their help and Authority, yet I forbear so to fill up the great Chasm in this part of our Monarchie: yet it shall not bee said that I refus'd to follow such great Leaders, for a little reason.

Amongst

Amongst others, these two have principally persuaded.

First becaus the Account of *Africanus*, reckoned *per quoddam ὁσὶ χροῖων*, that is, summing up the years of each King together, agreeth not with the Computation of the years in general.

Secondly, becaus wee finde in Autors of undoubted Credit, som' Kings of *Assur*, whom notwithstanding wee finde not in the succession of *Africanus*: as for Example, *Moses* maketh mention of *Anrapbel*, whom the Hebrews would have to bee *Nimrod*: grounding their conceit upon a fabulous Etymologie; becaus they say *Abraham* was brought before *Nimrod* for burning his Father *Terab's* Idols, and beeing then but three years old, discoursed before the Tyrant concerning the Creator of Heaven and Earth: *Nimrod* proudly replied, that it was hee that made the Heavens and the host of Heaven; if so said *Abram*, then say thou to thy Sun, that hee should rise in the West, and set in the East, and I will believ thee: *Nimrod* thus exasperated with the childes audacitie and discretion, command's that hee should bee cast into the fire; therefore the Jews saie, that hee was called *Anrapbel* from אמר *amar* and פור *phul* that is *dixit descende*, hee said to *Abraham*, go, go down into the fire, and this saie they is *Vr* of the *Chaldees*, out of which God brought *Abraham*. This Storie is in the Book of *Maase Torab* אמר הוה נא אבר ופוסתא. וואמר אבר אבר מאם כב ריך אדוני אמו לשמש ש חורח אבר במערב וישקע במזרח וגי See *Munster's Annotations* upon *Genesis* where these words and the entire Storie is set down out of the aforesaid Book. but this discours is idle.

Again *Suidas* maketh mention of one *Θῆς*, who rained after *Ninus*; and *Macrobius* of one *Deleboris*: but of these or either of them, *Africanus* saith nothing. Som would have that *Θῆς* or *Θῆρας* in

in *Suidas* to bee *Arius* in *Affricanus*: their reason is a Conjecture from another name, which this *Strabo* had: for which see *Suidas*, in this word *Thurinus*.

Besides all this, *Diodorus* reckoneth but thirtie Kings from *Ninias* to *Sardanapalus*; But *Affricanus* accounteth more. This disorder and disagreement in the matter hath mooved us to break of the Succession in this place from *Ninias* to *Sardanapalus*, interposing one onely Prince, of whom *Diodorus* maketh mention, that in his time happened the Noble Expedition of the *Argonautes*, and the wars of *Troie*. The King's name was *Teutames*; but in what place to rank him, I finde not, not following *Affricanus*.

So doth the Abstract, leaving out all those Kings which in *Affricanus* and the fall *Berosus* were suspected adulterine: a thing in this nameless Autor much to bee regarded; for certainly he took it for granted, that this part of the Succession was meereely lost, and without hope of recoverie. I will add one reason more, which at this instant take's mee up, that the main tainers of these Kings, reciting their names, put's the Readers off so slenderly, that wee cannot but suspect them; for of each King they still disgracefully report that hee did nothing worthie of memorie: a likely matter, that all those Kings were idle.

The Trojan war is famous, and a great part thereof Fabulous.

For the Historie, see *Diogenes* the Cretian, and *Dares* the Trojan; translated, the one out of the Phœnician Language, the other out of the Greek tongue by *Cornelius Nepos*; though som have called in question the credit of both these.

Or rather
our own
Josephus
Isæus.

See also *Valerius Flaccus* in Latine, and *Apollonius* in Greek for these *Argonautes*.

The last King therefore of the first state of this Monarchie was *Sardanapalus*; as *Diodorus* and *Trogus* make mention. *Diodor. lib. 2. Justin ex Trogo libro. 1.*

Sardanapalus.

Synchronismi.

Hee was the son of *Anacyndracis*. A most obscene and most lascivious Prince, set forth not onely in his nature, but his name also, as *Cicero* hath observed.

Justine relateth his wanton and enormous practices; so *Diodorus*, and *Athenæus*, *Suidas*, and manie more: scarce an Autor that pass by his infamie, without a reprehension and reproch.

An Antient Autor *Duris* in *Athenæus* deserveth to bee read concerning the manners of this womanly and effeminate Prince: *Hoc solo imitatus virum*, (saith *Justine*) in this onely hee was like a man, in that hee burned himself. Of the manner how, read *Athenæus*; and of the reason why, see *Causabon's* discours upon that place.

The most renowned Archievement that ere this Prince brought to pass was, that hee built two Cities in one daie, *Tarsus* and *Anchialus*: as the Epitaphs

Tarsus and *Anchialus* founded by *Sardanapalus* in one daie.

Synchronismi.

Sardanapalus.

taphs make mention in the Autors aforementioned.

For so *Aristobulus* report's, that his Tomb was set at *Anchialus* thus inscribed,

Σαρδανάπαλος, Ἀνακταδράξι υἱός, Ἀλκιδάδης καὶ
Ταρσὸν ἰδμεν ἡμέτερον μῦθον. Ἐδε, βίβη, λυδὲ ὅτι τὰ ἄλλα
τότε ἐκ ἔστα. that is, *Sardanapalus, Anacydraxi filius,*
Tarsum & Anchialum eodem die condidit. Ede, bibe, lude :
nam cetera omnia nec hujus sunt : that is, not worth a
fillip. For so his Statue was carved, as if his hands
had given a fillip, and his mouth had spoken those
words.

The like Epitaph was inscribed upon a statelie Monument in *Ninive*, in the *Chaldee* tongue, which the Greek Poët *Cherilus* thus translated :

Ἐγὼ δὲ ἡβασίνδεσσι καὶ ἀγχοῖς ἴσθων, Cetera vide apud
Amyntam & τὸν σάμωον. Athenæus.

The like was at *Tarsus*, where *S. Paul* was born : at which this Apostle without question alluding to that place. φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Let us eat and drink, for to morrow wee shall die.

The great Enormities of this King brought forth the Confusion of the Kingdom, the instrument whereof, was the Rebellion of his Captain *Arbaces* Governor of the *Medes*, with whom *Sardanapalus* fought for the Monarchie, and got the victorie once, and the second time : upon which success the effeminate Prince presuming, the third time in a secure disdain went not in person, becaus' also the Oracle had undoubtedly fore-told, that the

Synchronismi.

In the time of *Sardanapalus*, *Arbaces* was Governor of the *Medes*, and *Belochus* of the *Babylonians*. Much question might bee made in this place, never bee. But it fell out otherwise

*Sardanapalus.**Synchronismi.*

otherwise ; for in this Monarchie ; whether Be-
 third Skirmish, *Tigris* *locbus* were *Phul*, or no:
 swelling over his bounds, or if not, who this *Phul*
 by the vantage of a grea- might bee. A question to
 ter flood then ordinarie, this purpose is largely
 plaied an unneighbourly discussed in Sir *Walker*
 part, and battered down *Raleigh's* Historie ; yet
 his own borders; at whose notwithstanding that,
 irruption a great part of and what hath been est-
 the impregnable wall was where said of that, I in-
 laid level with the geniously profess that I
 ground, the cite it self am ignorant at this time
 opening to her adversa- where to place this *Phul*:
 ries, to check the vice of yet for the present, I ob-
 her Governors. serv the common order.

Phul

PHUL.

Circa Annum Mundi 3182.

Phul

Synchronismi.

IS an Assyrian name, as **I**N the time of Phul, Scaliger witnesseth: Menabem was King in somtimes used alone, as *Israel*; 2 Kings 15. Josephus, *Sed. Olan.* here; elsewhere in Composition, as in this Kings In Egypt reigned Mycerinus, *Monken*: whose Successor, Tiglath Phul A Life and Acts are recorded by Herodotus in *Euterpe*.

The Oracle brought word to this King that hee should from thenceforth live but six years, and die in the seventh. The King hearing this, commanded that certain Lamps should be made for the night time, which hee had purposed to spend in jovialtie, whilest others slept; that so hee might delude the Oracle, and live twice the longer by taking so much more notice of his daies.

See Herodotus in *Euterpe*, pag. 140. circa ista verba.

Mela dē tūc dyvalēds tē a dē, &c.

About this time Nabonassar lived; of whom see Ptolomie, but hee was not yet King.

Uzias was now King of *Juda*: in whose daies hapned that notable Earthquake, of which Josephus relates, that in the horror thereof, a Mountain toward the West cleft in sunder, and removed from it's proper place the space of four Furlongs, or half a mile; and further it had proceeded, had not a greater Mountain toward the East staied it's Course.

Of this Earthquake the Prophet *Amos* maketh mention: by occasion whereof, see what *Aben*

Synchronismi.

Ezra saith upon that place, page N^o 27; and also what *Kimchi* saith in the next side, in that Edition which *Robert Stephanus* put forth.

Tiglath Philassar.

Synchronismi.

THis King subdued Galilee.

IN the time of Tiglath Philassar, Arbaz reigned in Judah: 2 Chron. 28.

Hee also carried the Tribe of Naphtali into Captivitie.

This King had a famous Dial: and therefore the invention of the Sciateries is more Antient then *Anaximenes*.

This Dial was a South Vertical, placed upon the wall of the Kings Palace: So à *Lapide*: and it stand's well with the explication of the Phænomenon of the Sun's Retrocession. And that it was a Dial, see *Peter Nonius*, and *Clavius*, two incomparable Mathematicians, the one in his second Book of Navigation; the other, in the first of his *Gnomonicks*.

Salmanassar.

Synchronismi.

ORdinarie Chronologers commonly conceived this *Salmanassar* to bee *Nabonassar*, of whom *Ptolomie* speak's: But *Scaliger* dispute's the point against all. *Calvisius* also; but this last, especially against *Funeius*.

HERE begineth, or not far of, that *Nabonassar's* famous Era, from whence *Ptolomie* in his *Almagest* accounteth the Celestial motions.

Hee ruled in *Babylonia*, in the year of the world. 3203, the Circle of the Sun

Salmanassar.

Synchronismi.

cius. Both agree, that ~~his~~ **Salmanassar** ~~was not that~~ **Nabonassar**. *Scaliger* giveth the reason, both from the name, time, and other Circumstances: which though *Sir Walter Raleigh* admire's, yet hee condemn's. Time now giveth not leav to enquire, much less to determine the differences. *Seibius Calvisius* placeth the Prince about that time wee have set him. His time is much to bee enquired after, it beeing a most famous Epoche, from whose time Chronologie can demonstrate by the aid of Astronomie, that the Affairs passed since that time, are registred in Heaven.

Sun beeing 19, and the Circle of the Moon 15, the Dominical Letter E. Upon the 26 of *Februarie* at Noon, the Sun's mean motion beeing 45 Minutes in *Pisces*, the Moon in the eleven degree of *Taurus*, and 22 Scruples.

The Original of the *Samaritans*, out of a Colonie transplanted by the King of *Assur*, they were called *Cuthei*, becauf there came most from *Cuth*, as *Elias Tisbites* in voce כּוּתִּי *Cuth*.

Who so saith that *Salmanassar* was *Nabonassar*, is deceived; as afterwards shall appear: neither is hee anie other but himself, and none otherwise called. *Scaliger* was bold to call him *Merodac*; but hee repented of that in his *Canons Isagogical*.

Sanacherib.

Sennacherib.

OF his behaviour to King Hezechiab, see the Prophet *Esaie*, and the High Priest's Annals or Chronicles.

The Egyptians in *Herodotus* tell a most memorable storie of this King: That going forth with his Armie against *Egypt*, it came to pass that one night a Plague of Mice came upon him, and unweaponed his souldiers, by devouring their Harness-ties of Leather. In memorie whereof the Priests provided a statue like this Prince in stone, holding a Mouf in his hand, with this Inscription;

Ἐς αὐτὴν τῆς ὀφθαλμοῦ ἐκείνου
ἦσαν.

*Who ere beholderth mee,
let him learn to bee religious;
Herodot. in Euterp.*

Som suppose, that this intend's that great foil of this kings Armie by the hand of an Angel. An Angel might do both.

This *Sennacherib* was slain by his Sons in the Temple of *Jupiter Ὀυέρις*, or *Nisroc*. See the reason in Rabbi *Solomon* upon that place. See also the Hebrew Edition of *Apocryphal Tobit* the first Chapter.

Synchronismi.

H *Ezechiab*, King of *Judab*.

In his time hapned, that strange Phenomenon when the Sun went ten degrees back. *Peter Nonius* the *Portugal* discourseth of this wonder and proveth it to bee a Miracle, becaus it was don in the temperate Zone: for (as hee proveth) *Jerusalem* is so situate. This hee conceiveth had been no wonder between the Tropicks: but hee is twice deceived; first becaus the *Sciatericks* teach, that if in the Temperate Zone a Plain bee elevated less then the Sun's declination, the same would com to passe. 2. Hee supposeth the wonder to bee in the Shadow's going back, which was not; but in the Regress of the Sun it self; for the Shadow might have gon back naturally.

Asarbaddon.

Asarbaddon.

HEE reigned after the death of his Father, and after this King wee read of no successor hee had; and therefore Historie guided by the Circumstances of time, conclude's that this was the next vicissitude, wherein the Assyrians again lose their Power; and the Babylonians continue, and end this first Monarchie.

Som have thought that the Kings of Babel onely in this last succession were set forth by the Golden Head: So *Hugh Broughton*, a most learned man: but there is nothing to defend his Tenet, but his Authority: and that hee shall have in som other thing.

The better to understand the *Babylonish* Monarchie, wee will set down their Succession, which *Ptolomie* hath recorded from *Nabonassar*, to the end of this Kingdom. *Scaliger* made much of this rare Canon, but obtained it not in the perfection: *Sethus Calvisius* hath the right which hee obtained of an English man, the then-Dean of *Paul's*.

Καὶ τὸν Βασιλέαυ
Ααρὼν καὶ Μήδω.

Ἰτα Γαλαρυά

Ν	Αβονασάρου	ιδ.	ιδ.
	Ναδν	ς.	ισ.
	Κινζίρου καὶ Παφου	ς.	κα.
	Ιουαυ	ς.	κς.
	Μαρδοκαμπάδου	ιβ.	λη.
	Ἀρμιαυ	ς.	μγ.
	Ἀβασιλῶτου πρώτου	ς.	μς.
	Βαλίζου	γ.	μκ.
	Ἀσπραναδίου	ς.	νδ.
	Ῥιγνηζήλιν	α.	νς.
	Μισσασιμορδάκιν	δ.	ιβ.
	Ἀσασιλῶτου δευτέρου	κ.	ξζ.
	Ἀσπραδίου	γ.	π.
	Σασσδουχίνου	κ.	ς.
	Χωιλαδάνου	κς.	ρκς.
	Ναβοπολασσάρου	κα.	ρμγ.
	Ναβοκολασσάρου	μγ.	ρπς.
	Ἰλοαριδάκιν	β.	ρπθ.
	Νιεκαασολασσάρου	δ.	ρλβ.
	Ναβοναδίου	κς.	σθ.

This I transcribed out of the Greek Manuscript which wee have extant in the Archive of our Publick Librarie; and a most pretious Monument it is, as *Sethus Calvisius* truly conceived of it.

The First King in this last Dynastie of Ashur was

Nebuchadnezar.

Synchronismi.

FOR the Composition of his Name, see what Scaliger saith, where hee setteth down the Simples of the Babylonish names.

The Canon call's him Ναβουδααζαρ; and there hee succeedeth Ναβουδααζαρ, so Nabopolassar was the Father of Nebuchadnezar. Hee is called sometimes Nebuchadonosor; That hee was the son of Nabopolassar, this Canon in Eusebius page 38 saith plainly in these words.

Ναβουδααζαρ πατρις Ναβουδαονόσορ. This was put in by Eusebius, or elf left out of that Canon which wee have in the Archives.

Functius therefore doth ill to make Nebuchadnezar to bee the same with Nabopolassar, which Calvisius hath observed, and for other, and better reasons refused.

Megasthenes the Persian thus writeth of this King.

Ναβουδαδρόσορ Ἡρακλῆος ἀλκιμώτερος

Judah carried Captive the first and second time.

In his time flourished the Prophet Daniel, the most learned among the Captives.

Daniel built a stately Tower at Ecbatane in Media, which Josephus saith, was to bee seen in his daies, no waie diminished by age, but remaining in the same fresh and sumptuous manner, wherein it was first erected. Joseph. lib. 9. c. 12.

After the Captivitie of Jebojakim, Nebuchadnezar came up also against Jebojakim, and carried him also awaie Captive; for saith hee, thou Jebojakim art no better then thy Father: and taunted the King with a Proverb of those daies.

מכלבא בושא
גורא שובא לנ
נעיק

Which in plain terms is, From a bad Dog will never com good Puppies; which is all one with that of the

Nebuchadnezzar.

Synchronismi.

αὐμώτερος, Euseb p 41. &c. i.e. That this Nebuchadnezzar was more famous than great Hercules, and that hee subdued Lybia, Asia. &c.

The same Autor reporteth, that the Chaldeans relate, that this King returning home, fell mad: and being in a Fanatick vein, foretold the destruction of Babel,

Ἐγὼ δὲ Ναβουδενόσορος, ὁ Βαβυλωνίαις, τὴν μέλλουσαν καταστρέψω συμφορὰν, τὴν ἔτι Βῆλ ὁ ἡμῶν σεύοιτο, ἔτι καταστρεφθήσεται Βῆλ ἡ πόλις ἡμεῶν. μὴδὲ πείσαι δύνανται. Ἡμεῖς Πίριους ἡμῶν, &c. that is, I Nebuchadonosor, O Babylonians, foretell your ruine, which neither Belus our Progenitor, nor our Goddess Belis shall be able to persuade the fates to remove awaie. There shall come a Persian Mule, &c. meaning Cyrus. Cetera vide pag. 41 Eusebii Scaligeriani.

The Autor intendeth that storie of this King, recorded by Daniel, that hee was among the beasts, &c.

Thus Megasthenes hath storied.

Berosus the Chaldean relateth also the notable ex-

the Greeks, καὶ κρείσσον καὶν ὧν.

For this, see the Jews Chronologie, or the Seder Olam Rabba.

Nebuchadnezzar maketh war with Pharaoh Neco, for his pride, which hee conceived out of the victorie which hee had gotten of King Josias.

Of this Neco, Herodotus maketh mention; and of a great Battel which hee fought with the Syrians at Magdol.

Καὶ συνέστει πικρὴ ἡ Νεκὸς συμκαλὼν ἐν Μαγδόλῳ ἐρίκητος.

Nebuchadnezzar destroyeth the State of Tyre, in the reign of Ithobalus. Philostratus apud Josephum in historiis Pœnicum. Sedar Olam Rabba in the Acts of Nebuchadnezzar.

Nebuchadnezzar is driven from Men, and falling mad, liveth no other life then a beast. This hee did till seven times had passed over him. Daniel. Sedar Olam Rabba, Josephus.

Nebuchadnezzar.

peditions of this famous Prince, and of his sumptuous buildings; and to him hee attributeth the walls of *Babylon*, the Temple of *Belus*, the *Horti pensiles*: and reproveth the Greeks for their vanitie, in making *Semiramis* the Founder of that famous Citie; which also is the conceit of *Annius* in the life of *Semiramis*, where hee introduceth his *Berosus* to averr that *Semiramis* built this place from a Town to a Citie; where the Monk, by a necessarie and egregious oblivion, forgot his Method, and made a matchless Autor contradict himself. Were there no other reason to disprove this fals *Berosus*, but this one, it alone were sufficient: when wee finde, that *Annius* his *Berosus* setteth peremptorily down, that *Semiramis* built *Babylon*; and yet *Berosus* in *Ioseph* and *Eusebius Pamphilus* setteth down the quite contrarie, and reprehendeth the Greeks for their vanitie in affirming that which the other *Berosus* doth. For the building of *Babylon*, notwithstanding it is certain that *Nimrod* began, *Belus* continued, and *Semiramis* enclosed it with a wall: but not that great and mightie wall; for this was the work of our King; as also the *Horti pensiles*, which *Curtius* and *Diodorus* witness to have been don by a Prince of *Syria*, at the request of his wife the Queen; whom *Herodotus* calleth *Nitocris*, as *Scaliger* conceiveth.

Nebuchadnezzar also built the Temple of *Eel*, and in fine, set his last hand to the entire consummation of a sumptuous Citie; which make's him crie out in the height of his ambition בָּבֶל נִבְנוּ וְנִבְנוּ וְנִבְנוּ
 &c. Is not this great Babel which I have built? &c. *Dan. 4.*

This *Nebuchadnezzar* after hee ruled over *Babel* 43 years, hee fell into a diseas and died. *Berosus* in *Iosepho* adversus *Ptol. Appion. Canon.* His death was sudden, according to *Megasthenes*: for hee saith, that when hee made an Oration to the *Babylonians*, hee suddenly vanished. See the fragment in *Iosephus, Africanus*, or *Scaliger.*

Hevil

*Hevil Merodac**Synchronismi.*

Succeeded after Nebu-
schadnezar; so saith the J Ebojakin restored to his
Libertie. 2 Chron.
afore-named Berosus, and Seder Olam Rabba.
Megasthenes: they saie al-
so, for his libidinous
courses hee was slain by his Sister's husband, Neri-
glosoroer, who reigned after him in his stead. This
Neriglosoroer must bee hee whom Daniel cal's Belsazar.

Belsazar.

Belshazar.

THIS was the last King of this Monarchie. Why the Canon, and *Berosus*, with *Megasthenes* should call him as they do, the reason may bee, Becaus these Kings had new names when they came to the Crown, and those were named from their Gods. So this King beeing a private man, might bee called *Neriglissoror*; but when hee had the Kingdom, hee was honored with the name of *Bel*, and called *Belshazar*.

This King maketh an impious Feast, and profane's the Vessels of God's Houſe, to quaff in to the honor of *Shac*: for so these Feast daies were called, *σάκια ἡμέραι*: and they were like the *Romane Saturnalia*, as wee have said, and as *Berosus* expoundeth in *Athenus*; and *Causaubon* out of him. *Scaliger* also in his Notes upon the Greek Fragments.

In this Feast the King's heart was verie merrie: the manner is exprest by the Prophet *Daniel*. In the

Synchronismi.

Josephus interposeth some Kings in this last Succession, more then what the Scripture maketh mention of; and therefore must herein bee neglected, and left to the fruition of his proper sense. The truest opinion is grounded upon God's own Prophecie to the Jews, that they should serv *Nebuchadnezzar*, his son, and his son's son; that was *Evilmerodac*, and *Belshazar*, and it is observable, that the Abstract afore-mentioned setteth down the Succession, though not in the same order, yet at the same number: His words are — *καὶ καθ' ἧς τὸς ἐλαφ- ἐσδ' αὖχ, εἶτα Ναβυχοδονό- σορ, μετὰ τὸ τούτ, Βήλσαρ, καὶ Δακίωρ, ὃς αὐτῷ, &c.* Hee invert's the order, which might not bee his error, but the Scribes: 'twas facile, and more likely.

This order and number also the *Sedar Olam* exactly retain's.

midst

Belsazar.

midst of this profuse Jovialtie God interposeth his
Doom: His Fate is written in *Chaldee* upon the
Wall,

מנא מנא חקל ופרסין

And now 'tis plain to read.

Meneh. For God hath numbred this Kingdom,
and finished it.

Tekel. God hath weighed this Golden Head in
the balance, and found it wanting.

Perez. This Kingdom is divided, and given to
the *Medes* and *Persians*.

In the same night was *Belsazar* the King of the
Chaldeans slain.

F I N I S.

THE
DESCRIPTION
AND
USE
OF THE
Terrestrial Globe.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

—

4

GROUP 2

1911-1912

1913

1914-1915



The Description and Use of the Terrestrial Globe.

THe *Terrestrial* or *Earthlie Globe* is an artificial Representation of the Earth and Water under that form and figure of Roundness which they are supposed to have, describing the *Situation*, and measuring the *Compass* of the *Whole Frame*, and describing the *Situation* and measuring the *Distances* of all the *Parts*.

This Description is either of the *Earth* and *Water* both together, and it is don by *Circles*; or of the *Water* considered by it self; and is not so much a Description of that, as of the *Mariner's* course upon it, or to shew *The Waie of a Ship upon the Sea*. And this is don by lines called *Rumbes*, which are not all *Circles*, but otherwise drawn according to the Point of the *Compass*, at which the *Mariner* set's forth. But of the *Compass* and these lines in the second Place; and first of the Description of the *Whole Frame* by *Circles*. Now look what *Circles* were imagined upon the *Earth*, the same are expressed upon, or framed without the *Globe*; and they are the *Greater*, or the *Less*. The *Great Circles* without the *Globe* are two; the *Meridian* and the *Horizon*: the one of *Brass*, the other of *Wood*. *Circles* indeed they are not so properly called; for, in the rigorous sense, no *Line* is supposed to have any breadth, as both these have: But that was for the more convenience; for something more

then ordinarie was to bee written upon them. And moreover they could not have been so disposed of, as they are, without the *Globe*, if they had not been exact Lines. But Use will have it so, and wee must call them the *Meridian* and *Horizontal Circles*.

Of the Meridian without the Globe.

THE Brass Meridian is divided into 4 equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is, becaus the Uses of this *Meridian*, so far as in Degrees they are concern'd, require not above that Number. As for an Example: One use of the *Meridian* is to shew the *Elevation* of the *Pole*, but the *Pole* cannot bee elevated above 90 Degrees. Another is to shew the *Latitude* or Distance of a Place from the *Equator*, which also can never exceed the 4th part of the Circle; for no Place can bee further distant from the *Equator* then the *Pole*, which is just that Number of 90 Degrees.

Upon one of the North Quadrants of this *Meridian*, of som Great Globes, the *Climes* are set to the severall Degrees of *Latitude*; and the Length of the longest Daie under the severall *Climes*: which (if the Geographers would think so) might very fitly bee placed on the *Lesser Globe's*; for it were but dividing a Quadrant of the wrong side of the *Meridian* into 90 Degrees, and there would be room enough. In som other Globes the *Climes* are cast into a Table, and pictured upon som void space of the *Globe*. But the Division upon a Quadrant of the *Meridian*, is much more artificial, as hereafter shall bee understood. And the reason why a North Quadrant onely need to bee divided, is, becaus for the *Climes* of the Southern *Latitude* the reason is the same. And the reason why the Division is made upon a North Quadrant rather then the South, is, becaus our Globes are fitted

fitted for our Selves, and all our share of the Earth lieth in the North Latitude.

*Of the Axel and Poles of the Globe and
of the Hour Circle.*

FROM the North and South Ends of this *Meridian* a strong *Wyer* of Brasse or Iron is drawn, or supposed to bee drawn (for the Artificers do not alwaies draw it quite through) by the Center of the *Globe* representing the *Axel* of the Earth. The North End whereof standeth for the North, the South End for the *South Pole* of the Earth. Upon the North End, a small Circle of Brasse is set, and divided into two equal parts, and each of them into twelv, that is, twentie four in all. This Circle is the onelie one above the *Globe*, which is not imagined upon the Earth, but is there placed to shew the hour of the daie and night, in anie place where the Daie and night exceed not 24 hours: therefore it is called *Cyclus Horarius*. The *Hour Circle*, for which purpose it hath a little Brasse pin turning about upon the *Pole*, and pointing to the several hours, which therefore is called the *Index Horarius*.

The small Circle is framed upon this ground, that in the *Diurnal Motion* of the Heaven 15 Degrees of the *Equinoctial* rise up in the space of everie one hour, that is 360 Degrees, or the whole Circle in the space of 24. So that the *Cyclus Horarius* is to bee framed to that *Compass*, as that everie 24th part of it, or one hour is to bear proportion to 15 Degrees of the *Equator* below it. And so in turning the *Globe* about, one may perceiv, that while the Pin is moved from anie one hour to another, just 15 Degrees of the *Equinoctial* will rise up above the *Horizon* upon one side, and as manie more go down below it on the other side. But this Circle is not much for the *Geographer's* use.

Of the Horizon.

THE other Great Circle without the Globe is the *Horizon*; upon which (yet not as due to this Circle more then anie other, but becaus there is more room) the *Geographers* set down the 12. Signs with their Names and Characters.

And becaus everie Sign of the *Zodiack* containeth 30 Degrees, which is 360 for the whole Circle, the *Horizon* is divided into 360 Degrees indeed as it ought, but not from 10, 20, 30, 40, so throughout, but by Thirties, that is, 10, 20, 30. and 10, 20, 30. and so along to make the division conform to the 12 Signs, to each of which, as I said, is allotted the Number of 30 Degrees. And the reason of that is in reference to the Suns Annual Motion, in the Course whereof hee dispatcheth everie daie one degree under or over. So that hee passeth through each of the Signs in, or in much about the space of 30 Daies. So that, though some of the 12 Moneths, answering to the 12 Signs, consist of one Daie more then thirtie, and one of 2 Daies less, yet take them one with another, and the Daies of everie Moneth correspond to the several Degrees of everie Sign, or without anie considerable difference. And after that rate, or much about it, they are placed upon the *Horizon*, to shew in what Degree, of what Sign the Sun is everie daie of the year. And to this purpose there is set down upon the same *Horizon* a *Calendar*, and that of three sorts in some Globes: Of two in the most, the one whereof is called the *Julian*, or *Old*, the other the *Gregorian*, or *New Account*, reckoning this latter 10 daies before the former, and the third sort, where it is found, thirteen. Now though it bee true that the greatest part of that which is written upon the *Horizon*, more nearly concerneth the *Celestial* then the *Terrestrial* Globe; yet it is not altogether unuseful here: and especially it will bee nothing out of the *Geographer's* way to take along with him the ground of Difference in the 3, principally in the 2 sorts of *Calendars*.

The Reason of the Difference in Computation betwixt the Old and New Accompts.

A Year is that space of time in which the Sun goeth through the whole Circle of the Zodiac, as from the Tropick of Cancer, to the Tropick of Capricorn, and so to the Tropick of Cancer again, or from the Equinoctial to the Equinoctial, or from anie other Point of the Zodiac to the same again. Now, becaus of the unequal Motion of the Sun (depending upon reasons deeply engaged in the Theoretical Part of the Spheer, and therefore here to bee taken upon trust) it ever was, and yet is, a very hard matter to determine exactly in what space of time this Revolution of the Sun in the Zodiac is made; insomuch that one said, that the Year consisted of so manie daies, and how much more or less no bodie knoweth.

Censorinus de Die Natali.

This uncertaintie brought so much confusion upon the Old Roman Calendars, that Time with them was grown a Commoditie, and bought and sold at a price. Their Priests, who had to do with this Affair, having in their power to make anie year longer or shorter at their pleasure; which the Emperor Julius Caesar looking upon as a matter no waie below his greatest consideration, advised with som Egyptian Mathematicians about it, by whose Instructions hee found that the Sun's yearlie Motion in the Zodiac, was performed in the space of 365 daies, and one 4th part of a daie, or 6 hours.

The 6 odd hours hee caused to bee reserved in store till everie fourth year, that is, till they made 24 hours, or one whole daie; so accounting, that the 3 first years should consist of 365 daies, and the fourth of 366, one daie more; and everie fourth year was therefore (as still it is) called the Leap Year, and the thing it self Intercalation, or putting in betwixt the Calendar.

'Twas verie much that the Emperor did; and hee left as much to do; for though it cannot yet be found out exactly

actly in what space of time the *Sun* goeth his yearlie course, yet thus much is made good by infallible experience that the Emperor's *Mathematicians* allotted too much for the Number of daies: they were in the right, for it is certain no year can consist of more then 365, but for the odd hours it is as certain that they cannot bee fewer then five, nor so manie as 6; so that the doubt is upon the *Minutes*; 60 whereof go to the making up of an Hour; a small matter one would think, and yet how great in the recess and consequence wee shall see.

Julius Caesar allotted 365 daies and 6 hours to this Revolution, but the *Sun* goeth about in less time, that is, (according to the most exact Accompt) in 365 daies, 5 hours, 49 Minutes, and a little more; so that the Emperor's year is much about 10 Minutes greater then the *Sun's*, which must of necessitie breed a difference of so manie Minutes everie year, betwixt the Year, which the *Sun* it self describe's in the *Zodiack*; and That, which is reckoned upon in the *Calendar*, which though for a year or two may pass insensibly, yet in the space of 134 years it will rise to an whole daie; that is the Beginning of the year in the *Calendar* must bee set one daie back. As for Example: Let the year begin at the *Vernal Equinox* or Spring: In the Emperor's time that fell out to bee at the 24th of March, but now this year it fell out upon the 10th of March, 13 daies backwards, and somewhat more, and so if it bee let alone will go back to the 1 of March, and 1 of Februarie, till Easter com to bee on Christmas Daie; and so infinitely.

To reform this difference in the Accompt, some of the later *Roman* Bishops earnestly endeavoured. And the thing was brought to that perfection it now standeth in (so much as it is) by *Gregorie* the 13th, in the Year 1582. His *Mathematicians* (whereof *Lilius* was the chief) advised him thus: That considering there had been an Agitation in the Council of Nice somewhat concerned in this matter upon the motion of that Question about the Celebration of Easter: And that the Fathers of that Assemblie after due deliberation with the Astronomers of that time, had fixed the *Vernal*

nel Equinox at the 21 of March, and considering also that since that time a difference of 10 whole daies had been past over in the *Calendar*, that is, that the *Vernal Equinox* or *Spring*, which began upon the 21 of March, had prevented so much as to begin in *Gregorie's* daies at the 10th of the same, 10 daies difference or thereabouts; they advised that 10 daies should bee cut off from the *Calendar*, which was don, and the 10 daies taken out of *October* of that Year 1582, as being the Moneth of that Year in which that *Pope* was born; so that when they came to the 5 of the Moneth, they reckoned the 15, and so the *Equinox* was com up to it's place again, and hapned upon the 21 of March, as at the *Council* of *Nice*. But that *Lilius* should bring back the *Beginning* of the Year to the Times of the *Nicen Council*, and no further, is to be marvelled at. Hee should have brought it back to the *Emperor's* own time, where the mistake was first entered, and, instead of 10, cut of 13 daies; however this is the Reason why these 2 *Calendars*, written upon the *Horizon*, differ the space of 10 daies one from the other. And as the *Old Accompt* was called the *Julian*, from the *Emperor*; so the *New* is called from *Gregorie* the *Pope* and *Lilius* the chief Agent, the *Gregorian* or *Lilian Accompt*: and the *Julian* is termed the *Old Style*, the *Gregorian* the *New*, as in the conversation of Letters betwixt Us and Those on the other side of the Seas wee may perceiv; Theirs to Us bare date (for the most part) such a daie of such a Moneth, *Stylo Novo*; Ours to them such a daie, *Stylo Veteri*: And Theirs may bee dated *There*, by their *Accompt*, and received here, before they were written by Ours.

For the third *Calendar* there need not much bee said, though it bee more absolute then the second; for it reduceth the *Beginings* of the Year to the *Emperor's* own Time, and so leaveth the *Old Style* 13 daies behinde as it ought to do. But it is very rarely found upon the *Horizons* of anie *Globes*, neither as yet translated to anie Common Use. In the outermost Limb of the *Horizon* are set down the Names

M m

of

of the 32 Windes of the *Compass*; to what end will bee shewed hereafter.

*Why the Meridians and Horizons which are
so several upon the Earth, are but single
without the Globe.*

THE Reason of this will bee plain, if it bee considered that the *Horizons* and *Meridians*, in the use of the *Globe*, are to bee fitted to anie particular place at pleasure; as *Oxford*, *Woodstock*, *Abingdon*, &c. this could never have been don upon the *Globe* it self; for there must a several *Horizon* and a several *Meridian* have passed through everie *Citie*, *Town*, or *Castle* upon the *Globe*, which if it had been don, besides the confusion, the *Circles* would have put out the *Places*; therefore it was ingenuously devised of those who first thought upon it, to set one *Meridian* and one *Horizon* without the *Globe* to serv for all: For in this case the *Globe* it self may bee turned and applied to the *Horizon* and *Meridian* with as much eas, as the *Horizon* and *Meridian* with impossibilitie could not bee applied to the *Globe*, as it will hereafter more plainly appear, then it can do yet.

Of the Quadrant of Altitude, and the Compass.

MOREOVER then the *Circles* framed without the *Globe*, two other *Appendents* are to bee noted upon; the one relating to the *Meridian*, the other to the *Horizon*: the first is the *Quadrant of Altitude*, and is a thin brass Plate representing the fourth part of a *Great Circle*, and so divided into 90 Degrees, called therefore the *Quadrant*; and the *Quadrant of Altitude*, becaus it measureth the height of the Stars upon the *Celestial Globe*, to which it most properly

ly belongeth. The business it hath to do in *Geographie*, is to set out the *Zenith* of anie Place, and consequently to shew the *Angle of Position*, or *Bearing* of one Place to another, as hereafter shall bee taught. It is therefore affixed to the *Meridian* with a little *Screw-pin*, to bee removed at pleasure from anie *Vertical Point* of anie Place, to the *Vertical Point* of anie other. The second is the *Compass*, which is a *Needle* touched with a *Loadstone*, and set in a *Box* upon the *Foot* of the *Horizon*, upon the *South* side, such another as wee see in ordinarie *Pocket-Dyals* for the *Sun*. The Use of it here (as in those) is to point out the *North* and *South* for the *Rectification* of the *Globe*, as shall bee more plainly said hereafter.

*Of the Great Circles upon the Globe, and first
of the Meridians.*

THe *Great Circles* painted upon the *Globe* are the *Meridians*, the *Equator*, and the *Zodiack*; where wee must not think much to hear of the *Meridians* again. That of *Brass* without the *Globe* is to serv all turns, and the *Globe* is framed to applie it self thereto. The *Meridians* upon the *Globe* will easily bee perceived to bee of a new and another Use. They are either the *Great*, or the *Less*; not that the *Greater* are greater then the *Less*, for they have all one and the same *Center*, and equally pass through the *Poles* of the *Earth*: but those which are called *Less*, are of less use then that, which is called the *Great*, though it bee no greater then the rest. The *Great* is otherwise called the *First* and *First Meridian*, to which the *Less* are second, and respectively moveable. The *Great Meridian* is as it were the *Land-mark* of the whole *Sphere*, from whence the *Longitude* of the *Earth*; or anie part thereof is accounted. And it is the onelie *Circle*, which passing through the *Poles*, is graduated or divided into *Degrees*; not the whole *Circle*, but the one half, becaus the *Longitude* is to bee reckoned round about the *Earth*. This *Great Meridian* might have been

planted in anie place, as at York, or at Richmond, but must of necessitie bee set in one certain place of the *Globe* or other, as it is in everie severall *Globe*, though not in the same place in all.

Concerning the Difference of Geographers in the placing of their Great Meridian, and the Causes pretending thereto.

IN assigning the place of this *First* or *Great Meridian*, I observ that the *Geographers*, whatsoever, still fix it in the *Western Parts*: And the Reasons are, not onely becaus those were more discovered then the *Eastern*, to those who had first to do in this matter; but more especially for that the *Proper Motion* of the *Sun* and *Moon* is from the *West* to the *East*, contrarie to their diurnal or dailie Motion; and therefore the *Eclipses* of the *Moon* are to bee observed from that *Part*, which is the most learned and certain Rule for the finding out of the *Longitudes of Places*, by observing how much sooner the *Ecclips* begineth in a Place more or less *West* then another. And moreover, wheresoever they place their *Great Meridian*, they still reckon the *Longitude* from *West* to *East*, that is, till they com up to 180 Degrees, or the *Semicircle*; where som of them staie and begin the *Longitude* again towards the *East*, calling the first *Half, Eastern*, the other, *Western Longitude*. But this Course, howsoever Artificial enough, yet is not used by the later *Geographers*, for they account the *Longitudes* in the whole *Circle* throughout from *West*, by the *East* to *West* again, som few *Spanish Geographers* excepted, who, in the Descriptions of their *New Indies*, reckon the *Longitudes* quite contrarie, from *East* to *West*, but which was thwartly in it self, and, in the proof, inconsiderably don. But as the *Geographers* well enough agreed in the placing of this *Great Meridian* in the *Western Parts*; so they have differed much more then it becomed them in assigning out the *Particular Place*.

The.

The Autor of the Greek Geographie intituled to *Ptolomie* The Greek fixeth the Great Meridian (as *Marinus* the Tyrian (cited by *Meridian*, Him) and the Antients before them) in *Hera*, or *Junonia* one of the *Fortunate Islands*, as they were termed of old, from an opinion of som singular Blessings imagined by the Antients upon the *Genius* of those Parts. They are now called by the Spaniard, *Islas de Canaria*: The *Canarie-Isles*, better known to us by the Wines of that Name, for the moit part falsly so called. *Ptolomie*, as *Plinie* also, out of *Juba* the *Affrican* King findeth out but Six of these: but the late Discoverers meet with Seven: that is, *Lançerotta*, *Forteventura*, *Teneriffa*, *Gomera*, *Fierro*, *Patma*, and the *Gran Canarie*, which giveth Name to the rest. For the Situation of these Islands they lie not as *Ptolomie* placed them, within one Degree of *Longitude*, or little less, but more scattering, and listud up a little above the *Tropick* of *Cancer* about the 30th Degree of the Northern Latitude, in that Part of the *Western* (otherwise called the *Atlantick*) *Ocean* which trendeth upon the Coast of *Affrick*, and are therefore reckoned by Geographers to the *Affrican Isles*. This was the furthest part of the Earth discovered towards the *West* to those of about *Ptolomie's* time: therefore the Great Meridian was fixed there, in the Isle *Hera*, or *Junonia*, as then it was called, now *Tenariff*: And from this Meridian all the *Longitudes* in the Greek Geographie are taken.

This the *Arabian-Geographers* knew well enough; but The Arabick holding themselves not to be inferior (as indeed they were Meridian. 3. not) either to the *Indefatigation* or *Skill* of the Greek-Geographers, they hoped to have the begining of *Longitude* taken from them, which therefore they appointed to be drawn up on the uttermost Shoar of the *Western-Ocean* 10 Degrees more East then that of *Ptolomie*: but they deceived themselves doubly; for first, Their Meridian would not be brought into Example by others: and again, It was not so improvidently intended, as not to serv themselves. For according to the loss, or gains of the Sea upon that Shore, their *Longitudes* have proved to be importantly different, rightly enough assign'd, but falsifying with the Place, as they

they are justly served. There is not, for the present, anie verie great Use to the Geographer of the Arabick-Meridian more then to know it; for the Turkish Histories are not so completely derived down to us as to Describe the Territories by Longitude, or Latitude. And for the Arabick-Nubian-Geographie Translated into Latine by the Maronites, though otherwise of a rare, and pretious esteem, yet is not commended for this, That the Distances of Places are there set down by a gross Mensuration of Miles: and John Leos Africa is not so well. But when the Learned, and long promised Geographie of Abulfedea the Prince shall com to light, there can bee nothing don there, without this Meridian. The Prince setteth down the Longitude of Mecca 67 Degrees. The Greek Geographie 77: and they are both right, and yet they differ 10 Degrees: for so much were their Meridian set East, or West one then the other. Yet neither is this Meridian presently altogether unuseful; for besides the Longitudes of som places noted by Saracenus, Albategni and others, there is a Catalogue of Cities annexed to the Astronomical Tables of the King Alphonsus accounted all from this Great Meridian, but with this difference, That whereas Abulfedea the Prince setteth down but 10 Degrees distance betwixt the Fortunate Isles, and the Western Shore, the Catalogue reckoneth upon 17, and 30 Minutes: a Difference too great to bee given over to the Recesses of the Ocean from that Shore, and therefore I know not as yet what can bee said thereto.

The Magnetical Meridian.

Our own Geographers, the later especially, have affected to transplant this great Meridian out of the Canarie Isles into the Açores, or Azores, for so the çerilla will endure to bee pronounced. They were so called from Açor, which in the Spanish Tongue signifie's a Goss-Hawk, from the great number of that Kinde, there found at the first Discoverie, though now utterly disappearing. And it is no stranger a thing, then that December should bee called by our Saxon Fore-fathers *wolf-Monath*, that is, *Wolf-Moneth*; for that in those Daies this Isle was mischievously pestered with such Wilde-Beasts, and in that Moneth more ragingly, though

though now such a sight is grown so foreign to these parts, that they are looked upon with the Strangeness of a Camel, or an Elephant. The *Azores* are otherwise termed *Insule Flandricæ*, or the *Flemish Isles*, becaus som of them have been famously possessed, and first Discovered by them. They are now in number Nine: *Tercere*, *S^t Michaël*, *S. Marie*, *S. George*, *Gratiosa*, *Pico*, *Fayall*, *Corvo*, *Flores*; they are situate in the same *Atlantick Ocean*, but North-West of the *Canaries*, and trending more upon the *Spanish Coast*, under the 39 Degree of Latitude, or thereabouts. Through these *Isles* the Late Geographers will have the Great Meridian to pass, upon this conceit of reconciling the *Magnetical Pole* to That of the World. Their meaning is, That the Needle of the *Mariner's Compass*, which touched with the *Magnet*, or *Loadstone*, in dutie ought to point out true North, and South Poles of the World in all other Places, performeth it onely in these *Isles*, whereas for the most part elsewhere it swerveth, or maketh a Variation from the true Meridian towards the East, or West, according to the unequal temper of the Great Magnet of the Earth: therefore notwithstanding that the *Greek Meridian* was placed well enough in the *Canaries*, (as indeed it was, and best of all, becaus once fixed there) yet it pleased them to think that it would be more Artificial, and Gallant to remove it into the *Azores*, where (as they would bear us in hand) the *Magnetical Needle* precisely directeth it self towards the North, and South of the Whole Frame without the least Variation, which might seem to be a *Natural Meridian*, and therefore to be yielded unto by that of *Art*, wheresoever placed before.

This Coincidence of the *Magnetical Meridian* with that of the World, Som of them will have to be in the *Isles Corvo*, and *Flores*, the most Western: Others in *S. Michaël*, and *Ridley's Treatise of Magnetical Motions, Chap. 36.* *S. Marie*, the more Eastern of the *Azores*. 'Tis true indeed that the Variation is less in these *Isles*, then in som other Places, yet it is by experience found, that the Needle in *Corvo* North-Westeth 4 Degrees: in *S. Michaël* it North-Easteth 6 Degrees: And therefore the Great Meridian should

should rather have been drawn through *Fayal*, where the Variation is but 3 Degrees to the East; Or especially through the *Cape of good hope*, where the Needle precisely pointeth to the True North without any Variation at all by a River side there, which therefore the Portugals have called *Rio de las Aguias*, The River of the Needles.

But which is more, the *Magnetical Needle* hath no certain Pole in the Earth at all, and under the verie same Meridian is found to varie in some places but 3, or 4 Degrees; in other 17, and more; and which is worst (if it bee true) the Variation it self hath been lately charged upon with a verie strange and secret inconstancie by the Professor in *Astronomie* of *Gresham-College*. Hee saith that the Variation of the Needle at *Lincolne* near *London*, which Mr *Burrows* found to bee 11 Degrees, 15 Minutes, in the year 1580: Mr *Gunter* in the year 1622 found it to bee but 6 Degrees 13 Minutes. But Hee himself in the year 1634 found it to bee but 4 Degrees, or verie little more; which in the space of 54 years is a difference of 7 Degrees to the Less. So little reason is there why the *Greek Meridian* should give place to the *Magnetical*, besides the great confusion which must needs follow, as it hath.

The *Toletan*
Meridian.

But yet more impertinently, the *Spanish Describers* remembered before, not onely account their *Longitude* from East to West, utterly against all other *Geographie*, but not contented with the *Greek*, *Arabian*, or any *Magnetical Meridian*, must needs reckon their *Indies* from that of *Toledo*. But they are verie few that take this course, and this *Pragmatical Meridian* is onely found upon a Map, or two, but hath not as yet gotten (nor is it like to do) any relation to the *Globe*.

The *Greek*
Meridian a-
gain.

As the case standeth with the *Great Meridian*, the advice and counsel of *Stevinus* a Dutch *Geographer* is very much to the purpose: That the *Great Meridian* should bee brought back to the *Fortunate Isles* again, that one certain Isle of the seven should bee chosen; and in That, one certain place; *Exiguus quidem, sed notabilis & perpetuus*, As small, but as notable and perpetual as 'tis possible. The Island hee assigned was *Teneriff*, thought to bee the same with

Ptolomies

Ptolomie's Hera, or *Junonia*. The place *Pico de Teide*, or *el pico*, *The Peak*, a Mountain so called from the sharpness of the top, and therefore the place is *Locus exiguus*, as Small as could bee, and 'tis Perpetual, for Hills are everlasting; and as notable, for by the reports of som in *Julius Scaliger* it riseth above threescore Miles in height, which though it bee more then is generally believed, yet thus much is, That it is the highest Mountain in the World.

This *Johnson* a great Master of this Art considering with himself, though in his lesser *Globe* of the year 1602 hee had made the Great *Meridian* to pass through the *Isles Corvo* and *Flores*; yet since that, in his Greater of the year 1616 hee hath it drawn upon the *Peak* in *Tenariffe*, as hee expresseth himself in a void place of the *Globe*. Onely, whereas hee addeth that by this means the *Arabick Meridian*, and That of *Ptolomie* will bee all one upon the matter (which hee saith was fit to bee admonished) it must needs bee mistaken. 'Tis true, that the *Canaries* lie near upon the Coast of *Affrick*: But the *Arabians* mean not this so much by the uttermost Shore, as the uttermost Points of the Western Land runing along by the Streights of *Gebal Taric*, or *Taric's Hill*, as they rightly (wee *Gibraltar*) call it, where the Pillars of *Hercules* were set of old, as our Stories deliver, but of *Alexander* they saie, to whom, and not to *Hercules* the *Arabick Nubian Geographer* ascribeth this Labor, naming there the verie Artificers which that great King provided himself of to force out the Strait; which may possibly bee the reason, why the *Arabians* (over and above their ambition of Change) draw their Great *Meridian* by this Part, in honor to *Alexander*, whom therefore they call not so, but *Dhilcarnain*, that is, *The man of the two Horns*, for that hee joined the Ends of the Known World together by those Pillars in the East upon one side, and these in the West on the other. Which seeing it is so, the Reducing of the Great *Meridian* to *Tenariff* again will bee so far from closing with that of the Uttermost Western Shore, that according to the Account of som they will stand at 13 Degrees distance one from the other, which also maketh show

of som reason of the Disagreement betwixt *Abulfeda* the Prince, and the King *Alphonfus* in assigning the difference of the *Arabick* Meridian from the *Greek*, the Prince allowing but 10, The *Catalogus* 17 Degrees, which was noted before.

For any concurrence therefore of the *Greek*, and *Arabick* Meridians by this means, wee are not to take the *Geographer's* word; but nevertheless to embrace this Alteration of his *Courf* in bringing the *Greek* Meridian to his place again.

The same advice of *Stevinus* is commended and taken by *Wil. Bleau* (a man very like to, if not the very same with *Johnson* himself) *Cap. 4* of his first Part, which teacheth the Use of the *Globes* according to the Improper Hypothesis of *Ptolomie* (as the Title termeth it) *per terram quiescentem*. For the second Part maketh good the same Use of the *Celestial* and *Terrestrial* Spheres by the Supposition of *Copernicus* *per terram mobilem*. His words are *Longitudo alicujus loci, &c.* The Longitude of anie place is an Arch of the *Equator* comprehended between two half *Meridians*, the one passing through the Place it self, the other through the High Mountain called *Pico de Teide* in *Tenariffe*, *Qui tam in maximo nostro Globo Terrestri (saith hee) quam in variis Tabulis Geographicis à nobis editis pro Initio Longitudinis terræ assumptus est, & pro eo in hac descriptione semper assumatur, &c.* And 'twill never bee well with *Geographic* till this bee believed in, and made the common and unchangeable Practice.

*What Course is to bee taken with this Varietie
of Meridians, and how followed, or
neglected by the Geographers.*

AND now if one may make so bold as to give Law to the *Geographers*, it cannot bee denied but that the readiest and least entangling waie of reckoning the *Longitudes* is to meet again upon the first Meridian in *Tenariffe*, but for want of this, and til it can bee relish'd universally, the likest waie

to the Best is for the Describers either of the Whole, or any Part of the Earth not to fail of setting down the several *Meridians* obtaining as then. Also the Difference of *Longitude* betwixt these *Meridians*, and lastly which of those they mean to go by. If I were to draw up (If I could) a New *Geographie* of the Whole Earth, This, or the like to this ought to prepare to the Description.

That the Great *Meridian* by the most Antient Greek *Geographers* was made to pass through the *Fortunate Islands*, now called The *Canaries*. That from thence it was translated by the *Arabians* to the uttermost Point of the Western-Shore. That our own *Geographers* removed it into the *Azores* placing it som of them in S. *Michaël*, others in *Corvo*. That the Best of them brought it back to the *Canaries* again, and drew it upon the *Pico* in *Tenariffe*; The same, or thought to bee the same with *Ptolomie's Junonia*. That the Difference of *Longitude* from El *Pico* to the *Arabick Meridian* is 10 Degrees more East, according to *Abulfeda* the Prince. From *Pico* to the Isle of S. *Michaël* 9 Degrees. From *Pico* to *Corvo* 15, and both so much more West. And such, or such a *Meridian* I mean to follow.

To this very purpose the same *Abulfeda* in the Introduction to his *Geographie*. It is received by *Traditon* (saith hee) that the Inhabited Earth begineth at the West in the *Fortunate Isles*, as they are called, and lying waste as now. From these Islands som take the Beginning of *Longitude*. Others from the Western Shore. The Difference of *Longitude* is 10 Degrees accounted in the *Equator*, &c. As for the *Longitudes* reckoned in this Book, they are all taken from the Shores of the Western Ocean, and therefore they are 10 Degrees short of those which are taken from the *Fortunate Isles*, &c.

If wee now exact (as I think wee may) to this Rule, which hath been lately don by our own Describers especially, wee may perhaps finde it otherwise then wee thought for.

Here it will not need to take much notice of those who have described the Situation of Countries by the *Climes* and

Parallels. Thus much onely, That they had as good as said nothing. I confesse I conclude under this Censure, the verie good Autor of the *Estatcs du Mond*, translated by *Grimstone*. But it was to bee noted. For what if I saie that Great Britain lieth under the 9th and 13 *Climates* of the Northern Temperate Zone (as 'tis no otherwise Describ'd to the Site by a *Geographer* of our own) is this to tell where England is? No more then to tell where the Streights of *Anian* are much about the same *Clime* and *Paralel*, and yet 160 Degrees distant and more.

They are not much more accurate who Describe the Situation of Countries by their *Latitudes* onely as the Gentleman in his Description of *Huntingdon Shire* inserted into *M. Speed*. And the most learned Sir *Henrie Spelman* in his Description of *Northfolk*. It is no more to saie the Situation of this, or that place then of anie other in the Whole Sphere lying under the same *Parallel*. But to saie the truth, By reason of the Varietie of *Meridians*. The *Longitudes* were grown to such an uncertain and confused pass, that it was not everie man's work to set them down.

Mr Carew in his Survey of *Cornwall* setteth down that *Shire* in the *Longitude* of 6 Degrees (I believ hee mean't 16) as most men account. But what doe's hee mean by that; or what manner of account is it which most men use in this case? *Norden* in the Introduction to his *Speculum Britannie* saith, That the Center of this Land, which hee taketh to bee about *Tiiburie Castle* in *Stafford-Shire* is 21 Degrees and 28 Minutes of *Longitude*. But from what *Meridian* all this while? for the *Longitude* may bee manie Degrees more, or less, or just so much as hee saith, and yet all may bee true.

Mr Speed more particularly professeth to follow *Mercator*; as in assigning the *Longitude* of *Oxford*, hee saith, that it is distant from the West 19 Degrees 20 Minutes by *Mercator's Measure*. So *M. William Burton* in the Description of *Leicester-Shire*. But how are wee the wiser for this? *Mercator's Measure* was not the same, for in his *Globe* dedicated to the Lord *Granvella* the great *Meridian* passeth through the

the *Canaries*; but in his great Map through the *Azores*. M. *Gabriel Richardson* in the State of Europe yet more distinctly telleth his Reader, That the *Longitudes* in his book shall bee taken from that *Meridian*, which passeth through the *Azores*. But whether from that in *S. Michael*, or from the other in *Corvo* is not set down, and yet the Difference is 7 Degrees, and more: But hear lastly the Kingdom's Geographer in the Preface to his *Britannia*. *At insimulabunt jam Mathematici & in crimen vocabunt quasi in Geographicis Latitudinis & Longitudinis Dimensionibus toto Cælo aberrarim. Audi queso: Tabulas Astronomicas, novas, antiquas, manuscriptas, Oxonienses, Cantabrigienses, Regis Henrici Quinti diligenter contuli. In Latitudine à Ptolomeo plurimum discrepant inter se ferè conspirant: nec tamen Terram à suo Centro dimotam esse cum Stadio existimo. His igitur usus sum, In Longitudine autem nullus consensus, concentus nullus. Quid igitur facerem? Cum Recentiores perpendiculum navigatoria pyxide Magnete illitum inter Azores insulas rectà Polum Borealem respicere deprehenderim, inde Longitudinis Principium tanquam à Primo Meridiano cum illis dixi quam nec ubique æquale permenisum sum. So the Learned *Cambden*. Where note by the waie, that if the Translator hath rendered the Book no better then hee hath this Claus of the Preface, the best courf will bee for those that can, to read it in the Latine. The Autor's meaning I think was this.*

But now (saith hee) the Mathematicians will accuse and call mee in question, as if I were altogether out in my *Geographical Dimensions* of Latitude and Longitude. But praie heare mee: I diligently compared the Manuscript Astronomical Tables of *Henrie the Fifth*, as well the old, as the new, Calculated for the *Meridians* som of *Oxford*, others for that of *Cambridg*. In Latitude I found them to differ from *Ptolome* very much, but well enough agreeing among themselves: and yet I cannot think that the Earth is any whit startled aside from it's Center, as *Stadius* did. These Tables therefore I made use of. But in the Longitude I found no agreement at all. What should I do? Considering that the Modern Geographers had found that the Needle of the Mariner's

Compass touched with the *Loadstone* directly pointeth to the *North-Pole* by the *Azorian* Isles, I did as they did, and took the beginning of *Longitude* from thence, as from the First *Meridian*, but which I have not alwaies set down exactly, or to a Minute.

And now the least that can bee expected is, that the *Longitudes* of all Places in the *Britannia* are accounted from the *Meridian* which passeth by the *Azores*. But from which of the *Meridians*? If it bee as the book expresseth *ab Ultimo Occidente*, 'tis from that of *Corvo*: then the *Mathematicians* have caus to complain, for all the *Longitudes* are fals. But I can perceiv that the *Geographer*, though otherwise most accomplished, yet was not so well seen in this piece of the Skill; for though it bee pretended in the Preface that all the *Longitudes* in the Description shall bee taken from the *Azores*, yet in setting down the *Longitude* of *Oxford*, hee saith, That as hee hath it from the *Mathematicians* of the Place, it is 22 Degrees from the *Fortunate Islands* which can never bee true, for 'tis but 19 from the *Azores* reckoning by *S. Michaël*: But this is not all: In assigning the *Longitude* of *Pen-von-las*; or, *The Land's-end* in *Cornwall*, Hee saith that is 17 Degrees à *Fortunatis Insulis vel potius Azoris*, from the *Fortunate Islands* or rather from the *Azores*. But is the Difference so small did hee think? But 9 Degrees at least.

But I finde by the *Longitudes* that *Mercator* was the Man that set up all these for *Geographers*.

Mercator first of all kept himself to the Greek *Meridian*, as, *Appian*, *Gemma Frisius*, *Maginus*, and others; but understanding by *Francis* of *Deip*, an experienced *Mariner*, that the *Compass* had no Variation in the Islands of *Capo Verde*. And by others, that it had very little in *Tercera*, and *S. Marie* of the *Azores*, but not anie at all in the Isle *Corvo*, that hee might go a mean waie to work, and complie with the Common *Meridian* of the World (as hee took it to bee). Hee made his Great *Meridian* to pass (as himself saith) betwixt the Isles of *Capo Verde* and the *Azores*; that is, Through the Isles of *S. Michaël* and *S. Marie*, which was after-

afterwards taken for Example by *Plancius*, *Saunderson*, and the common sort of others, so that little or no notice at all was taken of the *Meridian* by *Corvus*, no nor by those of the biggest expectation, as *M. Carpenter*, *M. Camden*, *M. Speed*, and the rest; although this also was the known *Meridian* of some *Globes* of the very same Times; and before that, that is, before they had set their last hand to their *Descriptions*. And 'tis no mervail, for *Mercator's* *Longitudes* were more exactly accounted then before, and therefore they might well take his *Meridian* along with them. And 'twas not amiss to go by the most received, but then they should have said so, and withall, have set down the three severall *Meridians* at least, and the difference of *Longitude* betwixt them; and all this with more distinction then so, that another man should com after them to tell themselves what *Meridian* they went by.

And thus much of the First, or Great *Meridian*.

Of the Lesser *Meridians*.

THe Lesser are those *Black Circles*, which you see to pass through the *Poles*, and succeeding to the Great at 10 and 10 Degrees as in most *Globes*; or as in some, at 15 and 15 Degrees Difference.

Everie place, never so little more East, or West then another, hath a several *Meridian*. *Shot-over* hath a distinct *Meridian* from *Oxford*, becaus more East; *Osney* hath not the same as near as it is, for it lieth West of the Citie: The exact *Meridian* whereof must pass directly through the middle; yet becaus of the huge distance of the Earth from the Heavens, all these Places, and Places much further off may bee said to have the same *Meridian*, as the *Almanack-makers* Calculate their *Prognostications* to suelt, or such a *Meridian* where they pretend to make their *Observations*: But saie too, that it may generally serv, &c. And indeed there is no verie sensible Difference in less then 60 Miles, upon which ground the *Geographers*, as the *Astronomers* allow a New *Meridian* to everie other Degree of the *Equator*, which would
bee

bee 130 in all, but except the *Globes* were made of an Extreme and Unuseful *Diameter*, so manie would stand too thick for the Description. Therefore most commonly they put down but 18; that is at 10 Degrees distance one from the other, the special use of these Lesser *Meridians* beeing to make a quicker dispatch in the account of the *Longitudes*. Som others, as *Mercator* set down but 12 at 15 Degrees difference, aiming at this, That the *Meridians* might bee distant one from the other a full part of time, or an hour: for seeing that the Sun is carried 15 Degrees off the *Equinoctial* everie hour, as was said before. The *Meridians* set at that Distance must make an hours difference in the Rising or Setting of the Sun to the several places, as if the Sun Rise at such an hour, such a daie of the year at *Oxford*. In a place 15 Degrees more distant towards the East the Sun riseth an hour sooner. In a place 15 Degrees distant towards the West, an hour later, the same daie of this, or that year.

Now becaus the Spaces of time are reckoned by the same Degrees of the *Equator* as the Distances of Place, The Degrees of *Longitude* have been called *Tempora*; which word *Camden* sometimes delighteth to use, as in the *Longitude* of *Bath* hee saith it is 20 *Temporibus*, 20 Times, that is 20 Degrees distant from the Great *Meridian*. Hee expresth by the same word in setting down the *Latitude*, but not so cunningly as I think.

Of the Equator, and the Lesser Circles.

THe *Equator* is the Middle Circle betwixt two *Poles* graduated throughout, and plainly dividing the *Globe* into two equal Parts, from North to South, This is the Circle of *Longitude*, as the *Meridian* of *Latitude*; for *Longitude* is reckoned in the *Equator* from the *Meridian*: *Latitude* in the *Meridian* from the *Equator*.

Crossing this Circle obliquely in the Middle is the *Zodiack*, the uttermost extent whereof towards the North noteth out the *Tropick* of *Cancer*; towards the South, the
Tropick

Tropick of Capricorn, each of them distant from the *Equator* 23 Degrees, or not much more, as may bee accounted in the *Great Meridian*. Equi-distant from these, and at the same distance from the *Poles* as the *Tropicks* from the *Equator*, are set down the *Artick* and *Antartick Circles*; all offering themselves to sight by their Names, and distinction of Breadth, and Color, more notably then the rest: by the rest I mean the black blinder Circles equi-distantly remooved from the *Equator* at 10 Degrees difference, and serving the same turn in the accounting of *Latitude*, as the *Meridians* at the same distance in the reckoning of the *Longitude*. And these are called the unnamed *Parallels*.

And so much of the Description of the Earth and Water together; Now of the Waterie-Part by it self.

The Description of the Waterie-Part of the Globe by the Rumbes of the Mariner's Compass.

THE Course of a Ship upon the Sea dependeth upon the Windes. The Designation of these, upon the certain Knowledge of one Principal; which considering the Situation and condition of the whole Sphere, ought in nature to bee North, or South. The North to us upon this side of the Line, the South to those in the other Hemisphere; for in making this observation; Men were to intend themselves towards one fixed part of the Heavens, or other, and therefore to the one of these. In the South Part there is not found anie Star so notable, and of so near a distance from the *Pole*, as to make anie precise or firm Direction of that Winde. But in the North wee have that of the second Magnitude in the Tail of the *Lesser Bear*, making so smal, and, for the Motion, so insensible a Circle about the *Pole*, that it cometh all to one, as if it were the *Pole* it self. This pointed out the North-winde to the Mariners of old especially; and was therefore called by some the *Load*, or *Lead-Star*. But this could bee onely in the night; and not alwaies then. It is now more constantly and surely shewed by the *Needle*

O o touched

touched with the *Magnete*, which is therefore called the *Lead* or *Leadstone*, for the same reason of the leading and directing their Courses: in the Nature and Secret of which Stone, becaus the whole business of *Navigation* is so thoroughly concern'd, something is to bee borrowed out of that *Philosophie*.

The Original of the Mariner's Compass from the Magnetical Constitution of the Earth.

A *Magnetical Bodie* is described to bee That, which hanging in the *Aërial* or *Ætherial* Parts of the Universe, firmly seateth it self upon it's own Poles, in a *Situation* natural and unchangeable, consisting also of som such parts as separated from the rest can take upon them the nature and conditions of the whole.

Under this Description the *Magnetical Philosophers* comprehend the Globes of *Saturn*, *Jupiter*, the *Sun*, &c. but becaus these Bodies are placed so far above the reach of our Experience, and purpose; it shall bee sufficient to make the Description good upon the Earth.

To do this, I think I may suppose, First, that the Constitution of the *Whole Earth* may bee gathered from the prevailing parts, such parts especially as do bear upon them the *Marks* and *Signatures* of the *Whole*.

Then secondly, That the parts of the Earth, which lie couched about the *Center*, are not of a different or degenerate compliance from these which lie scattered about the Surface; which if anie bodie list to raise suspicions upon, as *M^r White* hath don, they may: but I am sure they were no nearer Him, when hee lai'd the Foundations of the Earth, then wee.

The prevailing parts about the Surface of the Earth, are the Mines of *Leadstone*, *Steel*, *Iron*, &c. of all which, it is certain, that they are indued with a virtue *Magnetical*, which enableth them to place themselves in a set position betwixt *North* and *South*: And not onely these, but even *Clay* it self, burnt to *Brick*, and cooled *North* and *South*, if it bee hanged up in a close place, and left to it's libertie, will seat it self in the same Situation.

But

But the most vigorous *Magnetes* are the *Stone* and the *Steel*, the *Stone* especially : And the *Steel* hath a capacitie to receive a stronger virtue from the *Stone*, whereby it more firmly seateth it self in the *North* and *South-Position* of the *Earth*, directly pointing out those *Winds* to the *Mariner* ; not in all parts directly, becaus in following the *Constitution* of the *Great Magnete* of the *Whole Earth*, it must needs bee here and there led aside towards the *East* or *West*, by the unequal temper of the *Globe*, consisting more of *Water* then of *Earth* in some places, and of *Earth* more or less *Magnetical* in others.

This *Deviation* of the *Needle*, the *Mariners* call *North-Easting*, or *North-Westing*, as it falleth out to bee ; otherwise and more *Artificially*, the *Variation* of the *Compass* ; which though it pretend uncertainly, yet proveth to bee one of the greatest helps the *Sea man* hath ; for the *Degrees* of *Variation*, which the place it self exactly observed, giveth him a shrewd guess of the same, when hee meeteth with the same *Variation* again, unless the *Variation* it self should bee subject to a *Change* of *Admirable Diminutions* as the *Late Discoverer* calleth it in his *Discours Mathematical*, &c.

This *Needle*, touched with the *Stone*, and directing towards the *North* and *South*, the *Mariners* (as the *Magnetical Philosophers*) call their *Directorie-Needle*, not onely for the reason intimated, but to distinguish it also from their other, called the *Inclinatorie-Needle*, becaus it is also found that the *Needle* touched with the *Stone*, will not onely turn towards the *North*, but make an *Inclination* under the *Horizon*, as to conform with the *Diameter* or *Axis* of the *Earth*.

This *Motion* of the *Needle* was accidentally discovered by *Robert Norman*, a *Man* of great dexteritie in the framing and dressing up of the *Mariner's Compass*. It hapned to him, that, as often as hee had finished his *Needles*, and equally poized them upon their *Pins*, hee had no sooner touched them with the *Stone*, but still the *North-Point* of the *Needle* would forsake the parallel Site in which hee had placed it, and incline it self to the *Axis* of the *Earth*. The reason whereof not presently perceiv'd, escaped a while, with a conceit, as if the *Artificer* had deceived himself in ballancing

the Needle; which therefore hee endeavoured to correct with a little peice of *Wax* stuck upon the lighter End (as hee took it to bee) till at last, beeing imploied in the framing of a *Compass*, the Needle whereof was to bee 6 inches in length, and having polished and levelled it with all possible care, and yet after the touching of it with the *Stone*, finding one end to weigh down the other, hee was forced to cut off som part of the heavier end, (as hee still mistook it) and so more, till hee had made the Needle unserviceable: whereupon, consulting with som knowing Friends, hee was advised to make som Instruments to trie out the experience. And it was found to bee this verie *Inclination* to the *Axis* of the Earth, and proportionably, though not equally, answering to the Degrees of *Latitude*.

But this *Inclination* also, as the *Direction*, is variable, and for the same causes of the Earth's unequal temper:

But all that which I have said will more evidently and expressly appear, upon the *Terrella*, or little Earth of Loadstone.

As the *Great Magnete* of the Earth, so everie *Magnetical* part thereof, and everie part of that, hath *Poles*, *Axis*, *Equator*, *Meridians*, and *Parallels* of it's own. The *Magnetical Philosophers* therefore, to represent unto themselves the Great Nature of the Whole, take a strong small piece of a *Rock*, which having reduced into a *Globous* form, they first found out the *Poles* by the filings of *Steel* (or otherwise) which will all meet together upon the *North* and *South* Points. A *Circle* drawn equidistantly from these describeth the *Equator*. This don, they take a smal *Steel* wyer, of about half an inch long, and applie it to anie part of the *Equator*, and it will precisely turn towards the *North* and *South* *Poles*, which is *Motion of Direction*, and marketh out the *Meridians* of the *Terrella*. But supposing a *Concavitie* to bee let into this *Little Earth*, in anie part, either about the *Equator*, or betwixt it and the *Poles*: In that case the *Needle* will not point directly to the *Poles*, but will make a *Variation*; unless it bee placed exactly towards the Middle of the *Concavitie*, and then it maketh no *Variation* at all, but turneth directly, as before;

before ; which from the Causes justifieth the *Directions*, and *Variations* of the *Compass*, towards and from the *Poles* of the *Earth*.

Remove this *Wyer* from the *Equator* towards the *Pole*, and the one End of it will rise up as *Norman's Needle* did, and the other End will stick down upon the *Stone*, making an *Acute Angle*, and describing a *Parallel*. Remove it nearer to the *Pole*, and the *Angle* will bee less and less acute, till at a certain *Parallel* it becom a *Right Angle* to the *Stone*. Remove it yet nearer, and the *Angle* will bee *Recto Major*, or more and more obtuse. Bring it up to the *Pole* it self, and it will there stand bolt upright, and make one *Line* with the *Axis* of the *Stone* ; which maketh good the *Inclination* of the *Needle* to the *Diameter* of the Great *Magnete* : for if *Norman* had touched his *Needle* under the *Line*, it would have stood level upon the *Pin* without anie *Declination* at all. If hee had touched it in anie place beyond the *Line*, the *Inclination*, would have been on the *South* side ; but living here more towards this *Pole*, it must needs fall out as hee found it. *Nobile experimentum* ; as *D^r Gilbert* call's it, and hee is bold to saie, ut nullius unquam rationis aut mentis compos, &c. that hee who had considered of this, and holdeth not himself convinced of the *Principles* of *Magnetical Philosophie*, is not to bee taken for a man of sense or reason. I know what *Scaliger* saith to this ; *Gilbertus Medicus, &c. tres amplissimos Commentarios edidit, in quibus magis mihi probavit Doctrinam suam, quam Magnetis Naturam ; nam incertior sum quam dudum. Wee know what hee meaneth by amplissimos : but why tres Commentarios ? Sure the Man had not read all his Books, for the D^r wrote six : but England was a kinde of Nazareth to this Great Scholar ; hee would not endure anie good should com out from hence.*

But to give the *Art* and the *Nation* but their due : As there is no point of *Philosophie* so admirable and secret with *Nature* as this ; so none so immerst in visible practice and experiment, and bred up from the verie *Cradle* to that growth and stature, which now it hath in this verie *Corner* of the *World*, by *English Men*.

Norman
Barroughs
Wright
Gilbert
Ridley
Barlow
Gill. b. and

Manie

Manie other Experiments of great Wonder and Satisfaction are made by the *Magnetical Philosophers* upon the *Stone*; but to the purpose I speak of, these are the Principal, which is, to give the Reasons of the *Needles* turning towards the *North* and *South*, which is the Original of the *Mariner's Compass*.

The *North* and *South Windes* thus assured by the *Motion* either of *Direction* or *Variation* of the *Needle*, The *Mariner* supposeth his *Ship* to bee, as it alwaies is, upon som *Horizon* or other. The *Center* whereof is that of the *Ship*.

The *Line* of *North* and *South* found out by the *Needle*, a *Line* crossing this at right *Angles* sheweth the *East* and *West*, and so they have the 4 *Cardinal Windes*; and the *Indian*

* They are drawn upon a white China dish filled with Water, upon the Center whereof there hangeth a *Needle* of 6 inches long.

* *Compass* consisteth of no more. Cross again each of these *Lines*, and they have the 8 *Whole Windes*, as they call them: Another *Division* of these maketh 8 more, which they call the *Half Windes*. A third maketh 16, which they call the *Quarter Windes*; so they are 32 in all. *Martin Cortez* noteth, that som *Mariners* of his time divided that *Division* over again, and so the *Compass* consisted of 64 *Windes*: but hee noteth also, that this *Division* was more exact then for the Use. Everie one of these *Windes* is otherwise termed a several point of the *Compass*, and the *Whole Line* consisting of 2 *Windes*, as the *Line* of *North* and *South*, or that of *East* and *West*, is called a *Rombe*. The *Spaniards* first gave that Name, as *Peter of Medina* taketh it upon them; yet not out of their own *Language*, but fancying to themselves that the *Lines* of the *Compass* (as indeed they do) much resembled the *Spars* of a *Spining Wheel*, which in *Latine* is called *Rhombus*, from the *Greek* *ῥῆμα*, to turn about, they call those *Lines* *Rumbos*: and the *Word* hath taken.

The *Compass* therefore is an *Horizontical Division* of the 32 *Windes*, upon a round piece of *Plasteboard* set in a *Box*, in the *Center* whereof upon a *pin* of *Latén* cinque bored, the *Needle* or *Wyers*, first touched with the *Stone*, are placed. This *Box* hangeth in another *Box*, between two hoops of *Latén*, that however the outermost *Box* bee tossed up and down by the *Motion* of the *Ship*, yet the innermost may alwaies hang level

level to the *Horizon*. It is placed in the middle of the *Pupe*, upon a right Line imagined to pass by the Main-mast through the Center of the Ship, and so putteth the Pilot in his Waie.

These *Compasses* are represented, as they may upon the *Globe*, by those Circles which you see divided into 32 Parts with their *Fleurç de Lis*, alwaies pointing to the North. And though the Windes are not set down by Name, yet they may bee fetched from the *Horizon* without the *Globe*. And the *Rumbes* are drawn out at length circularly, if the Course bee upon a *Meridian*, the *Equator*, or anie other parallel; otherwise they are *Helispherical Lines*, as they call them, that is, partly *Circular*, and partly *Helical* or *Spiral*, as you may see them described upon the *Globe*.

In the *Globes* set out by *Saunderson* and *Molineux*, you have the Courses of *S^t Francis Drake*, and *Fourbisher's Voyages*; and in *Janson's Globe* that of *Oliver Van-Nort* described by the *Rumbes*, whereby you may judg of the rest.

The Knowledge of all this is not of less use to the *Geographer*, then the other Description by Circles; aswel for the Reading of *Sea-Voyages* and Discoveries of *New Lands* and *Passages*, as for that the verie Descriptions of the *Earth*, for a great part, cannot bee made without references to the *Water*.

As the *Earth* and *Water* are wholly represented upon the *Globe*, so the whole, or anie part of either may bee described in *Plano*, or upon a plane Surface in a *Map* or *Sea-Chart*. And of these also something shall bee discoursed hereafter; for the present,

Thus much of the Description: now followeth

Janson's Globe
of the Year
1616. The
Great Meri-
dian passeth
by the
Pike in *Tena-*
riff. The Les-
ser stand at 10
Degrees di-
stance.

The

*The Use of the Terrestrial Globe; and first of
the Rectification.*

THe first care of this is to see that the Foot of the *Globe* stand level or parallel to the *Horizon*; for which purpose som *Globes* have a *Plumb-line*, and there bee that advise for a *Triangular Level of Wood*, with a *Plummet* for the purpose, to bee applied to anie part of the *Horizon*, after the manner as the *Mechanicks* trie their *Planes*: but the matter is not tied to such a severitie of exactness, but that a good Eye may pass for a sufficient Judge. The next thing is, that it bee placed in the *North* and *South-Position* of the *Earth* as directly as it may. This dependeth upon the knowledg of the *Meridian* of the place, but may well enough bee don by a *Needle*, whose *Variation* is known, such an one as is used to bee set upon the *South* side of the Foot of som *Globes*, for the same purpose: then lift up the *North-Pole* above the *Horizon* so manie *Degrees* as will answer to the *Latitude* of the Place unto which you mean to rectifie, which suppose to bee *Oxford*, therefore the *Pole* is to bee lifted up 51 *Degrees*, for that is the *Elevation* of this Place: then finde out *Oxford* in the *Globe*, and bring it to the *Brass Meridian*, and there staie it with a piece of paper, or the like, put between the *Meridian* and the *Globe*: And you have set before you *Oxford* with the verie same and all respects of *Situation* upon the *Globe*, as it hath upon the *Earth* it self. And this is called *Rectification*, or right setting of the *Globe*.

By the known Place to finde out the Longitude
and Latitude, and by the known Longitude
and Latitude to finde out the Place.

THESE Terms of Longitude and Latitude are understood either of the same or several Places. In the first sens they are absolutely called the Longitude or Latitude of this or that place. In the other sens wee use to say, The Difference of Longitude or Latitude between such and such a place. The Longitude of this or that place is the distance of it from the Great Meridian, to the Meridian of the Place reckoned in the Degrees of the Equator. The Latitude of a Place is the Distance of the Equator from the parallel of the place reckoned in the Degrees of the Meridian. Therefore if the place met with bee under the Great Meridian, it hath no Longitude at all, as the Hill in Tenariffe, unless it bee in respect of some other Great Meridian, as that by Corvo, or the other by St Michael; and of such a place it will bee sufficient to know the Latitude. So again, if the place met with bee under the Equator, it hath no Latitude at all; and of such a place it shall bee sufficient to know the Longitude. But if the place should fall out to bee in the verie Intersection it self of the Equator, and the Great Meridian it hath neither Latitude nor Longitude; and of such a Place it is sufficiently said, that There it is.

But if the known Place lie at anie distance from the Equator, it is but bringing it up to the Brass Meridian, and the Latitude is found by observing what Degrees the Meridian setteth off. Let Oxford bee the Place you meet with, turn the Globe till it lie precisely under the Meridian, and you will finde from the Equator 51 Degrees, 32 Minutes of Northern Latitude; and, by consequence, you also have the Elevation of the Pole: for that is alwaies equal to the Latitude of the Place.

With the same labor you may finde out the Longitude, if holding still the Globe you observe the Degrees of Interse-

tion cut off by the Meridian in the Equator : as put the case for Oxford still, it will bee found 22 Degrees from the *Fortunate Islands*, saith Camden ; from St Michael in the *Azores* 'tis exactly true by which the Preface promised to go ; but from the *Fortunate Isles* or the *Pike* in *Tenariffe*, not out 15.

In case anie of the lesser Meridians happen to pass through the Place, you may reckon of what number it is from the *Great Meridian*, as whether it bee the 3^d, 5th, 9th, &c. and so many times 10 Degrees, (for at that distance they are set) is the *Longitude* of the Place. The same course may bee taken by the *Parallels* to account the Degrees of *Latitude*.

And as the *Longitude* and *Latitude* are found out by the Place known, so after the same manner anie Place may bee found out by the fore-knowledge of them. This fore-knowledge was first had by *Observation* of the *Eclipses* of the Moon, and the *Meridian Altitude* of the Sun or Stars, but may bee now more easily gotten out of the *Tables* of *Peter Apian*, *Gemma Frisius*, *Mercator*, *Ortelius*, *Tycho*, and that annexed to Mr *Hues* his *Treatise* of the Use of the Globes, wherein the *Longitudes* and *Latitudes* of all the *Principal Cities*, *Capes*, *Rivers*, &c. are set down, but not accounting all from the same Meridian, which therefore also must bee considered off : For the named Authors, *Apian*, *Gemma Frisius*, and *Tycho* reckoned from the *Canaries*, the rest from St Michael in the *Azores*.

Of the Difference of *Longitude* and *Latitude*,
and what is to bee observed in the con-
verting of the Degrees of either
into Miles.

The Respect of several Places one to another, is called the *Difference of Longitude* or *Latitude*, as the *Latitude* of Oxford is 51 Degrees, the *Latitude* of Durham 55. The *Difference of Latitude* is 4 Degrees. The Use of *Longitude* and *Latitude*, in the absolute sense, was to make out the *Position* of anie Place, in respect of the *Whole Sphere*. In this other meaning,

meaning, the Intent is to shew the *Situation* and *Distance* of anie Place from and in respect of anie other. The *Situation* of a Place to another Place, is otherwise called the *Angle of Position*; but of the *Distance* first, and how that is to bee made into Miles.

The several cases put by the Geographers of this *Difference*, are either of Places differing in *Latitude* onely, or *Longitude* onely, or both. Places differing in *latitude* onely, are all such as lie under the same *Meridian*, but several *Parallels*. This may so fall out, as that either both the Places may bee in *North*, or both in *South Latitude*, or one of them in each. If both the Places lie in *North* or *South Latitude*, then it is plain, that if the lesser *Latitude* bee subduced from the greater, the *Remanent* of Degrees, multiplied into Miles by 60, sheweth the *Distance*, as the *Ist* de Maio in the *Latitude* of 14 Degrees; and the *Ile* of *St Michael* 39 Degrees, are both under the same *Meridian*: the 14 Degrees are the lesser *Latitude*, which taken from the 39 the greater, the remainder is 25, which multiplied by 60, giveth the *Distance* in Miles. If one of the Places lie in *North*, the other in *South Latitude*, add the Degrees of both *Latitudes* together, and do the like.

The verie same Course is to be taken, if the Places differ in *Longitude* onely, in case they both lie under the *Line* it self, becaus there the measure is in a *Great Circle*, as in the *Meridians* of *Latitude*; but if otherwise it fall out to bee in anie *Parallel*, on this or that side of the *Line*, the case is altered.

Wee take for instance the *Difference* of *Longitude* betwixt *London* and *Charlton*, or *Charls-Town*, in *Charlton Island*, so honored with the Name of CHARLS Prince of WALES, by Captain *Thomas James*, at his Attempt upon the *North-West Passage* in the *Wintering*, the 29th of *Maie*, the Year 1632, which was the Daie of His Highness Nati-
vitic.

The *Difference* of *Longitude* is 79 Degrees, 30 Minutes, as it was taken from an *Eclipse* of the *Moon*, observed there by the Learned Captain, *Octob.* 29, 1631, and by Mr. *Henric Cellibrand* at *Gresham College* at the same time. It is required that this *Difference* of *Longitude* bee converted into Miles.

The *Latitude* of *Charlton* is 52 Degrees, 3 Minutes; that of *London* much about the same. Here the proportion of 60 Miles to a Degree, will over-reckon the *Distance* almost by the half. The reason whereof shall bee first reported out of the Nature of the *Sphere*.

However it bee certain, that the *Artificial Globe* (as the *Natural* is supposed to bee) is of a Form precisely round, and may bee drawn upon all over with *Great Circles* Meridionally, yet considered from the *Middle Line* to the *Poles*, it hath a sensible *Inclination* or *Depression* of *Sphere*, as it is termed in their words, so that if the *Artificial Globe* bee turned about upon it's *Axel*, several parts of the same Bodie shall bee more swiftly moved then other at the same time; for it is plain, that the *Equator* is moved about in the same duration of time, as the smallest *Parallel*, but the *Circumferences* are of a Vast and Visible Disproportion, and therefore is not possible they should go an equal pace.

It is upon the same grounds, that the Autor of the *Use of the Globe per Terram mobilem* will tell you, that in the Diurnal Motion of the Earth, though *Amsterdam* (in the same *Latitude* with *Oxford*) keep pace with the Isle of *S^t Thomas* under the *Line*, yet they are of a very different dispatch; for *Amsterdam* goeth but 548 Miles in an hour, whereas the Isle of *S^t Thomas* passeth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more. And all this is true (that is true to the *Paradox*) from the Inclination of the *Sphere*: But more plainly yet.

Wee see that the *Meridians* upon the *Globe* are set at 10 Degrees *Distance*, but wee may perceiv too that this *Distance* groweth less and less, as the *Meridians* draw nearer towards their concurrence in the *Poles*, as the *Globe* it self doth from the *Equator* upwards, and therefore the Degrees however accounted proportionable, yet cannot possibly bee equal in the Lesser *Parallels* to those in the *Equator*, but must needs make an orderlie Diminution from thence to either of the *Poles*.

When therefore it was formerly said that 60 Miles of the Surface of the *Earthly Globe* answer to a degree in the *Hea-*

ven.

ven, it is to bee understood of the Degrees of a *Great Circle*, and so is alwaies true in those of *Latitude*, but in the Degrees of *Longitude* it holdeth onely in the *Equator* it self, but in the *Parallels* more North, or South the proportion diminisheth from 60 to none at all. So that if I would convert the *Longitudes* of the *Molucca's*, or anie other parts under the *Line* into Miles, it is but multiplying the Degrees of *Longitude* by 60 and the thing is don; but if I would do the like by *Oxford*, or anie other place betwixt the *Equator* and the *Poles*, I must first know what number of Miles answereth to a Degree in that *Parallel* of *Latitude*. The knowledg of this dependeth upon the proportion which the *Equator* beareth to the *Parallels*, which is learned out by the skill of *Trigonometrie*, but need not now bee so hardly attained to; for the Proportions are alreadie cast up into a *Table* by *Peter Appian* in the first Part of his *Cosmographie*. They are there set down according to the Rate of *German Miles*, one of which maketh 4 of ours. According to our own Rate they are as followeth:



The



The Description and Use of

The Proportion of English Miles answering to their several Degrees of Latitude.

Deg. of Lat.	Miles Eng. lish.	Seconds.	Deg. of Lat.	Miles Eng. lish.	Seconds.	Deg. of Lat.	Miles Eng. lish.	Seconds.
1 59	59		31 51	26		61 29	5	
2 59	58		32 50	53		62 28	10	
3 59	55		33 50	19		63 27	14	
4 59	51		34 49	45		64 26	18	
5 59	46		35 49	9		65 25	21	
6 59	40		36 48	22		66 24	24	
7 59	33		37 47	55		67 23	27	
8 59	25		38 47	17		68 22	29	
9 59	16		39 46	38		69 21	30	
10 59	5		40 45	58		70 20	31	
11 58	54		41 45	17		71 19	32	
12 58	41		42 44	35		72 18	32	
13 58	28		43 43	53		73 17	33	
14 58	13		44 42	10		74 16	32	
15 57	57		45 42	26		75 15	32	
16 57	41		46 41	41		76 14	31	
17 57	23		47 40	55		77 13	30	
18 57	4		48 40	9		78 12	28	
19 56	44		49 39	22		79 11	27	
20 56	23		50 38	34		80 10	25	
21 56	1		51 37	46		81 9	23	
22 55	38		52 36	56		82 8	21	
23 55	14		53 36	7		83 7	19	
24 54	49		54 35	16		84 6	16	
25 54	33		55 34	25		85 5	14	
26 53	56		56 32	32		86 4	11	
27 53	28		57 32	41		87 3	8	
28 52	59		58 31	48		88 2	5	
29 52	29		59 30	54		89 1	3	
30 51	58		60 30	0		90 0	0	

K Nowing then the Latitude of *Charlton* to bee 52 Degrees, and that of *London* much about the same: I enter the Table, where I finde the Sum of 36 Miles, or thereabouts to answer a Degree of that Parallel, therefore multiplying the Degrees of Longitude by 36, it giveth up the number of Miles from the Great Meridian to the Place.

And very fit it were that these Proportions were written upon the Horizon of the Terrestrial Globes, rather then the Calendars. And what elf there is, confessed by themselves to belong of right to the other Globe, and of little use to the Geographer, till this will bee, they may bee cut upon a Silver-Plate, or Ruler of Box; or som how, or other; for without this Table, the Use of the Globe, as to this Case of Difference, is as good as none at all.

The last Case is remaining, which is put of such Places as differ both in Longitude and Latitude; for the consideration whereof the Geographers have devised several waies, as the Arithmetical waie; That by the Spherical Triangles, by the Semi-circle, &c. But the working by either of these is of more time and intricacie then was to bee wished. The readiest of all, and not much inferior to the certaintie of the rest is the Geometrical waie, as *Peter Apian* (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places bee the Isle of *S^t Thomas* and *Tenariff* in the *Canaries*. Take your Compasses and set one Foot of them in *Tenariff*, the other in *S. Thomas*, and keeping the Feet of the Compasses at the same distance, remove them to the Equator, or Great Meridian, and see how many Degrees they set off; for that number multiplied by 60 is the Distance of the two Places in Miles. The ground of this Rule is, that the Distance of all Places not differing onely in Longitude, are to bee understood to bee in a Great Circle, and it was known before, that the Degrees of such a once are severally answered by 60 of our Miles upon the face of the Earth. You may do the like in the Quadrant of Altitude as will bee seen in the next Invention.

To finde out the Bearing of one Place from another, and what is meant by the Angle of Position.

THe Zenith is the Pole of the Horizon through which the Astronomers imagin Circles drawn (as the Meridians through the Poles of the World) so dividing the Degrees of the Horizon as to mark out the Site of the Stars from this or that Coast of the World. And becaus these Circles are supposed to bee drawn through the *Semt*, or *Semith Alros*, that is The Point over the Head, or *Vertical Point*; The Arabians called them *Alsemuth*, we call them still *Azimuths*. And for that the Zenith Point still altereth with the Horizon, these Circles could not have been describ'd upon the Globes, but are represented there by the *Quadrant of Altitude*, which is the 4th part of anie one of those, and most properly serving the other *Globe*, yet upon the same ground is useful to the Geographer in setting out that *Angle* which is made by the meeting of the *Meridian* of anie Place, with the *Vertical Circle* of anie other and of the same, called therefore the *Angle of Position*, or *Site*. To finde this out you are to elevate the Pole to the *Latitude* of one of the Places, then bring the Place to the *Meridian*, and it will fall out directly to bee in the Zenith of that *Elevation* upon this ground, That the *Elevation* is alwaies equal to the *Latitude*; then fasten the *Quadrant of Altitude* upon the Zenith, and turn it about till it fall upon the other Place, and the End of the *Quadrant* will point out the Situation upon the *Horizon*. Let the Places bee *Oxford* and the Hill in *Tenariff*, set the *Globe* to the *Elevation* of *Oxford*, that is 51 Degrees of *Elevation* above the *Horizon*, then bring *Oxford* to the *Meridian*, and it falleth under 51 Degrees of *Latitude* from the *Equator*, therefore it is found in it's own *Vertical Point* 90 Degrees equidistantly removed from the *Horizon*. Fasten there the *Quadrant*, and move about the *Plate* till it fall upon the Hill in *Tenariff*, and the end of the *Quadrant* where it toucheth

eth the *Horizon* will shew that the Hill in *Tenariff* beareth from *Oxford* South South-West: and if you multiplie the the Degrees of the *Quadrant* intercepted betwixt the two Places by 60, you have the Distance in Miles, which was promised before.

If you finde, as you needs must, that the Proportion of Miles upon the *Globe* doth not alwaies answer to that which wee reckon upon in the Earth, you are desired not to think much; for when it is promised that 60 of our Miles shall run out a Degree of a Great Circle above, it is intended upon this Supposition, as if the Earth wee tread upon were precisely round as the *Globe* it self is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwise, yet becaus it cometh to pass by this that wee cannot set our course in a Streight Line upon the Earth as the Démonstration is forced to presuppose, wee must bee contented if som difference fall out.

The more unhappie Difference will bee found in the *Longitudes* themselves. The Difference of *Longitude* betwixt *Rome* and *Noremburg* (as *M. Gellibrand* hath already made the Observation) is according to *Kepler*, but 4 Minutes of Time: *Lausberg* reckoneth it at 10 Degrees, *Mercator* at 12, *Stadius* at 18, *Longomontanus* at 16, *Stoffler* at 18, *Maginus* at 26, *Werner* at 32, *Origan* at 33, *Appian* at 34, *Regiomontanus* at 36: with discouragement enough it may be noted, for the Places are verie eminent, and of a near Distance: the Men professed able, and for the most part reckoning from the same Great *Meridian*; and yet the less to be wondered at, if wee consider how much in this case must be taken upon trust, even by these Men themselves. Wee must not think they all spake this of their own Knowledge; for it is certain the thing might have been, and is don, though not without anle at all, yet without anle considerable disagreement. I saie the *Longitudes* for a very great part, are exactly enough agreed on. The perfection is not one Mans, nor one Ages Work, and must bee waited for. It must not seem strange if I tell you that you may distinguish the more certain from the doubtful by their inconveniencies; for

where you finde them to agree, you have caust to suspect (for the most part) that they have lien long upon the Lees of Time, not as yet enquired into. But if you finde them to disagree, you may conclude that they have been brought to a new Examination. And of these, you are to take the latest, and from such (if it may bee) as have don it by their own Observation, as out of the Tables of *Tycho* before others. The difference of *Longitude* by *Tycho's* Tables betwixt *Rome* and *Norrenberg* is under 4 Degrees, which cometh nearest to *Kepler*, who also took it himself from two several observations of the Moon. There will still seem to bee som want of satisfaction, but it is sufficient for anie man to know in this as much as anie other man doth.

If you would convert the Degrees of *Longitude* into Hours (for this also may bee don as well into Miles) you are to allow 15 Degrees to one Hour, upon the Reasons taught before; and that which will bee gained by this is to know, by how much sooner or later the Sun Riseth, or Setteth to one Place then to another. As the Difference of *Longitude* betwixt *Oxford* and *Charlton* is 79 Degrees, 30 Minutes: that is, 5 Hours, 18 Minutes: and becaus *Charlton* lieth West from *London*, the Sun Riseth so much sooner here then there.

*To finde out the severall Positions of Sphere,
Climate, Parallel, &c.*

THe Latitude and Longitude of a Place once resolved upon, the other Accidents of Sphere will follow of themselves; the Position of Sphere you cannot misse of, for if the Place you trie for have no Latitude at all, you know already that it must of necessity lie under the Line it self, and therefore in a right Position. If it have less, or more the Position is oblique. If it have as much as it can have, that is the Whole Quadrant, or 90 Degrees, the Position is Parallel; the reasons were told before, and may evidently bee discerned upon the Globe.

For

For the *Climes* and *Parallels*, and consequently the length of the longest *Day*. The fore-knowledge of the *Latitude* leadeth you directly, in case the *Climes* bee set down upon the *Basis Meridian*, or in any void part of the *Globe*, otherwise it is but entering the *Table* of *Climes* and *Parallels* proportioned to every Degree of *Latitude*, and you have your desire. And as by the *Latitude* you may finde out the *Clime*, so if it happen that you knew the *Clime* before, as it may in the reading of the *Estats du Monde*, or the like Describers, you may by the *Clime* finde out the *Latitude*; And you cannot know either of these, but you must needs know the *Zone*: And if you know that, you can as easily conclude upon the *Distinction* of *Shadows*, for you knew before that the *Inhabitants* of the *Mid Zone* are alwaies *Astii* or *Amphiscii*; those of the two *Extreme* *Peristii*; those of the two *Temperate* or *Intermediours*, *Heteroscii*. To finde out the other *Distinction* of *Habitation* you may do thus: Let *Oxford* bee the *Place*; bring it to the *Meridian*, where you finde it to be 51 Degrees listed up above the *Equator*; account so manie Degrees of *Southern Latitude* below the *Equator*, and you meet with the *Anteci* (if ante bee) in the *Terra Australis incognita*; remove *Oxford* from the *Meridian* 180 Degrees, and you shall finde your *Periaci* under the *Meridian* where *Oxford* was before, about the *Bay* of *S. Michael* in the *Kingdom* of *Guatula*, and your *Antipodes* in the place where their *Anteci* stood before, but they are not, for the *Place* is covered over with *Water*.

There yet remaineth one waile of *Description*, but out of *Curious Art*, and of no great *Instruction*, yet becaus it is made use of by som *Geographers*, and not left out by *M. Camden* himself in his *Britannia*, I may tell what it meaneth.

Of *Astrological Geographie*, and to tell under
what Sign, or Planet, a Region, or Citie
is subjected.

THe Wisdom of the Antients (it was called so) held an Opinion that not our selvs onely, the *Little Worlds*, but the *Great Globe* of the *EARTH* also is particularly reigned over by the Dominion of the 12 *Signs*, and Influence of the 7 *Planets*; upon which Principle (as wee receiv it by *Ptolomie's* Tradition) they divided this *Globe* into 4 *Quadrants* by the Interfection of the *Equator* with the *Great Meridian* passing by the *Canaries*. Every of these *Quadrants* they again divided into 4 *Trigons*, consisting each of them of 3 *Signs* of the *Zodiack*, not orderly, but so as that everie *Trigon* might be made up of one *Fixt Sign*, one *Moveable*, and the third *Common*, as they distinguish. The first *Quadrant* was reckoned from the *Vernal* by the *Pole* to the *Autumnal* Interfection, and was called the *Quadrant* of the *Habitable World*: for every one of the other three was to that Time a *Terra incognita*. The first *Trigon* of this *Quadrant* falleth to the Dominion of *Aries*, *Leo*, and *Sagittarius*. The Second to *Taurus*, *Virgo*, and *Capricornus*, and to the Influence of such *Planets* as are connatural to such *Signs*. So *Britain*, *France*, *Germanie*, &c. fall to the share of *Aries*; and his Planet *Mars*. *Italie*, *Sicilie*, &c. to *Leo*: *Normandie*, *Bavaria*, &c. to *Scorpio*; and so forwards, concluding all, and every Part and Province of the *Globe* under one, or other of the *Twelve*. But this emptie Speculation stopped not here; but would make us believ too; that not Whole Countries onely, but everie Citie, Castle, Village, nay, not a private House, or a Ship that ride's upon the Ocean but is thus distinctly governed by their *Planets*. They do it upon this ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall as to themselves. And when the first Stone of a Building is laid, a Citie or House

Houſe is ſaid to bee born, and as Formal a Figure erected of that, as of the Owner's Nativitie.

The Emperor *Constantine* (though you would not think it) at the Building of his new *Rome* commanded *Valens*, (a named *Astrologer* of that Time) to Calculate the Nativitie, and make Judgment of the Life and Duration of that Imperial Citie. The *Ascendent* was *Cancer*, and the *Astrologer* ſaid that the Empire ſhould ſtand 696 years, and (whether hee knew ſo much or not) hee ſaid true; the Citie lived longer indeed, but all the reſt was but labor and ſorrow. And for a more private Manſion, there is yet now to bee ſeen the Nativitie of the *Warden's* Lodgings of *Merton College* in one of the Windows; the *Horoſcope* the ſame with that of *Conſtantinople*; now look what *Sign* of the twelve ſhall bee found to riſe up in the *Horoſcope* or *Angle* of the Eaſt, that is the *Sign-Regent* of that Houſe, or Citie. Prepared thus, the *Aſtrologers* ſit in Judgment upon the *Inclinations* and *Fatalities* of States and Men: and how little ſoever it may ſeem to us, or bee in it ſelf, it was of moment to ſome of old, for *Tiberius* (an *Aſtrologer* himſelf) had the *Genitures* of all his Nobilitie by him, and according as hee found his own, or the Kingdom's *Horoſcope* to bee well, or ill look't upon by theirs, ſo hee let them ſtand; or cut them off by *Legiſlative Aſtrologie*.

According therefore to this waie of *Description*, the Kingdom of *England* is *Aſtrologically* Sited in the firſt *Trigon* of the firſt *Quadrant*, under the Dominion of *Aries* for the *Sign*, and for the Planet *Mars*; or otherwiſe under the Dominion of *Piſces*, now in the Place of *Aries*, and the Influence of the Moon and *Mars*. And *Silen* ſaith, that the Planet of *England* is the Moon, and *Saturn* of the Scots: Unde homines illius regionis (ſaith an old *Aſtrologer*) ſunt vagi, & inſtabiles, ludibrio exponuntur, nunc ad ſummum, nunc ad imum delati. So the Jews and wee are governed by the ſame Stars equally, as *Cardan* is pleaſed to ſaie of us; * A Rebellious and Unluckie Nation, ever now and then making of New Laws and Rites of Religion to the better ſometimes, but for the moſt part to the worſt.

* *Cardan* in 2
Tetrabib. P. 3.
loma, cap. 3.
cc. 12.

Now take an *Essaie* by all the waies of Description in the
Geographie of Oxford.

It lieth in an Oblique Position of Sphere in the Nor-
 thern Temperate Zone: The Elevation of the Pole 51 De-
 grees, 30 Minutes: the Longitude from the Great Meridian
 in Tenariff 15 Degrees: under the 8 Clime, and 16 Parallel:

the Longest Daie 16 Hours. The Sign-Regent is Ca-
 pricorn: the Noon-Shadows are *Heteroscan*: Wee

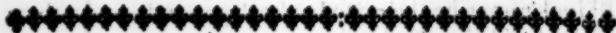
are *Periaci* to the Baie of S. Miguel in *Qui-*

vira: *Anteci* to the Northern parts

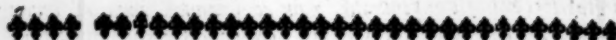
of Terra Australis incognita be-

low the Promontorie: Wee

are *Antipodes* to none.



The





The Description and Use of Maps and Charts Universal and Particular.

IT was said before that as the Whole Earth upon the *Globe*, so the Whole, or anie Part thereof may be Described upon a *Plane*: And howsoever the Description by *Globe* bee confessed on all sides to bee nearest and most commensurable to Nature. Non facile tamen (saith *PTOLOMIE*) magnitudinem præbet quæ suscipere possit multa, quæ necessario suo collocanda sunt loco: neque descriptionem, ut unico momento cerni valeat, toti figuræ adaptare potest: sed alterum ad alterius designationem transferre necesse existit: hoc est aut visum, aut spheram: quorum neutrum descriptioni, quæ in plano fit, accidit, sed modum quendam ad similitudinem sphericæ imaginis inquiri, ut distantias quæ in ea statuende sunt, quàm maximè commensuratas faciat, ac secundum eam apparentiam, quia cum vera conveniat.

*Ptolom. Geo.
graph. lib. 1
cap. 10.*

This manner of Description hath multiplied into several waies of Device; not onely from the different *Ingenies* of the Artificers, but from grounds in the Art it self, and from the several extents of the Known World at several times. *Possidonius* conceived it into the Form of a *Sling* as the Archbishop of *Theſſalonica* noteth to that of *Dionysius*, After *Eparchius* *tomſa*, the Delineation whereof is made by the learned *Bertius*, who noteth also *Ad Fundam Possidonii* that *Possidonius* did not this out of ignorance of the Spherical form of the Earth, but pretending onely to exhibit as much of the World as that time was made acquainted with, which

In Archiv.
Bib. Bodleian.

which cast up together, was not much unlike to that Figure which hee fancied. Mercator describeth it under the Form of two Hearts, Orontius of one, and under the same Form is the Arabick-Map cited by Scaliger and James Christman, and not wanting to our Publick Librarie, together with the *Tabula Bembina*, or *Egyptian Map* of the World in Hieroglyphicks, wee are now for as great a reason to call it *Tabula Laudina*, by whose vaste expence and Providence wee are posselt of that and the like Monuments of the rarest Learning.

Others have fancied som other waies; but leaving what may bee supererogated by Affectation, There bee two manners of this Description according to Art. The first by *Parallelogram*: The other by *Planisphere*.

The Description of the whole by Parallelogram.

THE *Parallelogram* used to bee divided in the mid't by a Line drawn from North to South, passing by the *Azores*, or *Canaries* for the Great *Meridian*. Crofs to this, and at right *Angles* another Line was drawn from East to West for the *Equator*; then two *Parallels* to each to comprehend the Figure in the Squares, whereof were set down rather four parts of the World then the whole: And this waile of Description howsoever not so exact, or near to Natural, yet hath been followed even by such as still ought to bee accounted *Excellent*, though it were their unluckiness to light upon those needie Times of Reformation that had to struggle with that great Neglect and Interruption which passed betwixt the Daies of *Ptolomie* and Our's. Mercator himself, I mean, *Peter Plancius* and others of about that time, and more lately: And som of them did not perceiv but that the *Meridians* might be drawn *Parallel* throughout, utterly against the original Nature and Constitution of the Sphere, which the *Plain Charts* were bound to follow at the nearest Distance. Upon the *Globe* it self wee know the *Meridians* about the *Equinoctials* are equi-distant, but as they draw up towards the *Pole*, to shew their distance is proportionably

tionably diminished, till it com to a Concurrence; anſwerably the *Parallels*, as they are deeper in *Latitude*, ſo they grow leſs and leſs with the Sphere; ſo that at 60 Degrees the *Equinoctial* is double to that *Parallel* of *Latitude*, and ſo proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth bee drawn upon a *Parallelogramme*, ſo that the *Meridians* bee equally diſtant throughout, and the *Parallels* equally extended; the *Parallel* of 60 Degrees ſhall bee as great as the Line it ſelf. and hee that coaſteth about the World in the *Latitude* of 60, ſhall have as far to go by this *Map*, as hee that doth it in the *Equator*, though the waie bee but halſas long. For the *Longitude* of the Earth in the *Equator* it ſelf is 21600; but in the *Parallel* of 60 but 10800, Miles. So two Cities under the ſame *Parallel* of 60, ſhall bee of equal *Longitude* to other two under the Line, and yet the fiſt two ſhall bee but 50, the other two 100 Miles diſtant. So two Ships departing from the *Equator* at 60 Miles diſtance, and coming up to the *Parallel* of 60, ſhall bee 30 Miles nearer, and yet each of them keep the ſame *Meridians*, and ſail by this *Card* upon the verie ſame Points of the *Compaſs* at which they ſet forth.

This was complained of by *Martin Cortez* and others. And the learned *Mercator* conſidering well of it, cauſſed the Degrees of the *Parallel* to encreaſe by a proportion towards the Pole.

The *Mathematical Generation* whereof *M. Wright* hath taught by the Inſcription of a *Planisphere* into a Concave Cylinder, which becauſe it cannot bee expreſſed in plainer Terms, take here in his own words, Cap. 2. Of his *Correction of Errors in Navigation*.

Suppoſe (ſaith hee) a *Spherical Superficies* with *Meridian's*, *Parallels*, *Rumbes*, &c. to bee inſcribed into a concave Cylinder, their *Axes* agreeing in one. Let this *Spherical Superficies* ſwell like a *Bladder*, while it is in blowing equally all wayes in everie part thereof (that is, as much in *Longitude* as *Latitude*) till it applie, and join it ſelf (round about, and all alongſt alſo towards either *Pole*) unto the

concave Superficies of the *Cylinder*, each *Parallel* upon this *Spherical* Superficies increasing successively from the *Equinoctial* towards either *Pole* until it com to bee of equal *Diameter* with the *Cylinder*, and consequently the *Meridians*, till widening themselves till they com to bee so far distant everie where each from other, as they are at the *Equinoctial*. Thus it may most easily bee understood how a *Spherical* Superficies may by *Extension* bee made a *Cylindrical*, and consequently a plain *Parallelogramme* Superficies, becaus the Superficies of a *Cylinder* is nothing elf but a plain *Parallelogramme* wound about two equal equidistant *Circles* that have one common *Axetree* perpendicular upon the *Centers* of them both, and the *peripheries* of each of them equal to the length of the *Parallelogramme*, as the distance betwixt those *Circles* or height of the *Cylinder* is equal to the breadth thereof.

In this *Parallelogramme* thus conceived to bee made, all places mult needs bee situate in the same *Longitudes*, *Latitudes*, and *Directions* or *Courses*, and upon the same *Meridians*, *Parallels*, and *Rumbes* that they were in the *Globe*, becaus that at everie point between the *Equinoctial* and the *Pole*, wee understand the *Spherical Superficies* to swell equally in *Longitude* as in *Latitude*, till it join it self unto the concavities of the *Cylinder*, so as hereby no part is any waie distorted or displaced out of his true and natural situation upon his *Meridian*, *Parallel* or *Rumb*, but onely dilated and enlarged, the *Meridians* also *Parallels* and *Rumbes* dilating and enlarging themselves likewise at everie point of *Latitude* in the same proportion.

What the *Author* of the brief *Introduction* to *Geographie* meaneth, where hee saith, That this *Imagination* unless it bee well qualified is utterly false, and make's all such *Maps* faultie in the situation of *Places*, I know not: The conceit I am sure is grounded upon the verie Definition of a *Cylinder* by the 21. lib 10. *Euclid*. 'Tis confessed to bee but *Hypothetical*, which is ordinarie with *Mathematical Men*. The *Business* was (and it doth that) to bring the matter down to common apprehension.

Element. lib.
decimo.
Cylindrus est
figura quæ sub
converso circum
quiescens alterum
latus eorum, quæ rectum
angulum continent,
Parallelogrammo ortho-
gonio comprehenditur, cum in
eundem rursus locum restitutum
fuerit illud Parallelogrammum
unde moveri cæperat.
Axis autem Cylindri est
quiescens illa recta
linea, circum quam Parallelo-
grammum vertitur.
Bases vero Cylindri
sunt Circuli, a duobus adversis
lateribus, quæ circum aguntur,
descripti.

But

But however this Description of the Earth upon a ~~Pa-~~
rallelogramme may bee so ordered by Art as to give a
true account of the Situation and Distance of the Parts,
yet it can never bee fitted to represent the Figure of the
Whole.

*The Description of the Whole by
Planisphere.*

THIS way of Description rendreth the face of the *Definit. 21, 22,*
Earth upon a Plain in its own proper Figure Sphæ-
rically, as upon the Globe it self, the gibbositie
onely allowed for: *Sed quicumque (saith Bertius) Globum*
Terræ instituerit in plano describere, deprehendat fieri id uno circuli
ambitu non posse. 23.

As near to a Circle, as it might, *Oriellius* and others have
described it upon one Face. I have seen it don upon four
Ovals, but keeping touch with the Nature of a Circle,
and of the sphere it self, it cannot well bee contrived upon
so few as one, or more then two.

Suppose then the Globe to bee divided into two equal
parts or Hemispheres. This you know cannot bee don but
by a great Circle. And therefore it must bee don by the Equa-
tor or Meridian, for (the Colure is all one with the Meri-
dian) the Horizon cannot fix, and the Zodiack hath nothing
to do here. *Res est admodum impedita (saith the same Ber-*
tius) & per quam difficilis orbem terrarum ejusque partes descri-
bere, & quod in natura cernitur exactè in Globo, aut tabula spe-
ctandum repræsentare observato partium omnium situ & figura, &c.
cum suis Longitudinibus, Latitudinibus, Intervallis, & respectu
ad partes Cæli, prima & naturæ proxima ratio est Sphærica: Se-
cunda ea, quæ ad Sphæram maximè accedit ducta in plano, vel
Tabula, quam idcirco vulgus Planisphærium vocat. Sunt autem
eius modi duo. Unus qui Sphæram secat in Equatore, & duo
efficit Hemisphæria plana, quorum in singulis Polus centri loco est.
Circulus autem Equinoctialis loco peripheriæ. Alter, qui Sphæ-
ram secat. In aliquo Meridiano ita ut Poli in singulis Hemi-

Hemisphaeriis supra infraque compareant in extremitate axis.

First then

Of the Section by the Equator.

BUT before that, it must bee commonly said of both these *Sections*, that the Translation of a *Sphere* from its profunditie to a Plain of two onely *Dimensions*, Lineal and Superficial, hath its *Generation* and *Flux* (I speak it in their words) from *Optical* or *Perspective* Imagination. They would have you (and by the Law of Art they may in infinitum & impossibilia postulare) to suppose the *Eie* placed near about the Center of a *Sphere* of Glasse, inscribed with *Meridians*, *Parallels*, &c. in the direct manner as upon the *Globe* you see the *Eie* so placed within the concave of this *Sphere* and fixed upon the *Pole*, will comprehend a *Section* upon the *Plane* of the *Equator*, describing the *Meridians* by Right, and the *Parallels* by Circular Lines: or fixed upon som point of the *Equator*, the *Meridian* which is drawn by that point and the *Equator* it self will appear in Streight, all the rest in Crooked Lines; for, if the *Eie* bee fixed upon anie point of the *Equator*, the *Meridians* and *Parallels* will bee transferred to Sight, so as to bee themselves the *Bases* of so manie visual *Cones*, the tops whereof shall meet in the same point of the Great *Meridian*; or if the *Eie* be fixed upon the *Pole*, the *Parallels* will present themselves in like *Cones*, the sides whereof shall bee terminated by the *Meridians*, and therefore the *Meridians* ought to bee Streight Lines, and the *Parallels* Whole Circles.

The *Projections* are both according to Art; but becaus the comprehension thereof cannot bee familiar without saying too much to the purpose before hand concerning the *Optical Pyramid*, and the *Angle of Vision*, these things I require; and point you to a more capable waie. of Conception.

Suppose the *Globe* of the *Moon* in opposition to the *Sun*, then shee is at the fullest. Let her bee Rising up in the East, and by the help of Refraction appear, as sometimes shee doth, in

in Diameter so big as a Bushel (as the Countrie expresseth) suppose another World there, (som Brains do more then so) but do you onely suppose it; and suppose also this Lunnarie Earth to bee written upon with *Meridians*, *Parallels*, and all other Distinctions of the *Sphere*, and as visible as the Bodie it self. The *Globe* of the *Moon* you may bee sure is as solid and gibbous as that of this Earth and Water, and yet it is presented to your eie in the figure of a *Planisphere*. The reason is out of Perspective from the infinite distance. If you grant (as you cannot denie) but that your Sight is deceived in the Soliditie, you may verie well suffer your self to bee cozened on in the Inscriptions. These *Meridians* and *Parallels* upon this *Globe* of the *Moon*, swell out there in whole Circles, in the very same manner as upon the Artificial *Globe* it self, and yet suppose them to bee drawn there by either of the two *Sections* the *Equator* or *Meridian*, as the bodie of the *Moon* it self seemeth to you flat, and yet is not, so the *Meridians* and *Parallels* would represent themselves in the verie same figure and distance as you see them here below upon a paper *Planisphere*.

By this deceit you may perceiv what is meant by that, which would not look so plain, if it were expres't by the *punctilio's* of Art.

Suppose the *Globe* to bee flatted upon the Plain of the *Equator*, and you have the first waie of Projection, dividing into the North and South *Hemispheres*, as you may see here in the *Map*.

The *Pole* is the Center, the *Equator* is the Circumference divided into 360 Degrees of *Longitude*; the Oblique Semi-circle from *Aries* to *Libra*, is the North-half of the *Zodiack*; the *Parallels* are whole Circles; the *Meridians* are Streight Lines; the Great *Meridian* is divided into 90 Degrees of *Latitude* (and passeth by the *Canaries*); the *Parallels* are *Parallels* indeed, and the *Meridians* equidistantly concur, and therefore all the Degrees are equal. After this waie of Projection *Ptolomie* describe's that part of the Habitable World, which was discovered to his time.

Geograph. cap.
24. lib. 1.

Among the late *Geographers* first, and almost onely *Postel-*

lus and the Noter upon him Severius have much admired this manner of Section. The Noter saith, *Sicque hæc Mappa omnium præstantissima, quæ verius quàm reliquæ orbis planiciem refert, ob certissimos ac evidentissimos suos Indices plures, faciliores, ac magis ad oculum perspicaces, usus habet.*

Since that, Bertius very earnestly and angerly recommendeth it to the Mechanicks: *Consulent sibi & publico (saith hee) si modum istum reddant familiarem.* But of the other waie he saith, *Hic autem modus cum sit omnium nequissimus, est omnium operosissimus, & tamen hodie in maximo usu. Tantum valet apud vulgus præconcepta opinio:* which though it may bee true enough, yet wee are to hear what Ptolomie hath to saie himself.

Of the Section by the Meridian.

HEe confesseth the other waie to bee easiest, but Porro *similiorem etiam (saith hee) & magis commensuratam descriptionem orbis in Tabula faciemus, si Lineas Meridianas imaginatione concipiamus ad similitudinem Linearum Meridianarum in Sphæra, ita ut aspectus, seu oculorum axis in Sphæra positionem penetret, & per Sectionem quæ ad aspectum est Meridiani qui Longitudinem terræ cognite in duas dividit partes, & Paralleli, qui & ipse bifariam ejus Latitudinem, nec non centrum sphære, quo ex æquo termini oppositi visu comprehendantur, & appareant, &c.*

Quod verò talis descriptio sphericæ formæ similior sit quàm prior, per sese patet: quoniam si Sphæra fixa maneat, & non circumvolvatur, quod & tabulæ contingit necessariò, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem rectæ præbet Lineæ: qui verò ex utràque hujus parte sunt omnes, ad ipsum secundum concava conversi apparent & magis illi, qui plus ab eo distant, quod & hic observabitur, cum decenti convexitatem analogia.

Suppose the Globe to bee flatted upon the Plane of the Meridian and you have the other waie of Projection. The Equator here is a Streight Line; the Great Meridian a whole Circle;

Circle; the Lesser are the more, so as they com near to the Great: Therefore that which passeth by the point of concurrence in the *Equator*, and divideth the *Longitude* of either *Hemisphere* into two equal parts is a Streight Line; and *Ptolomie* saith, that this is the more natural waie of Description; and yet it is certain that in this Section the *Meridians* do not equi-distantly concur. The *Parallels* are not *Parallels* indeed, and therefore all the Degrees are unequal.

However this later waie is that which is now most, and indeed altogether in use.

*Example of this in the Description of the
Planispherical Map of Hondius.*

Then holding our selvs to the more usual waie of Projection instead of anie other (for the difference would not bee much) wee set before us the two Hemispheres of *Hondius* of the year 1627 projected upon the Plane of the *Meridian*, you may understand it thus. Take the *Globe* out of the Frame and bring the Great *Meridian* to the Brass *Meridian* and you have the East and West Hemisphere. Suppose these two Hemispheres to bee flatted upon the Plane of the *Meridian*, and the Imagination produceth these two faces of the Earth presented upon the Map.

The Great *Meridian* passeth by *S^t Marie* and *S^t Michael* of the *Azores*, as you may see in the North-West Quadrant of the East Hemisphere. And yet the Description subjoined to these Hemispheres reckoneth *Longitude* from the *Isles Corvo* and *Flores*, and to make you sure that it doth so, it is said there about the later end, that in the *Azores* the Compass varieth not at all (about *Fayal* and *Flores*) and that for no other reason hee took the *Longitude* of the Map from thence, and not as *Ptolomie* from the *Canarie Isles*. The Mistake is too great to fall from his own Pen; but it seem's the Description was made for som other Map of *Hondius* where the *Meridian* passed by the *Azores*, and ignorantly afterwards intruded upon this, by the Printers or som others, if it were not so the oversight is the greater.

This

This *Meridian* is of necessity doubled upon the Plane, and yet is to be supposed as one, which is easily done, if you reflect your conceit back upon the Nature of the Sphere, for do but fancie the two Faces into a *Globe* again, and the two *Meridians* will become one. You are to conceive as much upon the lesser *Meridians*: And you may see too that they do not equally concur, for those two which are drawn quite cross to the *Equator*, precisely in the middle from 90 to 90, are *strait Lines*; all the rest as they more depart from the *strait Lines*, so to follow the Nature of the *Globe* they are more and more *Circles*, and at a farther distance.

In the Northwest *Quadrant* of the East Hemisphere you have the nine Southerly *Climes* set down, as in the brass *Meridian* of *Saunderson's Globe*. The Northern *Climes* the Author thought not fit to distinguish, but in the East *Semicircle* of the same Hemisphere, you have the length of the longest Day in hours and minutes, to every several Degree of Northern, and of Southern *Latitude*, which by a more exact and shorter cut, doth the Business of the *Clima* and *Parallel* without more ado, which therefore by some are accounted but superfluous Terms of this Art.

In the East *Semicircle* of the other Hemisphere you have the proportion of *English Miles* to the several Degrees of *Latitude* for both *Quadrants*, to the use whereof there is nothing here anew to be said.

The Line crossing the two Hemispheres is the *Equator*, in the Degrees whereof the *Longitude* is to be reckoned from *S. Michael*; and so the *Latitude* in the *Great Meridian*, no otherwise then as it was taught upon the *Globe* it self, though not with equal Art and assurance from the reasons of Deficiency in this waie of Projection rendered before.

Neither ought any thing to be repeated over upon the *Zodiack*, the *Tropical*, the *Polar*, or *Parallel Circles*, for they are all the same, and of the same use as upon the *Globe*, the *Cards*, and *Rumbs* are alike.

The little *Circles* or *Roundlets* dispersed here and there about the Hemispheres for the most part give account of the several

several Degrees of Variation of the *Compass* in North-easting or North-westing, as also in what Places there's no Variation at all, so as the Straits of Magellan the Roundlet there saith, *Ad fauces freti Magellanici deviatio Atq̃ 6 Grad. Orientem versus*; That the Needle North-easteth six Degrees.

In the Southern Quadrant of the Eastern Hemisphere you have set down three wayes of measuring the Distance of Places. The first performeth by a *Globe*: the second by an *Astrolabe*: the third by a *Semicircle*: but the second and third, as not of that readines in working as the first, may bee passed over.

The first in effect is the Geometrical waie, *Accipe Globum, quamvis exiguum, &c.* *Horidius* adviseth you to have a kinde of *Terella*, or little *Globe*, not adorned with all the requisites of the *Sphere*, but onely traced over with *Meridians*, the *Equator*, and the *Parallels*: the *Meridian* and *Equator* to bee divided into Degrees. No more but so, Let the two Places into whose Distance you enquire bee *London* and *Paris*, finde the *Longitude* and *Latitude* of both the Places in the *Planisphere*; then again finde the same *Longitude* and *Latitude* upon the *Globe*, then set one foot of your *Compass* upon the Place where *London*, and the other foot where *Paris* should bee upon the *Globe*, and bring your *Compass* with that Distance to the *Equator*: And the Degrees intercepted, multiplied into Miles by 60, shew the Distance. This is as much as to tell us, that in measuring the Distances of Places there is no great trust to bee had to any *Planispherical Projection* whatsoever: for though that by the Section of the *Equator* bee nearer to the *Sphere* then this by the Section of the *Meridian*, yet they are both equally engaged in this Imperfection that they cannot satisfie for the gibbositie of the *Globe*.

The Description and Use of
Particular Charts.

PArticular Maps are but Limbs of the *Globe*, and therefore though they are drawn asunder, yet it is still to be done with that proportion, as a remembering Eye may suddenly acknowledg, and join them to the whole Bodie.

They are most commonly described upon a *Parallelogramme*, but their relation to the Bodie it self is not to be judged by this. It is not done to that end, but that being but Parts and Members severed from the Whole, they yet might make shew of as great an appearance of Integrity as could be allowed.

Their Place in their Bodie is to be esteemed from their proper Lineaments, drawn within the *Square*, that is, such Portions of *Meridians* and *Parallels* as they consisted of in the *Globe* it self.

Briefly to the Constitution of a particular Chart, These Moments especially make up the *Projection*, the *Graduation*, The Reference to the great *Meridian*, the *Scale*, and the *Compass*.

Projection.

The *Projection* is most commonly (as I said) upon a *Parallelogramme*, sometimes inscribed with an *Oval*, as the Map of *Flanders*, and *Germane Basse* in *Ortelius*; or upon a *Circle*, as that of the North Pole in *Mercator's Atlas*: And because no Region is exactly square or round, so much of the bordering Territories are usually thrust in, as may not only declare the Bounds, but fill up the Square too.

The *Projection* is mainly concerned in the fore-knowledge of the *Longitude* and *Latitude* of the Countrey: And the *Latitude* is to be expressed by *Parallels* from North to South, as the *Longitude* by *Meridians* from West to East, each of them at 10 Degrees distance, or the *Meridians* at 15, as the Geographer shall please, and may be drawn either by *Circle*, as the Maps of *Asia* and *America* in *Ortelius* his *Thea-*

tram; or by right Line, and that either extended, as in the Map of *Africa* there, or onely begun upon the *Parallelogramme*, as in the Map of *Europe*; and then the two extreme *Parallels* may bee the North and South sides of the *Parallelogramme*: but if they bee right Lines, they are not (that is, the *Meridians* are not) to bee drawn direct or parallel, but inclining and concurring to confess the Nature of the Whole, whereof they are such parts, and the named *Parallels* are more notably to bee distinguished then the rest, if they have place in the Map, as in that of *Africa* you have the *Equator*, and both the *Tropicks* either graduated, as the *Equator*, or drawn double at least, as the *Tropicks*, &c.

For the *Graduation*. The Degrees of *Longitude* are most commonly divided upon the North and South sides of the *Parallelogramme*. The Degrees of *Latitude* upon the East and West sides, or otherwise upon the most Eastern and Western *Meridian* of the Map within the Square, as in the Descriptions of *Ptolemie* continually; or if the *Projection* bee upon a Circle, as that of the North Pole in the *Atlas*, the Degrees of *Longitude* are set upon the uttermost *Parallel*, and those of *Latitude* upon a portion of the Great *Meridian*, answerable to the *Semidiameter* of that *Latitude*. And the *Climes* maie bee set down to the Degrees of *Latitude*, as in the Description of *Portugal* by *Vernandus Alvarus*. But it hath seemed good to som *Geographers*, nay, even to *Ortelius* himself in these particular Descriptions for the most part to make no *Graduation* or *Projection* at all; but to put the matter off to a Scale of Miles, and leav the rest to bee belev'd. Whether this or *Mercator's* waie in the *Atlas* were more Artificial, I will not judg in the cauf of the King of *Spain's* *Geographer*.

For the first *Meridian*, It is a fault you will more generally finde, that there is verie seldom any expression of that the great *Meridian*, Reference, so that though there bee *Graduation*, and the *Longitude* set before your eies, yet you will finde your self uncertain, unless it bee told you before, that the *Longitudes* in Mr *Camden*, *Speed*, *Nordon*, and the late English Descri-

bers generally are taken from Mercator's First Meridian, by S. Michael in the Azores, though som of them indeed (and not M. Camden onely, but such too as made it their busi-
ness to do otherwise) have propos'd the Matter in effect to
bee don by the Canaries as the Autor of the Brief In-
troduction to Geographie, (if I understand him) in these
words.

Upon the Globe there are manie (*Meridians*) drawn; all
which pass through the Poles, and go North and South; but there
is one more remarkable than the rest drawn broad with small Divi-
sions, which runneth thorough the Canarie-Islands or Azores,
Westward of Spain, which is counted the first Meridian in re-
gard of reckoning and measuring of Distances of places one from
another; for otherwise there is neither first nor last in the round
Earth: But som place must bee appointed where to begin the Ac-
count: And those Islands have been thought fittest, becaus no part
of the World that laie Westward was known to the Antients fur-
ther than that: and as they began to reckon, there wee follow
them.

But as concerning Mercator himself you have more to
look to. Mercator's constant Meridian was that by S. Mi-
chaël, and so you will finde it in the Atlas, set out by Rumul-
dus. But in that of Hondius Edition lately translated into
English, you will finde it otherwise, though you shall see
too in what a fair waie you are to bee deceived of this also.

In the Description of Island, pag. 33. The Book saith,
It is situated not under the first Meridian, as one hath noted, but
in the eighth Degree from thence. To which the Margin (but
not knowing what) saith,

That this first Meridian is a great Circle rounding the Earth
from Pole to Pole, and passing thorough the Islands called Azores,
and namely the Isle of S. Michael, as the same Noter to
pag. 10.

Hee might think hee went upon a ground good enough;
for in the seventh Chapter of the Introduction, Mercator
himself, saith thus:

Ptolomie hath placed the first Meridian in the Fortunate Isles,
which at this daie are called the Canaries. Since, the Spanisb Pi-
lots

lots have placed it in the Isle of Goshauks, which in their Language are called Affores, and som of them placed it in the middle of Spain, &c.

Now wee must hold (saith hee) that the Longitude is a certain space or interval of the Equator closed between Meridians, the one from the Isles called Azores, from whence it taketh the beginning; the other from that Place or Region, whereof wee would know the Distance.

And yet for all this the Longitudes in that Book are accounted from the Canaries, as you may see in the East Hemisphere, and in the general Description of Africa. The Editioner Hondius would have it so, and (which is marvel the Marginal Noter could chuse but know) hee himself in the verie Beginning maketh this Profession of it;

Protonie, saith hee, and wee in this Book do make the Longitude to bee a segment of the Equator comprehended betwixt the Meridian of the place, and the Meridian of the Fortunate Islands, for from these Islands the Beginning of Longitude is taken, &c.

Having saved you this Labor in Mercator, you may now bee told what is to bee don with Ortelius.

For his own Descriptions hee alwaies taketh to *Protonie's* Meridian by the Canaries, as you may see in his Universal Face of the World, and in the General Description of Africa, to the Description of Hispaniola, Cuba, Culiacan, &c. hee giveth this Admonition,

Sciat Lector Autorem Anonymum, qui hanc Culiacanam regionem, & has insulas perlustravit, & descripsit, Regionum Longitudines, non ut Ptolomæus aliquæ solent, à Fortunatis insulis versus Orientem sumpsisse, sed à Toledo Hispaniæ umbilico Occidentem versus ex Eclipsibus ab ipsomet observatis deprehendisse.

The like Note hee affixeth to the Description of New Spain: his meaning in both is, to let the Reader know that the Describer (who ever hee was) did not in these Maps account the Degrees of Longitude, as *Protonie*, from West to East, and from the Fortunate Isles; but from East to West, and from the Meridian of Toledo Hispaniæ Umbilico; which is the meaning of Mercator, when hee saith, That som of the Spanish Pilots placed the Great Meridian in the middle of

Spain. And if you look upon the *Longitude* in the North and South sides of the *Parallelogram*, you shall see the Degrees reckoned backwards contrarie to the received manner of *Graduation*. It is no verie hard matter to reduce these *Longitudes* to the ordinarie waie, but rather then so, you may have recourf to the Later Description of *America*, by *Leat* and others.

For the *Scale*, in particular *Maps* extending to a considerable portion of *Longitude* and *Latitude*, it dependeth for the ground upon the Degrees of the Great Circle, and the Proportion of Miles in several Countries to anie such Degree. But in Lesser Descriptions it hath more to do with the known distance of anie two, or more places experimentally found, or taken upon trust of Common Reputation.

Here it is not to bee thought that the *Longitudes* and *Latitudes* of all Places in a particular *Chart* need to bee taken, but of the Principal onely, the rest to bee reduced by the *Radius*, the *Angle* of Position, and the like; and much also in this matter useth to bee given to the Common Supputation; all which, the last especially are the Causes why the *Maps* agree no better, for of all other the Account of the Common People is most uncertain.

The French *Cosmographer* of *Amiens* before named, when hee took upon him to finde out how manie of their Leagues answered to a Degree, took his Journie from *Paris* as directly under the *Meridian* as hee might, till hee rode 25 Leagues according to the Account of the Inhabitants of the Place. Nec tamen vulgi supputationem satiatas (saith hee) vehiculum quod Parisios rectâ viâ perebat conscendi in eoque residens tota via 17024 ferè rotæ circumvolutiones collegi, vallibus & Montibus (quod facultas nostra ferebat) ad æqualitatem redactis. Erat autem rotæ illius diameter sex pedum, sexque paulo magis digitorum geometricorum, ob idque ejus ambitus pedum erat viginti seu passuum quatuor. His ergo revolutionibus per quatuor ductis reperi passus 68096 qui milliaria sunt Italica 68, cum passibus 96. In his return to *Paris* hee took Coach, the Diameter of the Wheel was 6 foot and a little more, therefore

fore the Circumference 20 foot, that is, 4 paces. Hee reckoned upon the waie 1702 4 circumrotations of the Wheel, which multiplying by 4 the Numerus factus was 68006 paces, which amounted to 68 Miles Italian, and somewhat more. And yet according to Common Supputation they that reckon most, reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues 8 Miles less. The Cosmographer addeth indeed, that by the same experiment hee found, that the French-League was of a greater proportion then two Italian Miles.

If it could bee expected that so exact a course might bee taken in all particular Mensurations, wee might put the more trust in the distances, and yet you see wee might fail too. It is enough in such a case to know the reasons of those uncertainties where the thing it self is so insuperable.

The Difference of Miles in several Countries is great, but it will bee enough to know that the Italian and English are reckoned for all one, and four of these make a German Mile; two, a French-League; three, and somewhat more, a Spanish-League; the Swedish, or Danish Mile consisteth of five Miles English, and somewhat more.

Now as the Miles of several Countries do verie much differ, so those of the same do not verie much agree: and therefore the Scales are commonly written upon with Magna, Mediocria, Parva, to shew the Difference.

Of Common English and Italian Miles 60 (as you know already) answer to a Degree of a Great Circle: 68 saith Fernelius: it ought to bee 63, and somewhat more by the Semidiameter of the Earth, as it was taken by Mr Edward Wright near Plimmouth-Sound; but 60 is most commonly beleaved and is the proportion (which in a verie small matter) received by Ptolomie himself from Marinus the Tyrian with this approbation: Sed in hoc quoque reſeſe ſentire partem unam qualium est circulus maximus trecentorum sexaginta, quinginta in terna conſtituere ſtadia, id enim conſeſſu dimenſionibus conſonum exiſtit.

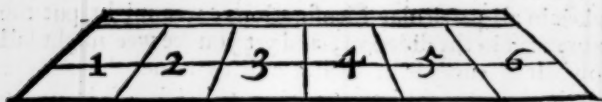
Ptolom. Geograph. lib. 1. cap. 11.

Of

Of common Germane Miles 15 answer to a Degree; of common French-Leagues 25; of Spanish-Leagues 17; of Swedish and Danish 10.

In som Maps you shall finde the Miles thus hiddenly set down, as in that of *Artois* in *Ortelius* and elsewhere. And the meaning still is, that you should measure the *Milliaria magna* upon the Lowermost Line, the *Parva* upon the uppermost, and the *Mediocria* upon the Middlemost.

Scala Milliarium.



In som other Maps, as in that of *Westphalia* in the same Autor, you will finde the Scale written upon with *Milliaria magna, mediocria, & Hore itineris*. To which you are to note, that som Nations measure their waies by hours, concluding of the Distance from the time spent in the going, the proportion whereof may bee gathered from this note upon the Description of *Helvetia*. *Continet autem Milliare Helveticum, ut nunc utuntur, spacium duarum horarum equestris; duarumque & dimidia pedestris itineris. Computantur ergo octo milliapassuum Italicorum pro uno milliario Helvetico.*

Therefore one Hour-Mile of a Journie upon Hors, answereth to four *English* Miles: And yet it is set down before the *Atlas* that the proportion of *Itinerarie Hours* to a Degree is 20: They cannot both bee true, 'tis enough to shew how uncertain this waie of measuring needs must bee.

For the Use of the Scale it is but setting one foot of your *Compass* in the little Circles of the places and bringing the *Compass* kept at that Distance to the Scale, and you have the number of great or middle Miles, according as the Inhabitants of those places are known to reckon.

The *Compass* is set down to shew the Bearing of Places,
and

and by what Winde and Waie the Mariner is to shape his courf from Port to Port, as in the Univerfal Maps and Globe it felf.

Example of all this in the Description of Saxton's Map of England and Wales.

ALl this may bee exemplified in fom one Particular Chart. The example ufeth to bee given in the Description of France, but might more properly bee made upon a Map of our own Countrie. There bee feveral of thefe as that of *Humsfrey Llyid*, that of *Wortnel*, *Mr Speed's* Descriptions and others; but wee chufe that of *Saxton*, a man recommended unto us by *Mr Camden* himfelf in the Preface to his *Britannia*.

Nonnulli erunt fortaffe qui Tabulas chorographicas hic exspectent quas lenocinante pictura oculis esse jucundiores, & in his Geographicis studiis plurimum interesse fateor; maxime si mutis Tabulis literarum etiam lumen accedat. Hoc tamen prestare facultatis non est nostræ; & Angliam accuratissime in Tabulis seorsim ornatissimus Vir Thomas Seckfordus Regiæ Majestati à supplicium Libellis, suis impensis, & Christophori Saxtoni optimi Chorographi operâ, magnâ cum laude descripsit.

Saxton drew up *Typographical* Descriptions of this Kingdom by the *Shires* and *Counties* into a set Volume of Tables; but whatfoever can bee severally said of them may better bee spoken all at once upon his great *Chorographical* Map of the Whole. A Description, which if it exceed not (as I think it doth) yet may compare with anie particular Table made or to bee made of anie Countrie whatfoever.

The Description is of *England* onely and *Wales*, that it might bee the more exact and useful, which expectation is so accurately answered that the smallest Village may bee turn'd to there; *Heuxey* or *Bottie*, as well as *Oxford*.

It is describ'd upon a *Parallelogram*: the North and South sides are *Parallels* of *Latitude* divided into *Degrees* of *Longitude*. The East and West sides stand for *Meridians*, and

T t are

are divided into Degrees of *Latitude*, and everie Degree subdivided into 60 Parts, but so, that a Degree of *Longitude* answereth but to so manie parts of a Degree of *Latitude*, as it ought in that *Parallel*. The *Parallels* as the *Meridians* are set down at one Degrees distance: the *Parallels* are *Parallels* indeed; the *Meridians* are Streight Lines, but more and more concurring from South to North, as is required from the nature of the *Sphere*.

The *Latitude* of the Countries is from 50 Degrees 8 Minutes to 55 and 50 Minutes. The *Longitude* from 17 to 25 Degrees and 9 Minutes: And 'tis reckoned from *S^t Michael* and *S^t Maries* in the *Azores*, as the Geographer himself there expresseth: *Longitudinis gradus ab eo Meridiano capiunt initium qui per Divæ Mariæ Insulam transit, quæ omnium Azorearum maximè ad Orientem vergit.*

The middle *Parallel* of the *Parallelogram* is at 53 Degrees of *Latitude* and passeth by *Newcastle upon Tyne*. The Middle *Parallel* of the Countrie it self is somewhat of a Lesser *Latitude*, and may bee imagined to pass not much besides *Tidburie Castle* in *Staffordshire*, as *M^r Norden* thought. And indeed *Staffordshire* hath been antiently accounted the Middle of *England*: and the Inhabitants of that *Shire* are called by *Bede Angli Mediterranei*.

The *Scale* of Miles is answerable to one Degree of *Latitude*, and is also divided, as they, into 60 Parts. And a Degree of *Longitude* answereth to so manie Parts of that 60, as it ought in the *Parallel* of 50 Degrees of *Latitude*, that is 38 Miles or thereabouts; and therefore the graduation both of the *Scale*, the *Parallels*, and *Meridians* is exact and according to Art. And in measuring the Distances of the Places, 'tis all one to set the *Compass* upon the Minutes of *Latitude* as upon the *Scale* it self.

In finding out the *Longitude* or *Latitude* of anie Citie or Town in the Map, the manner is the same as in anie other, for the *Longitude* is to bee reckoned in the North and South sides, the *Latitude* in the East and West sides of the *Parallelogram*.

But the Situation and Distace of the Places in a particular

lar Chart are most of moment, the Situations are plain. The Distances in this Map, where I could prove them experimentally, for the most part were found true. They cannot bee exact in anie Map whatsoever, as Mr Norden himself, who labored much in this matter maketh his complaint in that necessarie Guide, added to a little, but not much augmented, by the late Editioner. The setting down of the places themselves in the void Angles of the Squares preterid's verie well, but there was not room for the purpose; yet in one respect the New Book bettereth the Old, in that the Bearing of Places is annexed by an expression of the Points of the Compass upon everle Square.

In som Maps of Particulars Countries you may possibly finde the Meridians drawn directly without anie hope of Concurrence. And Ptolomie saith it maketh no matter so this caution bee observed: *Preterea nil refert, si equidistantibus usi fuerimus Meridianis Lineis rectis, quoque Parallelorum dummodo solam partes distantie Meridianorum eam rationem sumant ad distantias Parallelorum quam maximus habet Circulus ad illum Parallelum, qui in Tabula hac medius erit.*

It is all upon the first main ground of the Depression of the Sphere, which in anie Descriptions in anie considerable Distance from the Line, cannot really bee made good upon a Plane, but is to bee answered by proportion; for which caus Marinus the Tyrian condemned all Descriptions in Plano; but Ptolomie shewed his Error. And from the same Principle is to bee deriv'd the understanding of those Titles written over som Descriptions in the Atlas, as to that of Bellovacum, or the Countrie of Bollonia. The Description is, The Meridians thereof are placed at the Parallels 50, & 45. So to the Description of the Landgraviate of Hessen; The Title is, The Meridians are distant according to the proportion of the 510 Parallel to the Great Circle. The Autor himself giveth you the reason of it in his Admonition set before the Description of France, pag. 242.

Of Topographical Maps, and for an Example
the Description of Middlesex by
M^r Norden.

Geograph. lib. 1.
cap. 1.

NOW that you may not bee mistaken in Terms, the Description of the Whole whether by *Parallelogramme*, or *Planisphere* is most rightfully called *Geographie in Plano*.

Geographiæ proprium est (saith Ptolemie) unam & continuam terram cognitam ostendere quemadmodum se habeat naturâ & positione.

The Description of anie verie great part of the Earth, as *France*, *England*, or the like, is most properly called *Chorographie*.

Ptolomie himself goeth no further in distinctions; for having said, That *Geographie* is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the lesser *Worlds*; hee addeth, *Porro finis Chorographicus connexionem particulari continetur, veluti si quis aurem tantum aut oculum imitetur.* And indeed the Tables of *Ptolomie* needed no other Difference in terms. But the late *Geographers* finding it fittest of all to make Descriptions of small Parcels of the Earth, as *Shires* and *Counties* to us, the Circles of the Empire in Comparison to the Greatness of that, and the like; They have fallen upon a third member of this Division, calling these kinde of Descriptions *Topographie*, though *Ptolomie* did *minutissimas proprietates Chorographiæ attribueret.* And the word it self will not allow of anie verie great Distinction from the other, if it had not been gained upon by Use.

Now as there is no *Chorographical Map* or Description of the whole Region, or Countrie of this Kingdom can bee more exactly according to Art, or according to Industrie more particularly performed than that of *Saxton*, so for the Descriptions of the *Shires* or *Counties* thereof (which must then bee called their *Topographie*) No man whatsoever hath.

hath lighted upon a more exact and present waie of Delineation then the *Industrious Norden*.

The intent of this Man was to make an absolute Description of the Whole, and everie part of this *Kingdom of Great Britain*: It pleased him to call this purpose, *Speculum Britannie*. The first Part whereof (which is onely completed) affordeth us a general Description of the Kingdom, with a particular Description and *Topographical Table of Middlesex*. The Table is projected upon a *Parallelogramme*, the sides whereof are divided into Miles, so that though the sides look like *Meridians* and *Parallels*; yet they are not so, but a meer *Scale*, from which therefore are drawn cross the Table *small black equidistant lines*, looking also like to *Parallels* and *Meridians*, but serving onely for the readier taking of the Distances, the Divisions of these Lines from East to West standing for two, from North to South for four Miles. The Letters upon the East and West side, and figures upon the North and South side, serv for the finding out any place by the Direction of the *Alphabet*: For Example, The *Alphabet*, saith *Brentford. H. 12*. See *H* in the East or West side, 12 upon the North or South side, and then by the *Square* made by the *black Lines* you fall upon the Place. The Figures here and there about, which in the *Parallelogramme*, 2, 3, 4, 5, and to 11 Note out the Principal *Higb-Waies* from *London* thorough *Middlesex*, as number the 4 by *Northolt* is to shew the waie to *Uxbridg*, and so to *Oxford*, &c. This is told you in the *Speculum*, fol. 49. a. And these *Higb-Waies* are distinguished out by the *Lines* of Points; for that of One is to define out the Bounds of the *Shire*, as you may see upon the West side it passeth by the River *Colne* to *Shyreditch*, &c. The Capital Letters *A, B, C*, &c. are to distinguish the Hundreds of the Countie, as the *Speculum* saith, fol. 13. A.

The *Compass* of 8 *Rumbes* in the North-East Angle of the Map is of the same known use as in any other.

Thus had this *indefatigable Man* intended to all the *Sbires* of this *Kingdom*, and hee seemeth to intimate in the Preface to his *Guide*, as if the *Maps* were fully finished. And yet there

are but verie few of them to bee commonly met with, but for *Alphabetical Descriptions* (the most usefull waie that ever was or could bee devis'd, especially in small *Geographie*. I think the Work never went further then *Middlesex* (for ought at least as I can finde.) The Greater or Less.

Of the Resemblance of Countries, and to other things in Art or Nature.

ANd this also as a Cerimonie of the Art is not to be omitted, That the *Geographers* in their *Descriptions* not unusually (where it may stand with any due proportion) do fancie the fashion of this or that Countrie to bee like such or such a figure, elswhere found in som other things *Natural* or *Artificial*: our own Island useth to bee likened to a *Triangle*, and it doth not much abhor from that Figure.

Antiquissimi Scriptores in *Polydore Virgil* have resembled the *Vetula Insula* or *Isle of Wight* to an Egg. *Peloponnesus* of old hath been likened *Platani folio* to a *Plantane Leaf*. *Strabo* likened *Europe* to a *Dragon*. Som of late have likened it to a *King's Daughter*. *Spain* to bee the *Head*. *Italie* the *Right Arm*, *Cymbrica Chersonesus* the *Left*, *France* the *Brest*, *Germanie* the *Bellie*, &c: *Asia* by som is likened to a *half Moon*. And of *Africa* one saith, That it is like the *Duke of Venetia's Cap*. The same *Strabo* compared *Spain* to an *Ox-hide stretched out*. *Plinie* and *Solinus* likened *Italie* to an *Ivie-leaf*, but the late *Geographers* more comparablie to a *Man's leg*.

This is the rather noted, becaus som *Maps* also are drawn according to this manner of Fancie, as that of *Belgia* by *Kerius* within the Picture of a *Lion*; for so those Countries have been resembled.

This cannot alwaies fall out, for when *Maginus* cometh to tell the Form of *Scotland*, hee could liken it to nothing at all.

Of the old and new Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Descriptions you will finde great difference betwixt the New and Old Names of the Places, as for *Hispalis* of old, the new Descriptions read *Sevil*: for the *Adriatick Sea*, *Golfo di Venetia*: for the *Baltick*, *Mar de Belt*, and the like.

In the Descriptions themselves distinction is most commonly made of this, if the *Describers* bee as they should; but in the *Maps* it is not (indeed it could not bee) so usually observed. To supplie this, you have the *Introduction* to *Geographie* by *Cluverius*, where the Old and New Names are still compared, the omission whereof is no small fault in som *Describers* of our own.

But especially for this purpose is the *Tthesaurus Geographicus Ortelij*. A *Geographical Dictionary* so called, and is a present Satisfaction in this case.

You will meet also with certain *Terms of Art*, (so after a sort they may bee called) as *Sinus*, *Fretum*, a *Baie*, *The Streights*, and the like; and though it seemeth to belong unto this place to tell what they are, yet will it not bee much to the purpose to make so diligent an enumeration as som would have us, of the *Terms Natural* and *Artificial* in *Geographie* and *Hydrographie*. In the *Natural* appertaining to the Earth to tell what *Nemus*, *Saltus*, *Arbustum*, *Virgultum*, &c. the difference betwixt a *Bush* and a *Shrub*: In the *Artificial* to go down from *Regnum*, *Territorium*, &c. to *Vicus*, *Pagus*, *Villa*, *Tugurium*, and to saie that the definition of a Cottage is *Rustica habitatio tecta ulvâ palustri*. In the *Natural Terms*, *Ad aquam spectantibus*; *Mare*, *Fretum*, *Sinus*, &c. till you com to *Torrents*, *Palus*, *Stagnum*, *Lacus*, *Rivus*. Nothing but a Ditch left out. And *Rivus* is so called, *et c. p. d.*, because it runneth along. In the *Artificial Terms* you are there taught the exact Description of a Cistern, of a Fishpond and a Sink, and all this under the Title and Protection

tion of Geographie. But excepting those, which you cannot chuse but know; these are the *Terms*.

Insula.

An *Island*. Strabo called the Whole Globe of the Earth by this Name, becau^t it is encompassed round by the *Ocean*. This then may bee the *Great Island*. The *Less* are such parts of the *Great*, as are surrounded by the *Waters*. It is called by the *Italians*, *Isola*; by the *French* *Ile*; by the *Spaniards* *Islla*; by the *Dutch* *Insel* and *Eylandt*, all which (the *Maps* so severally naming according to the *Countrie*) is not told you in vain.

Continens.

A *Continent*, or Part of Land not separated by the Sea, as the *Continents* of *Spain*, *France*, &c. The *Belgians* call it *Landschap sonder eylandt*, A *Landskip* or *Region* without an *Island*. It admitteth of another Sense in the Law: For *Ulpian* saith, *Continentes Provincias accipi debere, quæ Italiae conjunctæ sunt*. Tryphon. de *Excusat. Tutor. L. Titius, Testamento Romæ accepto aut in continentiis, subaudi locis*.

It is otherwise termed, *Terra firma*; by the *French*, *Terre ferme*; by the *Italian*, *Terra ferma*; by the *Spaniards*, *Tierra firma*, the firm Land. In *Greek* it is called, ἡπειρος *Epeiros*, τὴν ἰσχυρότην (saith the *Autor de Mundo*) εἰς τὰς νήσους ἡ ἡπειρος διείλετο in *Insulas* & *Continentes* divisit.

Peninsula.

Isthmus.

Peninsula, or *Penè Insula*. An *Island* almost, onely in one part joining to the *Continent*, and that part useth to bee called *Isthmus*, or otherwise, *A Neck of Land*: Est angustia illa intermedia inter *Peninsulam*, & *Continentem*, & veluti quedam *Cervix*, quæ à *Continente*, velut à corpore gracilescens *Peninsulam* cum *Continente* tanquàm caput cum reliquo corpore connectit.

The digging thorough of these *Necks* of Land hath been often undertaken, but not without a secret kinde of fatalitie.

The most famous *Isthmus* accounted is that of *Corinth*, hindering the *Peloponesus* from beeing an *Island*, and so putting the *Ships* to a Circuit about; and therefore (as you may observe *Plinie* to saie) *Demetrius Rex*, *Dictator Caesar*, *C. Princeps*, *Domitius Nero*, perfodere tentavere infausto (ut omnium patuit exitu) incepto. *Dion* saith that *Nero's* undertakings were entertain'd with a spring of Blood first, and after

after that auditi mugitus, ulularisque febilis, visque formidabilia Spectra & Simulacra multa, horrible and fearful yells were heard, and manie formidable apparitions seen. Yet Demetrius is said to have desisted by the advice of the Artificers, who brought in word that the Baie was higher upon the Corinthian side, which would not onely prove dangerous by Inundation, but make the Streith unserviceable when the work was don.

Herod of Athens, Nicanor, Seleucus, and others are summed up by Rhodiginus for the like Attempts, and same success: And Philip the second of Spain had once in his minde to cut through that Streight of Land (I may call it so) betwixt Parus and Nombre de dios to make that vast Peninsula of Southern America (as but for this it were) an Island; but upon further consideration hee fell off from the Design.

Cælius Rhodiginus Lectio. Antiqu. lib. 21. cap. 19.

The like undertakings were forbidden the Cnidians by the Oracle of Apollo; and Pausanias thinketh hee can tell the reason: Quoniam rebus divinitus constitutis manum injicere non licet.

And yet the Arabick Geographer not having heard of anie such things, tell's the Cutting of the Streits of Gibraltar, but like another storie: Indeed hee saie's 'twas don by Alexander the Great, Qui operariis, seque Geometris ad se convocatis suum de acida illa terra fodienda, & canali aperiendo animum explicuit præcepitque illis ut terra solum cum utriusque maris æquore metirentur, &c. The sum is, that by the help of Alabii the Geographer, and other Mathematicians hee brake through the Isthmus and made it a Streith of Water.

For the Metaphor the Physicians are even with the Grammarians, for Galen saith, Tonsillas esse locorum ad Isthmum pertinentium inflammationes. Per Isthmum vero oportet intelligere partem illam quæ eos & gulam interfacet, quæ per Metaphoram quandam ita nominatur ab iis, qui propriè dicuntur Isthmi. Sunt autem angusti qui dem terra transitus inter duo maria sive. And Julius Pollux hath it, Guttur propter angustias Isthmum dicit.

Galen ad 3. Sent. Hippoc.

A Promontorie: Mons in Mari prominens, A Mountain or Head of Land butting out upon the Sea. Sceglia sepra acqua in mare, otherwise Capo: so the Spanish El Capo de tierra en mari, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first letter of the

Promontorium.

word C, as in the Map of Africa in Ortelius, C. de buona speranza, Caput bonae spei, or The Cape of good Hope. As they set down R. for Rio Rivus: R. de la plate, The Plate River: P for Port, P. Grande, P. del Nort, &c. Y, or Y^a for Ysla: Y del Pofo: Y^a del Principe and the like.

Fretum.

An Isthmus, or Streit of Water. *Mare angustum, & quasi brachium Maris interceptum inter duo littora.* So called à fremitu Maris, for which caus in the High Dutch it is called **Des Sund**, from the Antient Saxon *yund*, as Kilian hath noted: *Sond* or *Sund* saith hee, *Vet. Sax. Freum.*

You meet it often in the Dutch and Danish Maps, as *Milvarts font*, *Golber font*; but especially that most famous Streit upon the Baltick Sea, which not unlike the Castles upon the Hellespont commandeth all the Ships in their passage. It is called by them *Sond*, or *Sund*: by us the *Sound*. Instead of *Fretum* the Italian writeth *Streto*, or *el Streto*: the Spaniard *Estrecho*, as *Estrecho di Gibraltar*: *Gibaltarec* it should bee, as was formerly noted, for the Mountain (from whence the Streit is named) is so called by the Arabick Geographer, and hee saith also that the *Gebal* (so they call a Mountain) was named from *Tarec*, the son of *Abdulla*, who made good the Place against the Inhabitants.

Sinus.

A Creek or corner of the Sea insinuating into the Land. It is otherwise called *Baia*, a *Baie*: a *Station*, or *Road* for Ships: a *Gulf*, as *Golfo di Venetia*, *Golfo de S. Sebastiano*, &c.

Pietra.

A *Peer* from *Petra*, becaus of the Congestion of great Stones to the raising up of such a Pile. 'Tis a kinde of smal Artificial Creek or *Sinus*, as the *Peer* of *Dover*: the *Peer* of *Pyritland*, &c.

The Concernment of All This.

THE things wee talk of all this while how like soever they may look to a Book-man's business, yet are such of themselves as Kings and Princes have found their States concerned in.

Zon. Annal.

Tom. 2. pag. 397

Zonaras will tell you that in Domitian's time it cost one Metius his life $\delta\tau\iota\ \epsilon\sigma\tau\iota\ \tau\epsilon\lambda\epsilon\sigma\tau\epsilon\varsigma\ \tau\epsilon\lambda\epsilon\sigma\tau\epsilon\varsigma\ \epsilon\lambda\chi\epsilon\ \gamma\epsilon\gamma\epsilon\mu\mu\epsilon\lambda\iota\mu\epsilon\tau\alpha$ $\tau\eta\varsigma\ \delta\iota\kappa\alpha\sigma\tau\eta\varsigma$ for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame re-
dred

dred him) hee was thought to aspire to the Empire; of the truth whereof, it was taken to bee a sufficient assurance, that hee should have so dangerous a thing about him as the picture of the Provinces.

Of what importance *Julius Caesar*, *Antonine*, and the other Emperors held these Descriptions is manifest by their very own *Itineraries* yet to bee seen. *Felix Maleolus* in his Dialogue of Nobilitie mentioneth a Description of all the World (the known All as then) begun by *Julius Caesar*, and finished by *Augustus*, in which hee saw set down *Gentes & Civitates singulas cum suis distantiiis*.

The *Tabule Putingerianæ* annexed to the Descriptions of *Ptolomie* by *Bertius* are famous in this kinde. The *Notitia utriusque Imperii* singularly to the same purpose. *Alexander* the Great went upon no Design without his Geometers, *Be-ton* and *Diognetus*. They are called by *Plinie* *Mensores Itinerum Alexandri*, and their Descriptions were extant in his time. Plin lib. 6. cap. 17.

The great Defeat given at the Streights of *Thermopyla* only for want of cunning in the Passages is notoriously known. But the Experience of these things is harder by. Not a daie of these wee have now, but needeth thus much of a Geographer. And for want of such help *Julius Caesar*, *Quando voluit Angliam oppugnare refertur maxima specula crevisse, ut à Gallicano Littore dispositionem civitatum, & castrorum Angliæ præviderit, possent enim erigi specula in alto contra civitates contrarias, & exercitus, ut omnia quæ fierent ab inimicis viderentur, & hoc potest fieri in omni distantia quæ desideramus, &c.* saith *Roger Bacon* in his *Perspectives*. Roger Bacon
Perspect. Dist.
ult. pag. 166.

It is propounded by a man ingeniously enough conceited; as a device nothing besides the Meditation of a Prince to have his Kingdoms and Dominions by the direction of an able Mathematician, Geographically described in a Garden-platform: the Mountains and Hills beeing raised like small Hills with Turfs of Earth, the Vallies somewhat concave within: the Towns, Villages, Castles, or other remarkable Edifices, in small green mossie Banks, or Spring-work proportional to the Platform: the Forrests and Woods represented according to their form and capacitie, with Herbs and Stubs, the great Rivers, Lakes and Ponds to

Geographical
Garden.

dilate themselves according to their court from some Artificial Fountain made to pass in the Garden thorough Channels, &c. All which may doubtless be Mathematically counterfeited, as well as the *Horizontal Dial*; and Coat-armour of the House in Exeter College Garden.

It is known too that a Gentleman of good Note not far from this place caused the like Geographical Descriptions to be curiously wrought upon his *Arras*, wherein he beheld the Situations and Distances of the Countrey, as truly and more distinctly than in any Map whatsoever.

Geographical
playing-cards.

The Autor of the compleat Gentleman telleth of a Pack of *French Cards* which he hath seen, The four *Suites* changed into *Maps* of several Countries of the four parts of the World, and exactly colored for their Numbers, the Figures 1, 2, 3, 9, 10, &c. set over their Heads. For the Kings and Queens the *Portraits* of their Kings and Queens in their several Countrey habits, for the Knaves their Peasants and Slaves, &c.

It is certain that the greatest and most publick affairs of any State have their dependance upon foreign Cases past, or especially present. There is not so great an alteration in the Whole, as some Men think. The Carriage of Matters in times by gone are not so unlike the things we now presently do, as not to give us aim at the least. The Great is the same World, as the Little is the same Man, though now more stricken in years; and moreover the Comparison faileth in this, that in every Age some men have attained to their own ripeness, though to that of the Whole Great Man none could but the *Grande*es of the Present. It yieldeth thus much, that the Face and Picture of all instant Actions may be seen by reflection in the future; or if the same Age look upon the Turk, or Venetian upon us, and we upon them the like, or not much less, will be the necessities of conversation with Record and *Storie*. There can be nothing done in that, without an interview of the Places which must needs be seen either with our own Eyes there, or with other Men's in a Map.

MUSEVM
BRITAN
NICVM

FINIS.

7-10-1910